

MANUSCRIPT REMAINS OF
BUDDHIST LITERATURE
FOUND IN
EASTERN TURKESTAN

सत्यमेव जयते

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MANUSCRIPT REMAINS OF BUDDHIST LITERATURE

FOUND IN
EASTERN TURKESTAN

FACSIMILES

WITH TRANSCRIPTS TRANSLATIONS AND NOTES

EDITED IN CONJUNCTION WITH OTHER SCHOLARS

BY

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VOLUME I

PARTS I AND II MANUSCRIPTS IN SANSKRIT KHOTANESE

KUCHEAN TIBETAN AND CHINESE

WITH TWENTY-TWO PLATES

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नमो भगवते वासुदेवाय

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PART I

GENERAL INTRODUCTION AND SANSKRIT TEXTS



सत्यमेव जयते

GENERAL INTRODUCTION

By A. F. RUDOLF HOERNLE

THE first volume of this Series was to have been issued some years ago. Changes in the staff of Contributors, and other causes over which the Editor had no control have occasioned the delay. On the other hand, the delay has enabled him to offer now what is practically a double volume.

A complete list of the Contributors is given on page v. To every one of these scholars the Editor is under great obligation for their valuable assistance, so patiently and ably rendered, often in the midst of other exacting professional duties, towards the execution of a task, the difficulties of which can be fully appreciated only by those who have been actually engaged in it. Especially is this so in the case of Professors Konow and Lévi, who very kindly agreed to deal with those texts, or fragments of texts, which are written in what till quite recently were known only as the 'unknown languages' of Eastern Turkestan.

In that portion of Central Asia, as is now well known, there once prevailed, in the early centuries of the Christian era, two distinct languages, which now are quite extinct, and have to be laboriously recovered from oblivion.¹ Broadly speaking one was spoken in the north, the other in the south. The northern language has been named 'Tokhārī' by Dr. F. W. K. Müller,² and the southern, 'Northaryan' by

¹ A succinct account of the discovery and identification of the two 'unknown' languages is given in Professor Geiger's Inaugural Lecture (1912) as Prorector of the University of Erlangen on *Die archaologischen und literarischen Funde in Chinesisch Turkestan und ihre Bedeutung für die orientalische Wissenschaft*, pp. 11, 12, where all needful references will be found.

² 'Tocharisch', in *Sitzungsberichte der Kgl. Preussischen Akademie der Wissenschaften*, 1907, p. 960. Also Prof. Sieg and Dr. Siegling, *ibid.*, 1908, p. 916. See also Prof. Meillet, 'Le Tokharien' in *Indogermanisches Jahrbuch*, 1913, vol. i, pp. 1, 2. Two other stillborn names are 'Kasgarisch', used by Prof. Leumann, 'Ueber eine von den unbekannten Literatursprachen Mittelasiens' in *Mémoires de l'Académie Impériale des Sciences de St. Petersburg*, 1900 (Ser. VIII, vol. iv, No. 8), and 'Shulésprache', suggested by Mr. Emil Smith, 'Die neuentdeckte Indo-germanische Sprache Mittelasiens' in *Videnskabs-Selskabet Skrifter* (Class II, 1910, No. 5).

Professor E. Leumann,³ and 'Śaka language' by Professor H. Lüders.⁴ None of these names, however, based as they are on more or less disputable ethnic or historical considerations, has met with general acceptance.⁵ In the circumstances it seems preferable to adopt a suggestion, first thrown out by Professor J. Kirste,⁶ and to denominate them after the centre of the geographical areas, in which undoubtedly they once were spoken, and from which most of their manuscript remains have been recovered. In two masterly essays, recently published by Professors Sylvain Lévi and Sten Konow, it has been shown quite convincingly that the centres, or capitals, of the territories in which the northern and southern languages once prevailed were Kuchar (or Kuche) and Khotan respectively.⁷ Professor Lévi did this service for the northern language in the *Journal Asiatique* for 1913 (Ser. XI, vol. ii, pp. 311 ff.), while Professor Konow did it for the southern language in the *Journal of the Royal Asiatic Society* for 1914 (pp. 339 ff.). Professor Kirste had originally suggested the names 'Turfanisch' and 'Khotanisch', but Turfan appears to be not so much the centre of the territory of the northern language, as of a subordinate dialect of it. Professor Lévi uses the name Kuchean (Koutchéen); and following his example, that name has been adopted in the present publication. It is preferable to the alternative form Kuchārī, adopted elsewhere, because the latter might suggest not so much the dead language of

³ 'Zur nordarischen Sprache und Literatur', 1912, p. 29; in *Schriften der Wissenschaftlichen Gesellschaft in Strassburg*, 10. Heft.

⁴ *Sitzungsberichte der Kgl. Preussischen Akademie der Wissenschaften*, Berlin, 1913, pp. 406 ff. It was first suggested by Dr. A. von Le Coq in *Journal RAS.*, 1909, p. 318. See also Prof. Reichelt, 'Das Nordarische', in *Indogermanisches Jahrbuch*, vol. i, 1913, pp. 20 ff.

⁵ See, e.g., Prof. Meillet, 'Les nouvelles langues indo-européennes trouvées en Asie Centrale', pp. 5, 17, 18 (in *Revue du Mois*, 1912, vol. xiv, pp. 137, 149, 150); also Prof. S. Lévi, in *Journal RAS.*, 1914, pp. 958-9. The first objection to Tokhārī was made by Baron de Staël-Holstein, 'Tocharisch und die Sprache I', in the *Bulletin de l'Académie Impériale des Sciences de St. Pétersbourg*, 1909, pp. 479 ff., supported by Mr. E. Smith, above, note 2. See also Prof. Konow, 'Vedic dasyu', &c., in *Festschrift Vilhelm Thomsen*, 1912, and 'Khotan Studies' in *Journal RAS.*, 1914, p. 343.

⁶ *Vienna Oriental Journal*, vol. xxvi, 1912, pp. 395-6. Also Prof. Konow in *Göttingische Gelehrte Anzeigen*, 1912, pp. 532 ff., and in *Journal RAS.*, 1914, p. 343.

⁷ Kuchar lies 41° 42' N. lat., and 80° 33' E. long.; Khotan, 37° 5' N. lat., and 80° 1' E. long. See my edition of the Bower Manuscript, *Introd.*, p. i, footnote 2.

old Kuche, as the current language of modern Kuchar.* For similar reasons of convenience the term Khotanese, rather than Khotanī, has been chosen to mark the dead language of Khotan.

Kuchean, as Professor Meillet⁹ and other scholars have shown, is an Indo-European language of extremely early affinities with the two hitherto known great western and eastern groups of that family of languages, its affinity, curiously enough, being rather closer with the European than the Indo-Iranian group. In the present volume it is represented by three detached folios from two manuscripts of the Buddhist Canon of the Sarvāstivādins, which are edited by Professor Sylvain Lévi (pp. 357 ff.).

The territory of Kuchar,¹⁰ as Professor S. Lévi has shown in the essay above referred to, was colonized by an Indo-European people at some unknown date before the commencement of the Christian era. It first emerges into history in the second century B.C., when it came into contact with the Chinese Empire and its Annalists. It was then already a flourishing and highly cultured little state under a dynasty which in the first century A.D. received from the Chinese the significant name of the 'White' (*Po*). It had also already adopted the Buddhist religion, which enjoyed a particularly flourishing period in the fourth century A.D. The state and its 'white' dynasty lasted down towards the end of the eighth century A.D., when both utterly disappeared from history in the course of the political and racial convulsions caused by the inroads of Tibetans, Ugurs, and 'Arabs'. 'About A.D. 1000 Turkish barbarism had finished by triumphing over Aryan culture' (JA. XI, ii, 380). But the Kuchean language which is now totally extinct, and till recently was utterly forgotten, is shown by recovered fragments of documents, dated in years of the reign of King Swarnat (Chinese Su-fa-tie) of Kuchar, to have still flourished as a spoken language in the middle of the seventh century.

* The old name is Kuche, as shown by Chinese transcriptions, in which there is no final *r*; the latter seems to be a late Turkish addition. See Prof. Lévi in Journal RAS. for 1914, pp. 958 ff. For the same reason, Mr. E. Smith had suggested his 'Shulésprache', note 2.

⁹ 'Le Tokharien', in Indogermanisches Jahrbuch, 1913, vol. i, pp. 12 ff. Also Profs. Lévi and Meillet, Études linguistiques sur les documents de la Mission Pelliot, 1912-13, fasc. i, iii, v. Also Prof. Lévi in Journal RAS., 1914, p. 959.

¹⁰ Apparently including those of Uch Turfan and Aksu, both to the west of Kuchar.

Khotanese, the other till recently utterly forgotten language of Eastern Turkestan, must be classed with the Iranian languages. The study of it has the great advantage of being facilitated through the recovery of several complete texts by Sir Aurel Stein in the immured library of Tun-huang. Two of these, being translations from the Sanskrit of the Buddhist canonical texts of the Vajracchedikā and the Aparimitāyuh Sūtra, are edited in the present volume by Professor Sten Konow (p. 214 and p. 289).

As regards the territory of Khotan, Professor Konow, in the essay already referred to, shows that during the time of the T'ang dynasty of China, it was known under the name of Huan-na, and was ruled by a dynasty which bore the name of Wei-chih, or, in its Tibetan form, Bidzaya. He also shows that those two names occur in certain dated official documents, discovered within the Khotan territory, in the Khotanese form of Hvarṇa, and Viṣa. Those documents refer themselves to various regnal years of a king of Hvarṇa, called Viṣa-Vuham, who is identical with the Khotanese king Bidzaya Bohan of the Tibetan records, and who reigned in the second half of the eighth century (JRAS., 1915, p. 487). It is evident that the Khotanese language was still flourishing, as a spoken language, in the territory of Khotan as late as that century.

There is yet much to be discovered about the structure of this Khotanese language; but so much seems already apparent that in the recovered manuscript remains it is presented in two stages, an earlier and a later. The latter stage of it occurs in the official documents of the eighth century. In its earlier stage it is found in Buddhist canonical literature,¹¹ where it was first observed by Professor Leumann. This is readily explicable if it is remembered that Buddhism was introduced from north-western India into Khotan as early as the beginning of the Christian era. Translations of its principal canonical texts from the original Sanskrit, or the Indian vernacular of those days, into the language of the native people of Khotan must have followed soon upon its introduction, and continued from time to time with the growth of Sanskrit Buddhist literature.

¹¹ See pp. 220-1 and pp. 396-7 of this volume; also Prof. Leumann's 'Zur nordarischen Sprache und Literatur', pp. 57 ff.

A somewhat similar phenomenon appears to have been observed in the case of the northern Kuchean language. It has been attributed by its discoverers, Professor Sieg and Dr. Siegling,¹² to a difference of dialects. But whether that is the real cause, or whether it likewise be due to difference in age, is for the present impossible of determination, owing to the extreme scarcity and fragmentariness of the available manuscript material.

Either of the two languages, Kuchean and Khotanese, possessed its own peculiar style of writing. Both styles, however, were varieties of the Indian Gupta script. That script with its upright *ductus*, as it prevailed in India during the Gupta period, and was imported into Eastern Turkestan by immigrants from India, may be seen in the Vinaya fragment, No. 149₁₆, shown on Plate IV, No. 1, which was found in the vicinity of Baï, west of Kuchar, in the northern area of Eastern Turkestan. In that area, in the hands probably of the natives of the country, the upright type of Indian Gupta developed a more or less slanting *ductus*, which may be seen in the fragments shown in Plates I and III, Plate II, Nos. 1-3, Plate IV, No. 2, Plate XI, No. 2, and Plate XIX. This northern, or Kuchean, slanting type of Gupta script¹³ must have originated at a very early period, for some of the fragments exhibiting it, when dug out of the ruins of ancient stūpas, were mixed up with other fragments which exhibit the true Indian upright Gupta of the fourth or fifth century A.D.¹⁴ The easiest test to distinguish the slanting from the upright type is furnished by the form of the letter *y*, which in the Indian script is written with three open prongs (as in *yadi*, Plate IV, No. 1, line 7), but in the Kuchean script with three closed slanting prongs (as in *yada*, Plate IV, No. 2, line 1).

¹² Sitzungsberichte der Kgl. Preuss. Akademie der Wissenschaften, 1908, pp. 915 ff. See also Prof. Meillet's 'Le Tokharien' in Indogermanisches Jahrbuch, 1913, pp. 1-3.

¹³ It was deciphered by myself in 1893, in my article on the Weber MSS. in the Journal ASB., vol. lxii, Pt. I, p. 4, Plate IV, in which it was called by me 'Central Asian Nāgarī'. In my article on the Macartney MSS. in the Journal ASB., vol. lxvi, Pt. I, 1897, p. 242, it was called by me 'Central Asian Brahmi'. Both names are rather too vague. See also Fischel in Sitzungsberichte, 1904, p. 809, footnote 3.

¹⁴ e.g. the Weber and Macartney MSS. fragments, recovered from the great stūpa of Qutluq Urdā. See my edition of the Bower Manuscript, Introd., pp. xiii ff.

The development of the southern, or Khotanese, type of Gupta script probably did not commence quite as early. In that part of Eastern Turkestan the slanting type never came into vogue at all. It was the Indian upright Gupta which continued to prevail, and only very gradually came to modify the shape of some of its letters, notably those for the initial vowels or vocalic radicals (see p. xvi). There were, however, two types of the modified Gupta script in use in the southern portion of Eastern Turkestan, a calligraphic and a cursive. The former served literary purposes generally. Thus we have it in the Stein MS., Ch. ii, 002, which is a large medical treatise.¹⁵ But it was employed specially, and in that case as it would seem exclusively, in copying sacred works of the Buddhist Canon, such as the Vajracchedikā and Aparimitāyuh Sūtra manuscripts, above referred to (see Plates V–XVII), also the Saddharma-puṇḍarika manuscript (Plate XVIII), and many others (Plates II, No. 4, XX, XXI). The cursive type¹⁶ was in common use in public and private letters and documents, and for those purposes had superseded the Kharoshthī script which had previously prevailed throughout the southern portion of Eastern Turkestan during the earlier centuries of our era, and the generally elongated *ductus* of which it imitated. The cursive type, however, was employed also in writing literary works of a secular character, such as the Stein MS., Ch. 003, which also is a large medical treatise;¹⁵ or in writing works of a religious, but not canonical character, such as the Stein MS., Ch. 00277, which is a *stotra*, or hymn, in praise of Buddha. Of this cursive type of the Khotanese Gupta script two specimens are shown in the present volume in Plate XVII, No. 2, obverse, and Plate XXII.

There is one point in which the Khotanese language strikingly differs from the Kuchean. The latter possesses a considerable number of sounds which cannot be expressed by any of the letters of the ordinary Sanskrit alphabet; and for the expression of which, consequently, new graphic signs had to be invented. Most of these peculiar Kuchean sounds are supposed to be modifications, or a sort of attenuations, of certain

¹⁵ It will be published in a subsequent volume.

¹⁶ It was deciphered by myself, and published in 1897 in my article on the Godfrey MSS. in the Journal ASB., vol. lxvi, Pt. I, pp. 229, 234 ff.

Sanskrit sounds, though their exact phonetic value is not known at present. The Sanskrit sounds in question are the three surd consonants *k*, *t*, *p*, the three sibilants *ś*, *ṣ*, *s*, and the four sonants *n*, *m*, *r*, *l*. The new Kucheian graphic signs expressing the corresponding attenuated sounds are accordingly indicated by those letters underlined, *k*, *t*, *p*, &c. In addition to these ten peculiar signs, the Kucheian alphabet possesses two other peculiar signs, expressing the sounds of *w* and *o*, which also probably in some way differ from Sanskrit.¹⁷ With the exceptions of the graphic signs for *ś* and *n*, all the others occur in the Kucheian fragments, included in the present volume, and may be seen in Plates XI, No. 2, and XIX, Nos. 2 and 3.

In the Khotanese language there is only one sound which is foreign to the Sanskrit, and which was thought by the scribes of Khotan to require a new graphic sign for its designation. This is a peculiar modification of the *r*-sound which occasionally occurs at the beginning of a word, or in conjunction with a consonant, and which is supposed to suffer a sort of syllabication, being sounded as *rr* or *rr*,¹⁸ though its actual value is not known. Its occurrence is indicated in the Khotanese script by a slight modification of the Sanskrit graphic sign for *r*, and is transcribed in the text-editions by *rr*. It may be seen particularly well on Plate II, No. 4, Plate V, fols. 2*a*, 3*a*, &c. Besides this *rr* the Khotanese language has other sounds of its own, for which, however, it was not felt necessary to invent new graphic signs. For example, its sonant sibilant *s* the Khotanese alphabet indicates by a ligature of the ordinary Sanskrit signs for *y* and *s*; and what is of particular interest, this conjunct sign *ys* actually takes its place in the Khotanese alphabet, or rather syllabary, among the simple alphabetic radicals exactly like the conjunct *kṣ*, which, being treated already by the Indian scribes as a simple radical, is made by them to close the Sanskrit table of alphabetic radicals.¹⁹

¹⁷ See Prof. Meillet, 'Le Tokharien', in *Indogermanisches Jahrbuch*, vol. i, 1913, pp. 6 ff.

¹⁸ This is the explanation of the sound by Prof. Leumann, 'Zur nordarischen Sprache und Literatur', pp. 41 and 56-7. But see *infra*, p. 228.

¹⁹ See my article in the *Journal RAS.*, 1911, p. 459, and Plate IV, ll. 4, 5; also Bühler, 'Origin of the Indian Brāhma Alphabet' (2nd ed.), p. 28.

In this connection a sign remains to be mentioned which is used in both scripts, of Khotan as well as of Kuchar, to denote the neutral vowel. It consists in two dots, resembling the mark of diaeresis, which are placed over the consonant in which the neutral vowel is taken to be inherent. It may be seen, e. g., on Plate V, fol. 2, Plate XI, No. 2. This neutral vowel, however, is nothing peculiar to either of those two languages: it exists also in the mediaeval and modern Sanskrit languages of India. What is new is only that in the Khotanese and Kuchean scripts, it enjoys a mark of its own to distinguish it from the ordinary short vowels.

There is one circumstance in the Khotanese script which has a considerable historical interest. The Sanskrit script, as is well known, possesses distinct characters for the denotation of the five radical vowels *a, i, u, e, o*; see Fig. 1, line 3.²⁰ While these characters are conserved in the Kuchean script, they had a tendency in the Khotanese script to be abandoned in favour of retaining only the character for the vowel *a*, and to adapt the application of that character to the vowels *i, u, e, o* by adding to it the well-known diacritical marks by which in the Sanskrit syllabary those vowels are denoted when they occur in a post-consonantal position (Fig. 1, l. 1). The forms of the five vowels resulting from this tendency are shown in the subjoined Khotanese syllabary (Fig. 1, l. 2). What is interesting to note is that it is in these forms of the ultimate Khotanese script that the vowels appear in the alphabet of the U-chañ, or ordinary, script of Tibet. It should be added that the Sanskrit vocalic radicals (*mātrkā*) originally signified the vocalic sounds *a, i, u, e, o*, without any reference to quantity. When, later on, it was found necessary to distinguish their length, it was done by adding to them the same diacritical marks as those by which their length was distinguished when they held a post-consonantal position (Fig. 1, l. 3). The same practice was observed by the Khotanese script in its reformed alphabet; and it reappears in the U-chañ script of Tibet.²¹

²⁰ On the occurrence of the form ओ *o* in the modern Nāgarī script, see below, footnote 26.

²¹ See, e. g., *ī* in *īkañ*^o, Pl. XI, 2*a* in the Kuchean script, which conserves the Sanskrit practice; and *ā* in *āstā*, Pl. V, 5*b*ⁱⁱⁱ, *ī* in Pl. V, 2*b*ⁱⁱⁱ, in the Khotanese script. Of course the

With regard to the introduction of the alphabet into Tibet, the traditional Tibetan account, as usually understood, says that it was imported from Magadha in Eastern India by Thon-mi Sambhoṭa, during

Fig. 1.

KHOTANESE SYLLABARY.

		ka	kā	ki	kī	ku	kū	ke	kai	ko	kau	
1.		𑖀	𑖁	𑖂	𑖃	𑖄	𑖅	𑖆	𑖇	𑖈	𑖉	
vocalic radicals	2.	𑖊	𑖋	𑖌	𑖍	𑖎		𑖏	𑖐	𑖑	𑖒	Khotanese
	3.	𑖓	𑖔	𑖕	𑖖	𑖗	𑖘	𑖙	𑖚	𑖛	𑖜	Sanskrit
		a	ā	i	ī	u	ū	e	ai	o	au	

TIBETAN SYLLABARY.

		ka	kā	ki	kī	ku	kū	ke	kai	ko	kau	
		ཀ	ཁ	ག	ཁྱ	ཀུ	ཀུྱ	ཀེ	ཀའི	ཀོ	ཀའོ	
		a	ā	i	ī	u	ū	e	ai	o	au	
		ཨ	ཨྱ	ཨི	ཨྱི	ཨུ	ཨུྱ	ཨེ	ཨའི	ཨོ	ཨའོ	

the reign of King Sroṅ-tsan Gampo, about the middle of the seventh century A.D. Dr. A. H. Francke, in an excellent article in the *Epigraphia Indica*,²² has shown that, so far as the country of origin of the alphabet is concerned, that understanding is erroneous, and that the country from which Sambhoṭa brought the knowledge of the alphabet

exact form of the diacritical marks of length varied according to the period, the country, and possibly the fancy of the scribe. Thus we find *ī* expressed by འ in *īryāpatha* of a Sanskrit Vinaya text, in Pl. IV. 1aⁱⁱ, and in the same text, *ā* by a curve attached to the foot of the character for *a*, in *āsana*, *āgacchati*, in Pl. IV. 1a^{iv. vii}. It is this curve which reappears in the Tibetan script in the form of ཨ ཨྱ, the so-called *a-chuñ*, or little *a*, and which when appended to a syllabic character, serves to indicate the length of its vowel.

²² 'The Tibetan Alphabet', vol. xi, pp. 266 ff., where all needful references to previous writers on the subject will be found. I may add that before I had seen Dr. Francke's article I had reached the same conclusion, mainly on the grounds set out on pp. xviii ff., which

to Tibet was really Kashmir, and, further, that there he had come into contact with a Brāhman from Khotan, whom the Tibetan tradition calls Li-byin or 'Blessing of Khotan', and that that Brāhman taught him the alphabet of his own country. This, in effect, means that the alphabet, as introduced into Tibet, is the alphabet of Khotan, Li being the well-known Tibetan name of Khotan. It is not the alphabet of India. According to Tibetan tradition²³ Khotan fell under the domination of Tibet, in the seventh century, under Sron-tsan Gampo. There could be no direct communication, across the Himalaya, between Lhasa in Tibet and Khotan. It could be effected only by way of Kashmir and the passes leading from that country into Eastern Turkestan. Thon-mi's mission, to procure the alphabet from Khotan, had necessarily to take that circuitous route; and to judge by the Tibetan tradition he was saved the completion of his journey through the lucky accident of meeting, on his way in Kashmir, with a learned Brāhman from Khotan, who could supply him with the information he was in search of.

The introduction of the alphabet from Khotan is capable of a quite satisfactory proof. Sambhoṭa is said to have brought back with him from Kashmir an alphabet consisting of thirty radicals, twenty-four of which he is said to have received from his Khotanese instructor Li-byin, while he himself added six new radicals for the purpose of expressing certain sounds peculiar to Tibet. The twenty-four radicals (see Fig. 2) taken over from the Khotanese alphabet were those denoting the consonants: *k, kh, g, ŋ*; *c, ch, j, ñ*; *t, th, d, n*; *p, ph, b, m*; *w, y, r, l*; *ś, s*; *h, a*. The six new radicals, added by Sambhoṭa, and formed by modifications of certain Khotanese radicals, were the consonants *ts, tsh, dz*; *ṣ, z*; *h*.

Two points must be noted in this Tibetan classification of the letters of their alphabet. In the first place, the sign for *w* is classed among those consonants which are said to have been taken over from the Khotanese alphabet, but in the actual order of the Tibetan alphabetical table, it is placed right in the middle of the newly constructed signs as denoting

are not specially noticed by him. See also Dr. Francke's article in the *Memoirs of the Asiatic Society of Bengal*, vol. i, pp. 43 ff., and his article on 'The kingdom of gNya khri btsanpo' in *JASB.* (N.S.), vol. vi, pp. 97-9. See also the Note on p. xxxi.

²³ See Rockhill's *Life of the Buddha*, p. 211.

a peculiar Tibetan sound, whence in that table these particular Tibetan signs come to number seven. There is here an apparent inconsistency ; but it is susceptible of a simple explanation. The Tibetan sign for *w* (ཡ) is really the Khotanese (i. e. Sanskrit) sign for the cerebral sibilant *ṣ* (ष), with a leftward curve added on to the top of its left vertical stroke. Exactly in the same way, the new Tibetan sign for *z* (ཙ) is formed by a leftward curve added to the top of the Khotanese (i. e. Sanskrit) sign for the dental *n* (ན). One might expect, therefore, that the two signs, for *w* and *z*, since both denote peculiar Tibetan sounds, would be

Fig. 2.

KHOTANESE AND TIBETAN ALPHABET.

k	kh	g	ñ	c	ch	j	ñ	t	th	d	n	p	ph	b	m	
ཀ	ཁ	ག	ཁྱ	ཅ	ཆ	ཇ	ཁྱ	ཐ	ཌ	ཎ	པ	ཕ	བ	མ	ཙ	
ཀྱ	ཁྱ	གྱ	ཁྱ	ཅྱ	ཆྱ	ཇྱ	ཁྱ	ཐྱ	ཌྱ	ཎྱ	པྱ	ཕྱ	བྱ	མྱ	ཙྱ	
ts	tsh	dz	w	z	h	y	r	l	ś	s	h	a	u			
			ཡ													
ཙ	ཛ	ཇ	ཡ	ཙ	ཛ	ཇ	ཡ	ཙ	ཛ	ཇ	ཡ	ཙ	ཛ	ཇ	ཡ	

treated alike in relation to the alphabet. But though, as a matter of fact, they are both alike, and side by side, placed among the new signs in the alphabetic table, they are classified differently, viz. *w* among the consonants received from Khotan, and *z* among those constructed by Sambhoṭa ; and they are so classified simply because the latter sign (*z*), in its unmodified Khotanese form, occurs also in the Tibetan alphabet as the sign for the dental *n*, while the former sign (*w*) in its unmodified Khotanese form (viz. for cerebral *ṣ*) does not occur in the Tibetan alphabet. On precisely the same principle of classification, the four new signs for the peculiar Tibetan sounds, *ts*, *tsh*, *dz*, *z*, are classed as newly constructed ones, because their unmodified Khotanese (i. e. Sanskrit) forms occur also in the Tibetan alphabet as the signs for *c*, *ch*, *j*. In fact, the only sign which is really new, that is, not a mere modification

of an existing Khotanese (i. e. Sanskrit) consonantal sign, is that for *h*; and this sign, therefore, most properly is classed as a new sign. The sign for *h*, namely, as stated already in footnote 21, is really a modification of the Khotanese (i. e. Sanskrit) curve which serves to indicate the length of a vowel. The true origin of the sign is seen clearly from its import as an appendix to a syllable the vowel of which it is desired to indicate as being long.²⁴

The second point to be noted is that in the Tibetan alphabetical table, the sign for the radical *a* is not placed, as in the Sanskrit alphabetical table, separately and in advance of the consonantal radicals, but takes its place right at the end of the twenty-four consonantal radicals, which were taken over from the Sanskrit (Khotanese), and the series of which it concludes. Further, that the framer of the Tibetan alphabet understood it to be of the nature of a consonantal radical is evident from the fact that it is treated like any other consonantal radical; for the vowel *a* is taken to be inherent in it, and the vowels *i*, *u*, *e*, *o* are indicated by attaching diacritical marks to it. If we were to transcribe the radical sign for *a* by *x*, the Tibetan alphabetic, or rather syllabic, table presents the syllabic radicals *xa*, *xi*, *xu*, *xe*, *xo*, &c., precisely in the same way as it presents the radicals *ka*, *ki*, *ku*, *ke*, *ko*, &c. (see Fig. 1). In short the Tibetan apparently vocalic radical for *a* really functions as a consonantal radical,²⁵ and in that respect is reminiscent of the function of consonantal radicals, such as 'alef and 'ayin, in Semitic alphabets; and that is a fashion which is altogether foreign to any Indian alphabet. This is a noteworthy fact; and by itself it points to the conclusion that the Tibetan alphabet is not an importation from India,²⁶ but from some country the alphabet of which must have come

²⁴ Dr. Francke's explanation of the origin of the signs for *w* and *h*, in *Epigraphia Indica*, vol. xi, p. 270, is different, and, in my opinion, very fanciful.

²⁵ In confirmation, I may refer to a Tibetan tradition (which however I am just now unable to verify) quoted by me in 1893 from Baboo Sarat Chandra Das, in *Journal ASB.*, vol. lxii, Pt. I, p. 6, 'He (Thon-mi) based the four vowels, called *a-ti* (or 'series of *a*'), i. e. *i*, *e*, *o*, *u* on *a*.'

²⁶ It is interesting to observe that the modern Nāgarī script has the forms ओ *o* and औ *au*. But the practice of writing those two vowels with the radical अ is very modern indeed; it dates no further back than the early eighteenth century. It appears, e.g., in the medical MSS. of the India Office, Nos. 2644 and 2638, dated respectively A.D. 1720 and 1733; but not in No. 2637, which is of about the same date. The practice arose

in some way under the influence of a Semitic fashion of writing. It has been stated already that Tibetan tradition distinctly refers to *Li-yul*, 'the land of Li', i. e. to Khotan, as the country of origin of its alphabet; and modern archaeological discoveries have shown abundantly that Semitic influences were at work in Eastern Turkestan for some time before the traditional date of that importation.

We have now to examine the manuscript remains recovered from the Khotan area to see whether, and how far, the Khotanese alphabet and Khotanese writing preserved in them supply evidence in corroboration of the Tibetan tradition. The examination will have to take two things into account: first, Khotanese texts as written either in the Upright Gupta or the Cursive Gupta type of the Khotanese script; secondly, Khotanese writing as preserved in older literary texts, or as presented in later official or private documents. The evidence, resulting from this examination, and quoted in the sequel, will be taken so far as possible from the manuscript remains included in the present volume. When that source fails, reference will be made to earlier publications of such remains in the Journal of the Asiatic Society of Bengal, as well as to, as yet, unpublished remains in Sir Aurel Stein's and my own collections. Accordingly the witnesses will be the following:—

I. In Upright Gupta script:—

- | | |
|---|---|
| (1) The Vajracchedikā (Vaj.), 44 fols. | } both included in the present volume; Plates V-XVII. |
| (2) The Aparimitāyuh Sūtra (Ap.), 20 fols. | |
| (3) Stein MS., Ch. ii. 002, Siddhasāra Śāstra (Siddh.), a medical work, 65 fols. | |
| (4) Stein MS., Ch. 00274, an unidentified Buddhist religious work (Buddh.), 39 fols. Neither No. 3 nor No. 4 is published as yet. | |

from the gradual blending of the characters for the vowels *a* and *au*, from the tenth century onwards, as may be seen by referring to Table V of Bühler's Indian Palaeography, and comparing Nos. ix, xii, xvii in traverses 1 and 9. That this is so is evident from the fact that the vowels *e* and *ai* have always been, and are to the present day, written with the special radical ॢ which could not blend with the radical ॡ.

- (5) Fragments (Fr.) in the Hoernle Collection, of Buddhist canonical literature ; 139 pieces ; not published.

II. In Cursive Gupta script :—

- (1) The two folios 7 and 8 of the Aparimitāyuh Sūtra (above mentioned, No. 2), included in the present volume, Plate XV.
- (2) The Khotanese texts of the Tibetan and Chinese bilingual fragments (Tib., Chin.), published in the present volume, Plates XVII and XXII.
- (3) Documents (Doc.), published in the Journal ASB., vol. lxvi, Pt. I, 1897, Plates V–VII ; and in the Report in the same Journal, Ex. No., vol. lxx, Pt. I, 1901, Plates VI, VII.
- (4) Text Rolls (T.R.) of the Stein Collection, Ch. 0041, Mahāpratyāṅgirā Dhāraṇī, partly published in the Journal RAS., 1911, Plate V. Also, Ch. 0044, Kauśakī Prajñāpāramitā, 70 lines of writing ; and Ch. 00266 with 382 lines of writing ; neither published.
- (5) Stein MS., Ch. ii. 003, an anonymous medical work (Med.), in 71 fols. ; not yet published.
- (6) Syllabary Rolls (S.R.) of the Stein Collection, published in the Journal RAS., 1911, Plates I–IV.

The evidence of these witnesses is as follows :—

(1) In the Upright Gupta script, all vowels (*a, ā, i, ī, e, ai o, au*) are ordinarily written with the radical अ. The only exceptions are the vowels *u* and *ū*, which are ordinarily written with the special radical उ, there being only a single, perhaps doubtful, example of short *u*, written with the radical अ, in Plate VI, 6 aⁱⁱ.²⁷

As to the other vowels, short *ī* (as an initial) is a vowel of rather rare occurrence. With the special three-dotted radical (•••), it never occurs in secular, and very exceptionally in canonical literature.

The details are as follows. It never occurs in Ap., and only once (with the radical •••) in Vaj., Plate XIII, 41 bⁱⁱ. In Siddh. it occurs only eleven times, and always

²⁷ It occurs in the word *uhu*, which ordinarily is written with the radical उ ; e.g. Pl. VI, 6 bⁱⁱ 7 bⁱⁱⁱ. See also footnote 29.

with the radical 𑖀; fols. 1 b^{ii} , iv 3 b^{ii} 4 b^i 7 b^{iv} 10 b^{iii} (*bis*) 102 a^{iii} 140 b^{ii} 147 a^v b^{iii} . In Fr. it occurs three times, always with radical 𑖀, No. $\frac{142}{81}$, l. 3, No. $\frac{144}{98}$, l. 4, No. $\frac{150}{11}$, l. 2.

The long vowel \bar{i} is of rather more frequent occurrence; but with the radical 𑖀 it is found very exceptionally, both in canonical and secular Buddhist literature, though the exceptions are more frequent in canonical literature, especially in Ap. and Fr.

The details are as follows. In Vaj. it occurs altogether 20 times; viz. 19 times with radical 𑖀, Pls. V ff., fols. 2 b^{iii} 17 a^{ii} b^{iii} 19 a^{iii} b^{iv} 21 b^{iv} 22 a^i 30 b^{ii} 32 a^{iv} 35 a^{iv} b^{iii} , iv 36 $a^{i, ii}$ 37 b^{iv} 39 a^i 41 b^{iv} 42 a^{ii} , iv, and only once with the radical 𑖀, Plate V 3 b^{ii} . In Ap. it occurs only three times, always with the radical 𑖀, Pl. XIV 2 a^{iv} 3 a^i , Pl. XV 10 a^{iv} . In Siddh. it occurs 37 times with radical 𑖀; fols. 2 b^v 4 a^{iii} 5 a^{iv} 6 b^{iii} 7 b^i 9 a^i (*bis*) b^v 11 b^{iii} 14 a^i b^i 18 a^{iii} 19 a^v b^{iv} 20 b^{iii} 104 a^v 107 a^{iv} b^i 121 a^v 122 a^{iii} b^{ii} 123 a^{ii} 126 a^{iii} 128 b^{iii} , iv 131 a^{iv} 133 b^{ii} , v 134 b^{iii} 136 b^{ii} 138 a^{ii} , iii 144 a^{ii} , iii b^i 155 b^{iv} ; never with radical 𑖀. In Buddh. it occurs 10 times with radical 𑖀; fols. 1 b^{ii} 2 b^{iv} 3 a^i 8 b^{iii} 9 a^{ii} 15 b^{iii} 18 a^{ii} 27 a^i 32 b^{iv} 37 b^{iii} ; never with radical 𑖀. In Fr. it occurs 15 times with radical 𑖀; No. $\frac{142}{29}$, l. 2, No. $\frac{142}{43}$, l. 2, No. $\frac{147}{47}$, l. 5, No. $\frac{142}{8}$, l. 1, No. $\frac{142}{77}$, l. 1, No. $\frac{144}{18}$, l. 5, No. $\frac{144}{44}$, l. 5, No. $\frac{150}{50}$, l. 5, No. $\frac{144}{66}$, l. 2, No. $\frac{147}{111}$, ll. 3, 4, No. $\frac{150}{11}$, l. 6 (*bis*), No. $\frac{150}{11}$, ll. 2, 5; and 13 times with radical 𑖀; No. $\frac{142}{23}$, ll. 1, 2, No. $\frac{142}{49}$, l. 5 (*bis*), No. $\frac{142}{56}$, l. 6, No. $\frac{143}{63}$, l. 2, No. $\frac{143}{65}$, l. 1, No. $\frac{84}{83}$, l. 4, No. $\frac{144}{104}$, l. 4, No. $\frac{147}{128}$, l. 2, No. $\frac{147}{123}$, l. 3, No. $\frac{150}{16}$, ll. 3, 4. With the very old radical 𑖀 it occurs once in No. $\frac{147}{108}$, l. 4 (see footnote 21).

The vowels e and ai are of very rare occurrence; and written with the special radical 𑖀, they are still more exceptional, though the exceptions again are more frequent in canonical literature, especially in Ap. and Buddh.

The details are as follows. Neither e nor ai is ever found in Vaj. In Ap. e occurs twice, and both times with the radical 𑖀, Plate XIV 1 b^{iii} 2 a^{ii} ; ai never. In Siddh., e occurs seven times with radical 𑖀; fols. 16 a^i 128 b^{iii} , iv 152 a^v (*bis*) 155 b^{iv} 156 a^i , but only once with radical 𑖀, fol. 11 a^v ; while ai occurs only once, and then with radical 𑖀, fol. 100 a^{iv} . In Buddh., e occurs six times with radical 𑖀; fols. 1 b^{iii} 7 b^{iv} 9 b^i 18 b^i 31 b^i 38 b^i , and only three times with radical 𑖀, fols. 6 b^{iii} 9 a^{ii} 17 a^i ; while ai occurs only twice, both times with radical 𑖀, fols. 10 a^{iv} 35 b^i . In Fr., neither e nor ai occurs.

As to the vowels o and au , neither very frequent, both may be written in two ways, either with the radical 𑖀, or with a special radical

२, peculiar to the Khotanese script,²⁸ though the latter is practically restricted to canonical literature, the radical 𑖦 being ordinarily used in non-canonical writing.

The details are as follows. In the canonical texts Vaj. and Ap., the special radical २ is always used, never radical 𑖦. Thus *o* 24 times in Vaj. (e.g. Plate V 3 *b*ⁱⁱ, Pl. IX 32 *a*ⁱ (*bis*), &c., see Vocabulary, pp. 345–6), and five times in Ap. (Plate XIV 2 *a*ⁱⁱ (*bis*), Pl. XVI 13 *a*ⁱ 14 *a*ⁱⁱ 16 *b*^{iv}); again *au* five times in Vaj., Pl. X 38 *b*ⁱ (*tris*)^{ii, iii}, and three times in Ap., Plates XIV 3 *a*ⁱⁱⁱ, XV 9 *a*ⁱ, XVI 13 *a*ⁱ. In Buddh., also a canonical text, radical 𑖦 is used more often than the special radical २ with either *o* or *au*; thus *o* with radical 𑖦 four times, fols. 27 *b*^{iv} 31 *b*ⁱ 34 *a*^{ii, iv}, with radical २ six times, fols. 19 *b*ⁱⁱ 26 *b*^{i, ii, iv} 24 *a*^{iv} 26 *a*ⁱⁱ; and *au* with radical 𑖦 ten times, fols. 28 *a*^{iv} 29 *a*ⁱ *b*^{iv} 30 *b*ⁱⁱ 32 *a*ⁱⁱⁱ 33 *b*ⁱⁱ 35 *b*ⁱ 36 *a*ⁱⁱ 37 *b*ⁱⁱ 38 *b*ⁱⁱⁱ, with radical २ six times, fols. 7 *a*^{iv} 12 *a*^{iv} 15 *a*ⁱ 26 *b*ⁱⁱ 24 *a*ⁱ 25 *b*ⁱⁱ. In Fr., all of canonical texts, radical २ is always used, never 𑖦; thus with *o* 33 times, No. $\frac{142}{21}$, l. 5, No. $\frac{142}{43}$, l. 7, No. $\frac{142}{45}$, ll. 3, 4, No. $\frac{142}{49}$, l. 5 (six times), No. $\frac{142}{58}$, ll. 1, 2, 3, No. $\frac{142}{61}$, l. 3, No. $\frac{142}{73}$, l. 4, No. $\frac{142}{78}$, l. 4, No. $\frac{142}{89}$, l. 1 (six times), No. $\frac{142}{90}$, l. 2, No. $\frac{143}{35}$, l. 1, No. $\frac{143}{102}$, l. 3, No. $\frac{144}{17}$, l. 3, No. $\frac{144}{24}$, l. 2, No. $\frac{144}{50}$, l. 6, No. $\frac{144}{55}$, l. 6, No. $\frac{144}{67}$, l. 2, No. $\frac{144}{111}$, l. 3, No. $\frac{144}{123}$, l. 1, No. $\frac{150}{16}$, l. 6; and with *au*, three times, No. $\frac{142}{47}$, ll. 3, 4, No. $\frac{142}{73}$, l. 4. On the other hand, in the non-canonical, medical Siddh., both vowels *o* and *au* are always written with radical 𑖦, never with the special radical २; thus *o* twice, fol. 3 *b*^{iii, iv}; and *au* 21 times, fols. 2 *b*ⁱ 3 *b*ⁱⁱ (*bis*)ⁱⁱⁱ 7 *b*ⁱ 9 *b*^{iv} 10 *a*^{iv} 19 *a*^{iv} 100 *a*ⁱⁱ 104 *b*^{iv} 107 *a*ⁱ 123 *a*ⁱⁱ *b*^{ii, iii} 128 *a*ⁱⁱⁱ 138 *a*ⁱ 139 *a*ⁱ 140 *a*ⁱⁱ 149 *b*^v 151 *b*^v 155 *a*ⁱⁱ.

(2) In the Cursive Gupta script, all vowels (*a*, *ā*, *i*, *ī*, *e*, *ai*, *o*, *au*), with the exception of *u* and *ū*, are invariably written with the radical 𑖦 *a*. The vowels *u* and *ū* are equally invariably written with the special radical 𑖦. The three special radicals for *i*, *e*, *o* never occur at all. In the whole extensive mass of cursively written manuscript remains, so far as I have been able to examine it, two of those three special radicals, namely those for *i* and *o*, occur only in the concluding passage of the Kauśakī Prajñāpāramitā Roll, Ch. 0044; once *i* in l. 67, and twice *au* in lines 64 and 65. And with regard to this singular exception it is to be

²⁸ See below, p. xxviii. In order to signify *au*, the mark of length is added, either in its fourth or fifth form (see *infra*, p. 140); usually the former (see, e.g., Plates X 38 *b*ⁱ, XIV 3 *a*ⁱⁱⁱ, XX 3ⁱⁱ), but once the fifth form (as in *ṇā*, Plate XVIII 3 *a*^{iv}). The latter is the usual one in the Kuclean slanting Gupta script, as in *ono'ma*, Plate XI 2 *a*ⁱ.

noted that the passage consists of a short charm (*mantra*) in the Sanskrit, not in the Khotanese language. The details are as follows :—

The vowel *i*, written with radical अ, occurs once in Tib., Plate XVII 2 *a*^x; three times in Doc., JASB., 1897, Plate V, l. 6; and 27 times in Med., fols. 54 *b*ⁱⁱⁱ 67 *a*^v *b*ⁱⁱ 68 *b*ⁱⁱ 72 *a*^{iv} 73 *a*ⁱⁱ. v 74 *a*^{iv} 77 *a*^{iv} *b*ⁱⁱⁱ 80 *b*^{iv} 81 *b*^v 88 *a*ⁱ 89 *a*^v 90 *a*ⁱⁱⁱ 92 *a*^v 93 *a*ⁱ 96 *b*^{iv} 97 *a*ⁱⁱⁱ 101 *b*^v 102 *a*ⁱⁱ (*bis*) 103 *a*^{iv} *b*ⁱⁱⁱ 104 *a*ⁱⁱⁱ. iv 115 *b*ⁱⁱⁱ.

The vowel *ī*, with radical अ, occurs twice in Tib., Plate XVII *a*^{vi}. vii; twice in Chin., Plate XXII *b*^{xvii}. xx; five times in Doc., JASB., 1897, Plates V, l. 5, VI, No. 9, l. 4, No. 10, ll. 6 and 7; Report, Plate VI, l. 4; and 25 times in Med., fols. 46 *a*ⁱⁱ (*bis*) 47 *a*^v *b*ⁱⁱ 52 *a*ⁱ 56 *a*^v 57 *a*^{iv} 61 *b*ⁱ 63 *b*ⁱ 67 *b*ⁱⁱⁱ. v 69 *a*ⁱⁱⁱ 73 *a*^v 76 *a*ⁱⁱ (*bis*) 99 *a*^v *b*ⁱ 100 *a*ⁱ 103 *a*ⁱⁱ. iii *b*ⁱ 104 *a*ⁱ. iv 109 *b*ⁱⁱⁱ (*bis*).

The vowel *e*, with radical अ, occurs once in Tib., Plate XVII *a*^{iv}; and 16 times in Med., fols. 46 *a*ⁱⁱ 47 *a*ⁱ 50 *a*ⁱⁱ. v 51 *a*^v *b*ⁱⁱⁱ 55 *b*ⁱⁱ. iii 58 *a*ⁱⁱⁱ 59 *b*ⁱ. iii. iv 60 *b*ⁱ 61 *a*ⁱⁱⁱ 62 *a*^{iv} 65 *a*^v. In Doc. it does not occur.

The vowel *ai*, with radical अ, occurs once in the Text Roll of the Mahāpratyāṅgirā Dhā., JRAS., 1911, Plate V, l. 15; and four times in Med., fols. 47 *b*ⁱⁱ 48 *b*^v 58 *b*ⁱⁱⁱ 62 *b*ⁱ. In Tib., Chin., Doc. it does not occur.

The vowel *o*, with radical अ, does not occur in any of the cursively written manuscripts of the witness list, with the exception of the Syllabary Rolls, the evidence of which is given below.

The vowel *au*, with radical अ, occurs three times in fols. 7 and 8 of Ap., Plate XV 7 *a*^{iv} *b*ⁱⁱⁱ 8 *a*ⁱⁱⁱ (see also JASB., 1901, Pl. VI); once in Tib., Plate XVII *a*ⁱⁱⁱ; twice in Doc., Report, Plate VII, ll. 2 and 5; and nine times in Med., fols. 44 *a*ⁱ (*bis*) 62 *a*ⁱ 63 *b*^{iv} 66 *a*^{iv} 72 *b*ⁱⁱ 81 *b*ⁱ 106 *b*^v 116 *b*ⁱ. v 117 *b*ⁱ.

(3) As to the Cursive Gupta script, the evidence of the Alphabetical and Syllabary Rolls is particularly important. These Rolls, as explained by me in the Journal of the Royal Asiatic Society for 1911, pp. 450 ff., evidently exhibit the usages of writing by masters and pupils in the Buddhist monastic schools of Eastern Turkestan in the eighth century A.D. In these schools it appears to have been the practice to utilize the blank reverse of paper rolls, the obverse of which was inscribed with Chinese Buddhist texts, for the purpose of teaching and exercising the writing of the Khotanese ordinary script. With this object the reverse side is covered with tables of the Khotanese alphabetic radicals as well as tables of syllabaries inscribed in a fine, well-formed hand, apparently by the schoolmaster. Now in the alphabetic table, inscribed on Roll Ch. xl,

003, shown on page 455 of the Journal, only the two radicals 𐑖 and 𐑗 are prescribed for the whole of the ten vowels of the alphabet. That shows that all vowels, except *u* and *ū*, were to be written with the radical 𐑖. The alphabet, in this form, with the solitary vocalic radicals 𐑖 and 𐑗, is repeated on the reverse side of Roll Ch. 0042 (shown *ibid.*, Plate III, l. 13) apparently by a pupil, in a very ill-formed hand. On two other Rolls, Ch. lviii, 007 and Ch. 0046 (shown *ibid.*, Plate I, l. 1, and Plate IV, l. 17), the alphabetic table is given in much fuller detail. The complete series of ten vowels is shown in them, written with the radicals 𐑖 and 𐑗. But two points are particularly noteworthy: first, it is only the long *ū* which is written with the radical 𐑗, while all the other nine vowels, including the short *u*, are written with the radical 𐑖. Secondly, the diacritical mark indicating the sound of short *u* is not attached to the bottom of the radical 𐑖, in the form of a wedge, or a curve, or an angle, as it is usual with other consonantal radicals (e. g. the wedge in *khu* and *kṣu*, Plate I, ll. 10 and 42; the curve in *ku*, *ibid.*, l. 9; the angle in *kyu*, *khyu*, *ibid.*, ll. 43 and 44), but is mounted on the top of the radical 𐑖, in the form of a curve or angle (the former in Plate I, l. 1, the latter in Plate IV, l. 17). The reason for this position of the mark, no doubt, is that the foot of the radical 𐑖 was already furnished with a wedge, with which the diacritical mark of short *u* would have interfered, if it had been attached to the foot.²⁹ The same facts are suggested by the abbreviated form of the alphabet in Roll Ch. xl, 002, *ibid.*, Plate II, l. 42. Here the characters are given for only the three vowels *a*, *u*, *ū*; but while the long *ū* is written with the radical 𐑗, the vowels *a* and short *u* are written with the radical 𐑖. Moreover, here too the character for the short *u* shows its diacritical mark, indicative of the sound *u*, in the form of a curve (similar to that in Plate I, l. 1) attached to the head of the radical 𐑖.³⁰

²⁹ This reason will be appreciated if the shape of the character for the vowel *u* is examined in the word *uhu* in Plate VI 6aⁱⁱ, where the position of the diacritical mark at the foot of the radical 𐑖 has resulted in an exaggerated wedge.

³⁰ In my remarks in JRAS. for 1911, pp. 456, 459, some of the features of the alphabet in these tables were not yet understood. Thus, the character for the short vowel *u* was read as *ā*, owing to its similarity to the real character for the vowel *ā*; but the fact that

The conclusion to be drawn from the facts set out in the foregoing evidence is that in the seventh and eighth centuries A.D., if not even earlier, the practice arose in the Khotanese area of Eastern Turkestan, especially when using the cursive script of ordinary daily intercourse, to write all vowels, except *u* and *ū*, with the radical अ *a*; and further that this practice optionally, varying perhaps according to the locality or individuality of the writer, even extended to the vowel *u*. It seems probable that the Khotanese Brāhman Li-byin, from whom the Tibetan scholar Thon-mi is said to have learned his alphabet, was one of those scribes who were accustomed to write the vowel *u* with the radical अ ; and further it may be suggested that Thon-mi, in adapting the alphabet of his teacher to his own purposes, with logical consistency extended the use of the radical अ to the long vowel *ū*, so as to obtain a complete series of vowels, all framed with the radical अ ; and that he facilitated his object by the removal of the wedge which marks the foot of the radicals in the Khotanese script, but which is absent from the Tibetan script. On all grounds it cannot be doubted that it was the cursive script of Khotan to which Thon-mi was introduced by Li-byin.

In Khotan, as we have seen, two types of script were in use, the Upright Gupta, which was used principally in writing texts of a religious character, and the Cursive Gupta, which was employed in writing anything of a secular character, and generally in the ordinary writing of daily intercourse. The latter arose gradually from the former by a process of modification such as is observable in many other countries. In the same way, e. g., arose the so-called 'headless' (*u-me*) type of the Tibetan script from out of the original 'headed' (*u-chan*) type framed by Thon-mi. In the same way, also, arose the Indian cursive 'Kaithī' or 'Mahājānī' type of Nāgarī from out of the literary 'Devanāgarī'. Moreover, everywhere that process of modification is marked by the common feature that the formal literary type of script has a tendency to conserve old ways of writing. This characteristic explains the fact that the Upright Gupta is more tenacious in the use of the old Indian vocalic

the character for *u* is written in this way in three entirely distinct and independent tables, shows that no scribal error is to be thought of. See also the Note on p. xxxii.

radicals of *i*, *u*, *e*, and *o*. Indeed, in the case of the radical २ *o*, the conservatism of the Khotanese Upright Gupta is particularly striking; for it conserves that radical in a form in which it had disappeared at an early date from India itself. Originally the inferior curve of the radical took a rightward turn in India, as may be seen in Bühler's Indian Palaeography, Table III, traverse 6, Nos. viii and xiv; but as early as the Gupta period it began to turn leftward, *ibid.*, Table VI, trav. 13.³¹ But in the Khotan area the rightward turn persists, in writing both vowels *o* and *au*, whether in Sanskrit or Khotanese texts.³²

Another graphic feature of the Khotanese Upright Gupta may be noticed in this connexion. The diacritical mark of the medial short *i*, as Professor Lüders has pointed out in his introduction to the Sanskrit Saddharma-puṇḍarika (pp. 141, 168), is written in three different ways, which may be seen, e.g. in Plate XVIII, 3 *ai*. ii *di*, 3 *ai* v *cī*, 3 *bi* viii *li*. A somewhat similar difference occurs in the Kuchean Slanting Gupta script. It is shown in the inset figure to the medical text of the Weber MSS., Part IX, published by me in the Journal of the Asiatic Society of Bengal, vol. lxx, Pt. I, Extra No., 1901, p. 1. The reason of this difference, whether it is due to a mere whim of the writer,³³ or to exigencies of writing, or to different phonetic values, is not known at present. Though it occurs also in manuscripts containing a Sanskrit text, it has no foundation in the phonetic system of that language. In such cases the fact of its occurrence indicates only that the manuscript was written by a native of Eastern Turkestan; and that if it has a phonetic implication, it points to a phonetic peculiarity of the languages

³¹ See also Table I in my edition of the Bower Manuscript.

³² E.g., in the Sanskrit text on Plate XX 6ⁱⁱⁱ. vii.—A character, practically identical with the Khotanese radical for *o*, exists also in the Kuchean script, where, however, it is taken to signify the consonant *w*, as in *wasāmpā*! (Plate XI 2 *a*). It may be added that the Kuchean character, at present understood to signify *o* (as in *onolme*, Plate XI 2 *a*) is identical with one of the alternative forms of the Khotanese character for *au* (see footnote 28), so that possibly it may really signify *au*. Whether any, and what, relation between the two scripts is indicated by this graphic coincidence remains to be discovered.

³³ A mere scribal whim seems indicated by the fact that the difference may occur in the same Sanskrit word, e.g. Plate XVIII 3 *bi* *paśyati* and *paśyati*; Plate XXI 1^v *Āttadhārā*, *cittadhārā*.

of that country, primarily in the Khotanese language; for it occurs mainly in Khotanese, rarely in Kucuan texts.

Another obvious indication of the nationality of the writer of a manuscript is the occurrence in it of the peculiar modification of the *r* sound, transcribed by *rr*. That letter, as above explained (p. xv), is peculiar to the Khotanese language, and is entirely foreign to Sanskrit. An immigrant from India, settled in Khotan, might acquire the Khotanese sound *rr*, but it is hardly conceivable that he would introduce it when copying a text composed in his own native Sanskrit language, while it would be almost unavoidable for a native of Khotan, who had acquired a knowledge of Sanskrit, to make an occasional mistake, and, when copying a Sanskrit text, to write *rr* where *r* should have been written; e.g. to write *prrabhā* for *prabhā* (Plate II 4iv) or *prrajānitum* for *prajānitum* (Plate XXI 3ii). Accordingly it is practically certain that any Sanskrit manuscript in which *rr* appears was written by a native of the Khotanese area of Eastern Turkestan. Moreover the frequency of the occurrence of *rr* in a Sanskrit manuscript may serve as a measure of the proficiency of the Khotanese scribe in the knowledge of Sanskrit. Thus the manuscript of which a fragmentary page is shown in Plate XX, No. 3, must be the handiwork of an illiterate scribe; for every Sanskrit *r* (it occurs nineteen times in the figured page) is replaced by the Khotanese *rr*. And this inference is confirmed by the fact that the language of the fragment, as its editor Dr. Thomas rightly observes (p. 121), is a 'curiously debased dialect' of Sanskrit. Very possibly the text is the scribe's own composition, and the manuscript may be his autograph. Of course, if in addition to a characteristically Khotanese script, a manuscript is written in the Khotanese language, the presumption of its being the production of a native of Khotan is overwhelming. Similarly, the appearance of the slanting type of Gupta characters in a manuscript is an unfailing indication of its being the production of a Kucuan scribe, even if it should be a Sanskrit manuscript. The Khotanese language, so far as my present experience extends, is never found in any manuscript written in Slanting Gupta characters; nor the Kucuan language, in any manuscript written in the Upright Gupta and Cursive Gupta scripts.

Glancing over the Plates accompanying this volume, it will be noticed that they illustrate manuscripts written in two varieties of the Upright Gupta script, one stiff and formal, the other free and easy. They may be described as the calligraphic and ordinary literary varieties. The former is seen, e. g., in the manuscripts of the Vajracchedikā and Aparimitāyuh texts, both in the Khotanese language, in Plates V–XVII ; also in the manuscripts of the Mahāpratyāṅgirā Dhāraṇī and Saddharma-puṇḍarīka texts, both in the Sanskrit language, in Plate II, No. 4, and Plate XVIII, No. 1. On the other hand, the remaining manuscripts of Sanskrit texts, such as the Chandragarbha and other Sūtras, in Plates XX and XXI, show the ordinary literary script in various degrees of excellence or the reverse. The peculiarities of the calligraphic style of writing have been carefully noticed in Professor Lüder's introduction to his edition of the Saddharma-puṇḍarīka fragment (pp. 140–2). The form of the letter *bh* may serve as the most convenient test for distinguishing the two styles. In the calligraphic style it is made with a fine tangential stroke crossing the left limb (well shown in Plate II 4ⁱⁱⁱ *bhāra*), while in the ordinary literary style there is a mere angle or curve (see, e. g., *garbhā*, Pl. XX 3ⁱⁱⁱ, *gambhīra*, Pl. XXI 3^{vi}).

Besides the linguistic and graphic conditions prevailing in Eastern Turkestan at the time when the manuscripts discovered in that country were written, these manuscripts throw light on the original language of the imported Buddhist sacred literature. That the texts written in Khotanese and Kuchean were translated from a Sanskrit original seems obvious from the fact of other texts found along with them which are written in Sanskrit. That by the side of the Pāli Canon, existing among the southern Buddhists of Ceylon, there once existed a corresponding Sanskrit Canon among the northern Buddhists was well known from certain surviving portions, e. g. the Vajracchedikā and Suvarṇa-prabhāsa Sūtra long published (see pp. 109, 176), though the exact relation as a whole between the two Canons was a matter of uncertainty and dispute.³⁴ It was also well known that the existence of the

³⁴ See, e. g., Prof. Oldenberg's 'Buddhistische Studien' in the Journal of the German Oriental Society, vol. lii (1898), pp. 613–94.

Sanskrit Canon must date back to a fairly early date ; but most of it, indeed the most important parts of it, were believed to have entirely perished.³⁵ As a result of the modern archaeological explorations, fragments of the lost Sanskrit Canon are coming to light. The present volume contains fragments of not less than twenty-six religious texts (see pp. xxxiii-xxxiv), of which twenty-one belong to the Canon of the Vinaya Piṭaka, on Discipline, and the Sūtra Piṭaka, on Doctrine, while two others are non-canonical religious poems, and the identity of three more is still uncertain. Among them there are only three texts (viz. Nos. 12, 18, 19) which were previously known,³⁶ all the others are new discoveries, among which the fragments of the Stotras, or hymns, of the celebrated ancient poet Mātricheṭa are particularly interesting. Among the numerous fragments, which are not yet identified, and which await publication in subsequent volumes, additional canonical texts will no doubt be forthcoming, so that ultimately we may hope to possess, at least in fragments, a considerable portion of the lost northern Sanskrit Canon.

These fragments of that Canon will afford much assistance towards the settlement of two still debated questions, namely the relation of the northern to the southern Canon, and the identity of the original language of the northern Canon. On both questions I am disposed to agree with the views of Pischel and Professors Oldenberg and Lüders.³⁷ It seems to me that the fragments favour the view of an essential identity of the two Canons, and of the language of this original identical Canon having been the vernacular language of Magadha (roughly modern Bihar) in northern India, which was the theatre of Buddha's activity.

NOTE.

To p. xviii.—The crucial basis of the Tibetan tradition on the construction of the thirty radicals of its alphabet is a sentence in its Annals, the *rgyal . rabs . gsal . baḥi . me . loṅ*, or 'Bright mirror of the line of Kings', which runs as follows:

³⁵ See, e.g., Pischel's 'Bruchstücke des Sanskritkanons der Buddhisten aus Idyktšare, Chinesisch-Turkestan', in *Sitzungsberichte der Kgl. Preuss. Akademie der Wissenschaften*, 1904, vol. xxv, pp. 807-9; and Suzuki, 'Aśvaghosha's The Awakening of Faith', p. xi.

³⁶ That is, wholly known, and now published. Of two others (Nos. 13 and 21) detached passages were known from quotations in the published text of the *Śikṣā-samuccaya*.

³⁷ See Pischel, *l. c.*, p. 807; and Oldenberg, *l. c.*, pp. 673 ff.

boḍ . skaḷ . dañ . bstun . nas . gsal . byed . ñi . śu . rtsa . l̥zi . drug . riñs . bcos . nas ṭ
sum . cu . mdsadṭ

This has been translated by Dr. Francke (Ep. Ind., xi, p. 267) to mean : 'Bringing them into agreement with the Tibetan language, they formed 24 *gsal byed* and 6 *Riñs*, altogether 30 characters.' And commenting on this translation he remarks (*l.c.*, p. 269) : 'The Tibetans themselves distinguish between two types of characters in their alphabet. One type was taken directly from the Indian alphabet, whilst the other was invented by Thonmi Sambhoṭa, or his forerunners. The first type is called *gsal-byed* (consonants), and the second, *Riñs*.'

The objection to Dr. Francke's translation is that he seems to take *gsal byed* and *riñs* as the names of the Sanskrit (Khotanese) consonants, and the Tibetan supplementary consonants respectively. But *gsal byed* is the Tibetan term for all the consonants of its alphabet; and *riñs*, according to S. Ch. Dās' Tibetan-English Dictionary, means 'hurry, haste', 'speedily, quickly'. Hence, in conformity with Col. Waddell's view who (in a letter to me, dated 11th March, 1915) translates the words *drug . riñs . bcos . nas* by 'hurriedly composing, or contriving, six', I would suggest the following as a more exact rendering of the sentence : 'Comparing [the Sanskrit] with the Tibetan language, [and] quickly remedying [the deficiency in] the twenty and four consonants with six [others], they framed [an alphabet of] thirty [consonants].' To bring out clearly the meaning of the sentence, it may be thus paraphrased : 'On comparing the Sanskrit with the Tibetan language, Thonmi and his associates found that the Sanskrit supplied them only with 24 suitable consonants, while the Tibetan required 30 consonants to express all its sounds; but a way quickly (*riñs*) occurred to them to remedy the deficiency of 6 consonants, and thus to frame the required alphabet of 30 consonants.' This quick remedy (*riñs*), as may be seen from Fig. 2 on p. xix, consisted in simply adding a hook to three Sanskrit (Khotanese) consonants (*ts*, *tsh*, *dz*) and a curve to two others (*w*, *ḥ*); also by inverting and slightly modifying two more (*z* and *ḷ*).

The point to be noted, however, is that the Tibetan alphabet really possesses seven supplementary consonants (*ts*, *tsh*, *dz*, *w*, *ḥ*, *z*, *ḷ*), shown in Fig. 2, while the sentence in question speaks of only six (*ts*, *tsh*, *dz*, *ḥ*, *z*, *ḷ*). An explanation of this apparent inconsistency is given on pp. xviii-xx.

To p. xxvi. The transfer of the diacritical mark of short *u* from the foot to the head of the radical is not restricted to the radical ཨ. It may be made in the case of any radical. In fact it is a general, though optional, mode of writing in Khotanese script, whether cursive or upright. See my Note in the Journal RAS. for 1915, p. 487.

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5. Saṃgīti Sūtra (Nanjio's Catalogue, No. 545 (9), col. 136)	16
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7. Upāli Sūtra (Nanjio's Catalogue, No. 542 (133), col. 131)	27
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9. Pravāraṇa Sūtra (Nanjio's Catalogue, No. 544, col. 135)	36
10. Candrōpama Sūtra (do. do. do. do.)	40
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(e) Sūtras of Duplicate Translation.

- 18a. Saddharma-puṇḍarīka (Nanjio's Catalogue, Nos. 134, 6, 8, 9, cols. 44-5) 139
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METHOD OF TRANSCRIPTION

Restorations are made :—

- A. In the case of letters, or passages, which are extant in a damaged state, or obliterated, but can be obviously restored.
- B. In the case of letters, or passages, which are lost through breakage, but which can be supplied with more or less certainty.

Restorations are indicated as follows :—

- (1) Both A and B letters or passages are printed in italic type.
- (2) A letters or passages are printed in large italic type, and, if badly damaged, are placed within round brackets, but, if obliterated, within square brackets.
- (3) B letters or passages are printed in small italic type, and indicated by the breakage mark .
- (4) Letters which cannot be restored, whether in an A or in a B passage, are indicated by an equal number of crosses (××).
- (5) Letters which stood on lost portions of a folio are indicated by an equal number of dots.

Use of hyphen :—

- (1) A single hyphen indicates the combination of two words in a compound, e. g. *deva-datta*, *mārg-ōpadeśa*.
- (2) A double hyphen indicates the sequence of two words in a sentence, e. g. *ceśyam* (for *ca iyam*), *dharmāñchūnyān* (for *dharmān sūnyān*); or an euphonic insertion. e. g. *yakṣebhyoꣳm* (p. 26, rev. l. 2).

Sandhi between two words is indicated thus :—

- (1) When two vowels coalesce, the compound vowel is marked by a circumflex, e. g. *ceśyam* (for *ca iyam*), *mārg-ōpadeśa* (for *mārga-upadeśa*).
- (2) When two consonants combine in a compound word, they are separated by a single hyphen, e. g. *samyak-sambodhi*; but when they do so between two words in a sentence, they are placed apart without any sign, unless they have suffered some change, in which case their separation is indicated by a double hyphen, e. g. *tat sarve*, but *dharmāñchūnyān* (for *dharmān sūnyān*).
- (3) When a consonant and a vowel combine between words in a sentence, they are simply placed apart, without a sign, e. g. *eram era*.

Avagraha, not written in the original, is indicated by an inverted apostrophe ; e. g., p. 19, reverse, l. 3, *‘cyākaraṇīyaḥ* for *avyākaraṇīyaḥ*.

Virāma is indicated by a slanting stroke, which, in the case of Sanskrit texts, is placed to the right, but in Kucheian texts, to the left of the foot of the consonant; e.g., p. 5, obverse, l. 1, *bhokṭaryam*, but p. 358, obverse, l. 2, *waṭ*. Interpunctuations, marked by dots in the original, are represented, as the case may be, by large single or double dots: see, e.g., p. 6. Typographical distinctions, adopted to mark differences in the original characters for the vowels *i*, *ū*, *o* are explained on p. 178.

ABBREVIATIONS

- Anc. Khot. = Sir Aurel Stein's Ancient Khotan, Detailed Report of Archaeological Exploration in Chinese Turkestan.
 B. Psch. = Mrs. Rhys Davids' Buddhist Manual of Psychological Ethics.
 Cv. = Cullavagga, vols. xvii and xx in Sacred Books of the East.
 D.N. = Dīgha-nikāya, ed. Pāli Text Society.
 Dh.S. = Dharma-Saṃgraha, in Anecdota Oxoniensia, vol. i, Part V.
 Dvy. = Divyāvadāna, ed. Cowell.
 JA. = Journal Asiatique.
 JASB. = Journal of the Asiatic Society of Bengal.
 JRAS. = Journal of the Royal Asiatic Society.
 L.V. = Lalita-Vistara, ed. Lefmann.
 M.N. = Majjhima-nikāya, ed. Pāli Text Society.
 M.W. Dy. = Sir Monier Williams' Sanskrit Dictionary.
 Mst. = Mahāvastu, ed. Senart.
 Mv. = Mahāvagga, vols. xiii and xvii in Sacred Books of the East.
 Mvy. = Mahāvvyutpatti, ed. Miranow, in Bibliotheca Buddhica, xiii.
 P.Dy. = Childers' Pāli Dictionary.
 PTS. = Pāli Text Society.
 SBE. = Sacred Books of the East.
 S.P. = Saddharma-puṇḍarīka, ed. Kern and Nanjio in Bibliotheca Buddhica, x.
 Ś.S. = Śikṣā-samuccaya, ed. Bendall, in Bibliotheca Buddhica, i.
 Suz.AF. = Suzuki's Awakening of Faith.
 Suz.OMB. = Suzuki's Outlines of Mahāyāna Buddhism.
 VOJ. = Vienna Oriental Journal.
 W.GIL. = Prof. Winternitz' Geschichte der Indischen Litteratur.
 ZDMG. = Zeitschrift der Deutschen Morgenländischen Gesellschaft.
 Others explain themselves.

In references raised numerals always refer to lines; *a* = obverse, *b* = reverse; as, e.g., Pl. XI 2 *a*ⁱⁱ = Plate XI, No. 2, obverse, line 2.

MISCELLANEOUS FRAGMENTS

EDITED BY A. F. RUDOLF HOERNLE

Most of the fragments of manuscripts dealt with in this section belong to two consignments, marked by me as Nos. 149 and 150. They were transmitted by Sir G. Macartney, K.C.I.E., British Consul-General in Kashgar, to the Government of India in Simla, who forwarded them to me in 1907.

The consignment No. 149 comprised seventeen separate packets, of which those marked V-XIII contained a very large number of paper manuscript fragments. The fragments, now edited, belong to packet X. There was also a packet XIV, which contained two pieces of wood inscribed with letters. From Mr. Macartney's letter accompanying the consignment to the Government of India (No. 903/15 of October 10, 1906), it appears that packets V-XIV were given to him by Sahib Ali, the Indian Aksakal at Kuehar. With reference to the *provenance* of those packets, the letter gave the following information, which was communicated to me by the Archaeological Department in Simla in their D.O. No. 422, dated April 11, 1907 :—

‘ Nos. V-XIV have been found in Jigdalik and Kaya, near Kuehar. In a letter dated 15. Rajab 1324 H. (September 4, 1906) Sahib Ali says: “ I left Kuehar on the 26th Jamadiulsani for Bai with a letter of recommendation from the Amban of Kuehar to the Amban of Bai. I reached Jigdalik in one day from Bai, and proceeded to the hills the next day and worked there for ten days. On the 11th day, a lot of old manuscripts were found from a house. The next day I returned to Bai with these things.” ’

It should be noticed that the manuscripts are said to have been recovered from a ‘house’. That word appears to be usually employed by the natives of Eastern Turkestan to indicate a stūpa; see, e. g. Sir Aurel Stein's *Ancient Khotan*, vol. i, p. 483. The Bower MS., the Weber MSS., and others, as is now well known (see the Introduction to my edition of the Bower MS., chap. i), were similarly recovered from the interior relic chamber of an ancient stūpa. In India, e. g. in Benares, it is the practice, when manuscripts have become old and damaged, to prepare a fresh copy, and consign the old one to the waters of the sacred river Ganges. In Eastern Turkestan an analogous practice seems to have obtained, of giving to old and damaged manuscripts an honoured burial in the relic chamber of a stūpa.

With regard to the position of Jigdalik I may quote what, in response to my inquiry, M. Pelliot, who, as leader of the recent French expedition to those parts, possesses an exceptionally accurate knowledge of the oasis of Kuchar, wrote to me on January 4, 1912 :—

‘L'oasis de Baï est assez loin de Koutchar, et ni mes notes, ni les cartes chinoises ne m'ont fait connaître un Djigdalik sur son territoire. Le nom est assez répandu en Turkestan Chinois puisqu'il signifie seulement “l'endroit des oleasters”. Le stūpa en question doit faire partie d'une ligne de stūpa qui se poursuit d'ouest en est au sud de Baï et au nord de la chaîne du Tehöl-Tāgh.’

The consignment, No. 150, comprised eight sets, of which Set VII consisted of rather better preserved manuscript fragments. The single specimen (Dhāraṇī fol. $\frac{vii}{5}$, p. 52) edited in the present section belongs to that set. The whole consignment was transmitted to me from Simla on April 17, 1907, and in the accompanying letter I was informed that

‘Nos. 7 and 8 [the latter set consisted of wooden tablets with letters] were purchased from Badar-ud-din, an Afghan trader in Khotan, and forwarded to us by Mr. Macartney with his No. 790/15 of the 25th August, 1906. No information is forthcoming about the findplaces of Nos. 7 and 8. Mr. Macartney is of opinion that they have been picked up in the Khotan Bazar, and that they have been found in the neighbourhood of Khotan.’

Sir G. Macartney's surmise is fully corroborated by the character of the script of that fragment. It exhibits the peculiar marks of the Indian Upright Gupta script as developed in the literary usage of Southern Turkestan. Most probably it came from the ruins of the ancient Buddhist settlement at Khadalik, near Domoko, about seventy miles due east of Khotan. These ruins, as Sir Aurel Stein tells us in his *Ruins of Desert Cathay*, vol. i, pp. 236–7, used to be visited by an old village official, Mullah Khwajah, for the purpose of searching for manuscript fragments, by the sale of which he hoped to make good the arrears of revenue due by him to the Ya-mên. The marketable value of such buried things had been realized in the country as a result of Sir Aurel Stein's excavations during his first expedition in 1901. In fact, it was his old guide to the ruins of Dandan Uilik that had put up Mullah Khwajah to his scheme. The fragments which the Mullah found, he used to sell in Khotan to the trader Badruddin, from whom they were purchased by Sir G. Macartney.

In addition to the fragments of the Hoernle Collection, the present section deals also with a few manuscript fragments of the Stein Collection. These are, (1) three folios, Ch. vii, 001 B, recovered from the immured library in one of the Ch'ien-fo-tung, or Caves of the Thousand Buddhas, in the neighbourhood of the town of Tun-huang, as described by Sir Aurel Stein in his *Ruins of Desert Cathay*, vol. ii,

pp. 159 ff., 179 ; and (2) fragments of two folios, dug out from the ruins of an ancient Buddhist structure at Khora, near Karashahar, referred to *ibidem*, p. 372.

For the identification of the fragments edited in this section, I am under great obligation to the distinguished Japanese scholar, Professor Dr. Kaikioku Watanabe. With the kind intermediation of Professor E. Leumann of Strassburg these, and other, fragments were transmitted by me to him during his residence in Strassburg in 1908-9. It is solely due to his thorough familiarity with the Buddhist Canonical Scriptures that the identity of the fragments has been recognized. In June 1909 he submitted to me 'a Preliminary Report on Studies of Khotan Fragments', containing his identifications, and collations with the Chinese Canon. In the following pages these 'Studies' have been, as far as possible, utilized. The paragraphs based on them have been indicated by being placed within square brackets. For the remaining paragraphs, especially the Roman transcripts and English translations, I am solely responsible.

The following is a list of the fragments :—

PAGE

I. Vinaya Fragments.

- | | | |
|--------------------------|--|--------------|
| 1. Monastic Regulations. | Hoernle MS. No. 149 $\frac{x}{16}$ (Pl. IV, No. 1) | 4 |
| 2. do. do. | do. No. 149 $\frac{x}{23}$ (Pl. I, No. 1) | 8 |
| 3. Technical Terms. | do. No. 149 $\frac{x}{20}$ (Pl. III, No. 5) | 12 |

II. Sūtra Fragments. (Hīnayāna).

A. Dīrgha Nikāya.

- | | | |
|---------------------|--|--------------|
| 1. Saṃgīti Sūtra. | Hoernle MSS. Nos. 149 $\frac{x}{25}$ and 149 $\frac{x}{29}$ (Pl. III, Nos. 1 and 2). | 16 |
| 2. Āṭṭhāpiya Sūtra. | Hoernle MS. No. 149 $\frac{x}{6}$ (Pl. I, No. 2) | 24 |

B. Madhyama Nikāya.

- | | | |
|-----------------|---|--------------|
| 3. Upāli Sūtra. | Hoernle MS. No. 149 $\frac{x}{21}$ (Pl. I, No. 3) | 27 |
| 4. Śuka Sūtra. | Hoernle MSS. Nos. 149 $\frac{x}{1}$ and 149 $\frac{x}{2}$ (Pl. II, No. 3) | 46 |

C. Saṃyukta Nikāya.

- | | | |
|----------------------|---|--------------|
| 5. Pravāraṇa Sūtra. | Hoernle MS. No. 149 $\frac{x}{8}$ (Pl. II, No. 1) | 36 |
| 6. Candrōpama Sūtra. | do. No. 149 $\frac{x}{10}$ (Pl. II, No. 2) | 40 |
| 7. Śakti Sūtra. | do. No. 149 $\frac{x}{10}$ | 44 |

III. Sūtra Fragment. (Mahāyāna).

- | | | |
|--------------------------------------|---|--------------|
| Sitātapatra Mahāpratyāṅgirā Dhāraṇī. | Hoernle MS. No. 150 $\frac{iii}{8}$ (Pl. II, No. 4) | 52 |
|--------------------------------------|---|--------------|

IV. Stotra Fragments.

- | | | |
|----------------------------|---|--------------|
| 1. Śatapañcāśatika Stotra. | Hoernle MS. No. 149 $\frac{x}{17}$ (Pl. IV, No. 2), and Stein MSS. Ch. vii. 001 B ¹⁻³ , and Khora 005 b | 58 |
| 2. Catuḥśataka Stotra. | Hoernle MSS. Nos. 149 $\frac{x}{31}$ and $\frac{x}{35}$ (Pl. III, Nos. 3 and 4), and Stein MS. Khora 005 a (Pl. XIX, No. 1) | 75 |

VINAYA TEXTS

To this class belong the three Hoernle MSS., Nos. 149 $\frac{x}{18}$, 149 $\frac{x}{20}$, and 149 $\frac{x}{23}$. Judging from their contents, Dr. Watanabe considers that they must belong to some Vinaya text, though he is unable, either from the Chinese or the Pāli, to determine the particular text to which they may belong.

1. MONASTIC REGULATIONS

Hoernle MS., No. 149 $\frac{x}{18}$ (Plate IV, No. 1, Obverse).

This is a complete folio with the exception of a slight damage on its lower edge. It measures 290 × 86 mm. ($11\frac{1}{2} \times 3\frac{2}{3}$ inches), and bears eight lines of writing in the Indian Upright Gupta characters, some letters of which, however, have become more or less illegible owing to the ink being rubbed off. For the same reason all trace of the folio number is lost.

The type of the Gupta characters of our fragment much resembles that of the astronomical treatise of the Weber Manuscripts, published by me in *Journal ASB.*, vol. lxii, 1893, p. 9, and Plate I, fig. 1. It belongs to the western division of the Northern Gupta script, as shown by the form of its cerebral sibilant *ś*, and to that variety of it which used the flat-topped form of the palatal sibilant *ṣ*; see the Introduction to my edition of the Bower Manuscript, chapter iii. The early Gupta form of the letter *m*, with its serpentine left limb, shows that our fragment must be referred to some date in the late fourth or early fifth century A. D. Attention may be drawn to the peculiar way in which the numeral 12 is written on rev. line 3, with the two strokes, which indicate 2, placed one above, the other below the sign for 10, the usual practice being to place both strokes below that sign. It occurs also in the Slanting Gupta script, see e.g. Pl. I, No. 2, l. 6.

[The text treats of some monastic rules concerning begging of food and meals. In general these rules agree with the tenth chapter of the Dharmagupta Vinaya, fasc. 56 (Tokyo, xvi, 7, 1b, 9–14, see Nanjio, Nos. 1128 and 1131); but there are differences in details, as below :—

Sanskrit.	Chinese.	
10. Bhakta-vṛtta	13. 食法	Rule for eating.
11. Bhakta-visarjana-vṛtta	14. 與食法	Rule for declining food.
12. Piṇḍapāta-vṛtta	15. 乞食法	Rule for begging food.
13. Piṇḍacarika-vṛtta	16. 乞食人法	Rule for one who begs food.]

With the text of our fragment may be compared the regulations in Cullavagga, viii, 4, clauses 3-5, in Vinaya Piṭaka, vol. ii, p. 214, translated in Sacred Books of the East, vol. xx, pp. 286-8; also the Suttavibhaṅga, pp. 185 ff., in Vinaya Piṭaka, vol. iv, Part ii, translated in SBE., vol. xiii, Part i, Pātimokkha, pp. 59 ff.

The text¹ reads as follows:—

Obverse.

- 1 *sannīṣiditavyaṃ*² *saṃprajānena*³ *gantavyaṃ saṃprajānena*³ *sthāta-*
*vyam saṃprajānena*³ *niṣiditavyaṃ saṃprajānena*³ *bhoktavyam*
upasthita-smṛtinā avi-
- 2 *kṣipta-cittena* *prāsādikena* *īryāpatha-saṃpannena* *su-saṃvṛtena* *su-*
praticchannena *alpa-śabdena* *utkṣipta*⁴ *cakṣuṣā* *yugāntara-prêkṣiṇā*
[sa]-gaura(v)c[na]
- 3 *(sa-prat)īśena* (?) *sa-bhaya-vaśa-vartinā* *nīca-manasā* *rajo-haraṇa-sama-*
cittena *sthavireṣu* *madhyeṣu* *navakeṣu* *maitra-cittena* *hita-cittena*
anukampa-
- 4 *[nena]* *pitr-bhrātr-putra-sañjñām* *upasthāpya* *ūsana-kuśalena*
niṣadyā-kuśalena *idam ucyate bhakta-vṛttam* 10) *Bhakta-visa-*
- 5 *[rjana]-vṛtta(m)* *katarat* *(bhi)kṣuṇā* *agrhitbā* *piṇḍapāto* *visarjayi-*
tavyaḥ na ca yasya vā tasya vā *visarjayitavyaḥ ka-*
- 6 *sya* *piṇḍapāto dātavyaḥ* *mātur dātavyaḥ* *pitur bhrātur bhāginyā*⁵
dātavyaḥ *jñātikasya dātavyaḥ* *adhyārāma-gatasya* *grhīṇo*⁵
dā(ta)vyaḥ

¹ Interpunction, when it occurs at all, is indicated either by a single dot, or a double dot. Thus we have the single dot in rev. ll. 2 and 7, and the double dot twice in rev. l. 6. The double dot, however, occurs also very frequently in its more usual way as visarga.—As the first of a conjunct consonant, *r* is written always upon the line, never above it; see, e.g. obv. l. 3, *vartinā*; l. 5, *visarjayitavyaḥ*; l. 6, *bhrāturbhāginyā* (Pl. IV, No. 1). As the second of a conjunct, *v* is always spelled *b*; as in obv. l. 8, *kṛtbā*; rev. l. 6, *ūrdhvam*; l. 8, *dbāre*, &c.—The quantity of vowels is not carefully observed; see below notes 2, 5.—The virāma, when it occurs with the letters *m* and *t* as the final of a word, is indicated by two marks; viz. by a sort of prone comma placed above the slightly lowered letter, and also by the left head of the letter sweeping in a curving line outward and downward (see Pl. IV, No. 1, ll. 1 and 5). In the Slanting Gupta script this downward curving line is replaced by a straight line sloping upwards from the head of the lowered letter to the side, or head, of the preceding one (see, e.g. Pl. II, No. 3, l. 2, XI, No. 2 a, l. 2).

² Read *sannīṣiditavyaṃ*.

³ Read here, and elsewhere, *saṃprajānena*. See footnote 8.

⁴ Read *avakṣipta*. See footnote 8.

⁵ Read *bhaginyā*, *grhīṇo*, *tiryag°*, *indriyair*, *bhaginī-mātrikām*, *duhitṛ*, and *vūthi*.

- 7 u[pakā](r)ino dātavyaḥ apakāriṇo dātavyaḥ vyaśana-prāptasya glāna-
kasya bandhana-baddhasya dātavyaḥ yadi strī kuṣīmatī āgacchatī
8 [ta](syā api smṛ)tim upasthāpya dātavyaḥ tīryagyoni⁵-gatasya āśāpo
'dātavya[h]××jyā-prēkṣasya dātavyaḥ tac ca lhaṇḍi-kṛtbā ucchesi-kṛ-

Reverse.

- 1 tbā (idam ucyate) bhakta-visarjana-vṛttam\ 11) Piṇḍapāta-vṛttam
katarat\ sa(t)kṛ(tya bki)kṣuṇā piṇḍapātaḥ pratigṛhī[ta]vyaḥ [s]āva-
dānam sa[ma]-
2 tiki(kam) sama-sūpikam saṁprajānena³ upasthita-smṛtinā avikṣipta-
cittena avikiratā • tāvattakaṁ ca pratigṛhītavya[m] yāvattake
(sa)mya[k-pū-
3 rti]r bhavati idam ucyate piṇḍapāta-vṛttam\ 12) Piṇḍacārika-
vṛttam katarat\ piṇḍacārikena bhikṣuṇā saṁprajānena³ gr[āmaṁ]
pra[v]i[s]itavyam
4 [saṁ]prajānena³ gantavya(m saṁ)prajānena³ sthātavyam\ upasthita-
smṛtinā avikṣipta-cittena prāsādikena īryāpatha-saṁ(pam)[ena su-]
5 [saṁvr](te)na su-praticchannena alpa-śabdena utkṣipta-cakṣuṣā yugān-
tara-prēkṣiṇā antargatair indriyair⁵ abahirgatena mā-
6 (nase)na paścāt-puraḥ saṁjñinā ūrdhva-adhaḥ saṁjñinā : mātṛ-
mātrikām dṛṣṭbā mātṛ-saṁjñām upasthāpayitavyā : bhagini-mātṛ-
kām⁵ dṛṣṭbā bha-
7 gini⁵-saṁjñām upasthāpayitavyā duhitri⁵-mātrikām dṛṣṭbā duhitṛ-saṁ-
jñā⁶ upasthāpayitavyā⁷ • piṇḍacārikena bhikṣuṇā rathiyā-vithī⁵-[ca-]
8 (tvāra-) śṛṁ[gāta]keṣu dbāre dbāra-śālāyām nimittam udgṛhītavyam
gṛha-dbāram upasamkramya yaṣṭi-śab[da]m kṛtbā śanair (mandam
mandam ūrgaḍam a-)

TRANSLATION.

(Clause 10.) . . . he (the monk) should sit down, he should walk with circum-
spection⁸; he should stand with circumspection; he should sit down with cir-

⁶ Read *saṁjñām*, as in the beginning of the same line, and see *saṁjñām* in l. 6. It is the accusative of manner.

⁷ Read *upasthāpayitavyā*, as in the beginning of the line, and in l. 6.

⁸ The spelling *saṁprajānena* and *utkṣipta*, for correct Sanskrit *saṁprajānana* and *avakṣipta*, seems to indicate clearly that the Sanskrit version of our fragment is based

cumspection ; he should eat with circumspection, with fixed attention (to the four subjects of meditation),⁹ with unbewildered mind, with agreeable, becoming deportment, well-guarded (from soiling his hands and feet), well-covered (with his robes), making little noise, with downcast eyes, looking in front of him to a distance of (no more than) a yuga (about six feet), with gravity, with reverence, being under the influence of fear (lest he should commit a fault), with lowly thoughts, with steadfast intent to suppress evil passions, with friendly and benevolent disposition to old, middle-aged, and young (monks), with kindness, attending to them considerately as to a father, brother, or son, behaving with propriety in (choosing) his own seat as well as towards the assembly of the (other) seated (monks).¹⁰ Thus runs the rule about eating food.

(Clause 11.) What is the rule about declining food? A monk, should decline alms-food by (merely) not accepting it ; but he may not decline any one's (alms-food) indiscriminately. Whose alms-food (then) may be (properly) given (and therefore not declined)? A mother's may be given ; a father's, brother's, sister's may be given ; a relative's may be given ; a householder who has gone to the monastery, his may be given ; one who has done a service, his may be given ; one who has done a disservice, his may be given ; one who has met with a misfortune, who is invalid, who is bound with bonds, his may be given ; if a pregnant woman comes, her's also, fixedly attending (the while to the four subjects of meditation⁹), may be given ; one who has intercourse with an animal his may not be given ;¹¹ his may be given ; moreover (what is given) should consist of broken foodstuff or of the leavings (of the food of the giver). Thus runs the rule about declining food.

on a vernacular original. The spelling *utkṣipta* is probably a scribal error for *otkṣipta*, for *o* and *u* are written very nearly alike, and *otkṣipta* is a barbarous Sanskritizing of the vernacular *okkhitta*, for Sanskrit *avakṣipta*, downcast. The writer of *utkṣipta* in our fragment perhaps meant to correct the mongrel form *otkṣipta* ; for *utkṣipta* is a correct Sanskrit word ; but as it means 'upraised', it is out of place in the context which requires a word meaning 'downcast'.

⁹ On the four subjects of meditation (*smṛty-upasthāna*), see *Sikṣāsamuccaya* (ed. Bendall), chap. 13, p. xxxvi ; *Mahāvīyutpatti* (ed. Mironow), No. 38, p. 16 ; *Dharma-saṃgraha* (in *Anec. Oxon.*), No. 44, pp. 9, 44, where other references are given. Only three are mentioned in *Divyāvadāna* (ed. Cowell), p. 126, l. 13 ; p. 182, l. 20 ; but four in p. 208, l. 7. The Pāli term is *sati-paṭṭhāna*, *Cullavagga* (ed. Oldenberg), ix, 1, 4 (vol. ii, p. 240), transl. in SBE., vol. xx, p. 305. On the peculiar meaning of *smṛti*, see P. Dy., p. 466 b, *Dhammapada* in SBE., vol. x, p. 27, footnote.

¹⁰ See *Cullavagga*, in *Sacred Books of the East*, vol. xx, p. 287, clause 3, where it is said that the monk 'is to take his seat without encroaching on (the space intended for) the senior monks, or ejecting the junior monks from the seats, or spreading his upper robe out (as a mat)'.

¹¹ Translation uncertain, the text being mutilated and illegible.

(Clause 12.) What is the rule concerning alms-food (placed in the monk's bowl)? With due care the monk should receive alms-food into his bowl, item by item (without rejecting any), with the proper amount of condiments, and the proper amount of cooked split pulse,¹² with circumspection, with fixed attention (to the four subjects of meditation⁹), with unbewildered mind, not dropping about (the alms-food). So much only should be received (by the monk) as will satisfy his need. Thus runs the rule about alms-food (placed in the monk's bowl).

(Clause 13.) What is the rule concerning the collection of alms-food? A monk, collecting alms-food, should proceed to a village with circumspection, walk with circumspection, stand with circumspection, with fixed attention (to the four principles of conduct), with unbewildered mind, with agreeable, becoming deportment, well guarded (against soiling his hands and feet), well covered (with his robes), with little noise, with down-cast eyes, looking in front no further than a yuga, with his senses turned inwards, with his thoughts not turned outwards, conscious of things behind and before, conscious of things above and below; seeing a woman, old enough to be his mother, he should address her by the name of mother; seeing a woman, old enough to be his sister, he should address her by the name of sister; seeing a woman, old enough to be his daughter, he should address her by the name of daughter.¹³ A monk, collecting alms-food on a high road, a market-street, a square, a crossway, at a doorway,¹⁴ in the porch before a door, should take note of any encouraging sign; having approached the door of a house, and having made noise on the post¹⁵ (to announce his presence), he should slowly, softly softly, (withdraw) the bolt

2. MONASTIC REGULATIONS

Hoernle MS., No. 149₂₃^x (Plate I, No. 1, Reverse).

This is a complete folio, with only slight damages round the margins, measuring 213 × 71 mm. (8 $\frac{2}{5}$ × 2 $\frac{4}{5}$ inches). It bears six lines of writing in Slanting Gupta

¹² Regarding the meaning of the words *sama-tiktikam*, with the proper amount of condiments, and *sāvadānam*, item by item, not rejecting any, see Journal RAS. for 1912, p. 736, also for 1913, p. 681.

¹³ Regarding the mode of address to women, there is an example in Sacred Books of the East, vol. xx, p. 345.

¹⁴ Regarding the exact meaning of *dvāra*, doorway, see *ibidem*, p. 160, footnote 3.

¹⁵ Meaning uncertain; perhaps doorpost; not a walking-stick, which is usually called *kattara-danda*, stick of a weak or old man, Mahāvagga, v, 6, 2 (p. 188, l. 18), Cullavagga, iv, 4, 4 (p. 76, l. 30), viii, 1, 2 (p. 208, l. 25); 2, 2 (p. 210, l. 36); 6, 3 (p. 217, l. 32). See the following fragment.

characters, which, being in deep black ink, are perfectly legible. It also bears the damaged folio number 90 on the left margin of the reverse side, facing the third line of writing, and showing the very early form of a circle with a cross inscribed within; see Bühler's Indian Palaeography, Plate IX. This, so far as it goes, tends to confirm the early date of the Slanting Gupta script; see Journal RAS., 1911, p. 448.

[The text refers to two monastic practices (*karma*): one relating to the monks' bed; the other to the permission given to a feeble old monk to carry a stick and string. The latter practice has many parallel passages in the Pāli and Chinese Vinaya; see Dharmagupta-vinaya, Nanjio, No. 1128, Tokyo, xv, 7, 39b, Sarvāstivāda-vinaya, Nanjio, No. 1131, Tokyo, xviii, 63b.]

As regards the regulation concerning the bedstead of the monks, a fragment of which stands on the obverse side of our folio, no parallel appears to exist in the Pāli Vinaya. The nearest parallel to the regulation concerning the use of a staff and string in carrying the almsbowl, which commences on the reverse side, occurs in the Cullavagga, v, 24 (in Vinaya Piṭaka, vol. ii, pp. 131-2, translated in Sacred Books of the East, vol. xx, pp. 134-5). Here the Pāli version speaks only of 'a certain monk' (*aññataro bhikkhu*), while the Sanskrit version in our fragment refers the occasion of the regulation to a particular monk, named Aryasoma. The former version also speaks of three distinct permissions, (1) to use a staff, (2) to use a string, and (3) to use both a staff and a string. In the Sanskrit version, perhaps, there may be an indication of the same threefold permission in the fact that in l. 6 only the staff (*daṇḍa*) is spoken of, while ll. 2 and 4 mention both staff and string (*daṇḍa-śikya*), though, of course, the omission of the string (*śikya*) in l. 6 may be a clerical error.

The text reads as follows:—

Obverse.

- 1 *ñcāsaṃ¹ cā_mspañcāsaṃ¹ trayopañcāsūṃ dvāpañcāsāṃ ekapañcāsāṃ*
pañc[ā]śa[m] varṣ[ā]ṇāṃ ś[aiyyā-]
- 2 *saṇaṃ grāhayāmi tataḥ paścād ekonapañcāśad varṣāṇāṃ aṣṭacatvāriṃ-*
śad yāvataṃ
- 3 *catvāriṃśad varṣāṇāṃ śaiyyāsaṇaṃ grāhayāmi tataḥ paścā ekōna-*
catvāri-

¹ Complement [*pañcāpa*]ñcāsaṃ; also read *catuspañcāsāṃ*, and see footnote 2. As a curiosity it may be noted that throughout this first line (but not in l. 2, *pañcāśad*) *saṃ* is placed slightly lower than the preceding *ñcā*, and attached to it by a slanting line, exactly in the way in which *virāma* is indicated in Kucheian texts; see e.g. wat, °ñhes, °lyik, in Pl. XI, No. 2a, l. 2.

- 4 ñśad yāvatañ triñśati-varṣāñām anena paryāyeṇa avarṣikāñām śaiyyā-
 5 sana[ñ] grāhayāmi tatali paścāc chrama^xndeśāñām ² śaiyyāsanāñ
 grāhayāmi sarveṣāñ
 6 yathāvṛddhika[ñ] śaiyyāsanāñ grāhayitavyañ tat sarveṣāñ viditam
 astu ॥ te(na)

Reverse.

- 1 antara-va(ptx) × xy × (ntx) cx rxt yamaślo[na] ³ ॥ samatvā (śr)[not]u me
 āyuṣma[n]ta[h a-]
 2 ha[ñ] Aryasomośya ⁴ bhikṣur glāno mahallakali sañghān mārge
 daṇḍa-śikya-sanma-
 3 tiñ yācāmi sañgho me Aryasomasya bhikṣo ⁵ glānasya mahal[ṭ]aka-
 (sya)
 4 mārge daṇḍa-śikya-sa[ñ]matin sañmanyatu • anukampām upādāya
 5 evañ dvir api trir api ॥ te-sa śpikiye yaskaṣṣalya ⁶ ॥ śrṇotu bhadantañ
 sañ-
 6 ghañ ayañ Aryasomośya ³ bhikṣur glāno mahallakali sañghān mārge
 daṇḍa-sammatin

TRANSLATION.

Obverse. (Monks of the standing) of fifty-five, fifty-four, fifty-three, fifty-two, fifty-one, fifty years I allow to have a bedstead ; (l. 2) after that, (monks of the standing) of forty-nine years, of forty-eight, &c., down to (l. 3) forty years I allow to have a bedstead ; after that, (monks of the standing) of thirty-nine, (l. 4) &c., down

² Read *chramañōddeśāñām*; the scribe had written originally *chramandeśāñām*, which he corrected by inserting *ñō* below the line, and indicating the point of insertion by a cross above the line; but he forgot to replace *nde* by *dde*. There is a similar correction in l. 1.

³ The first half of the line, only partially legible, is a remark in Kuchean, and similarly below, l. 5.

⁴ The original writing was *Aryasomasya*, which was afterwards corrected *aryasomo*, and the syllable *sya* was cancelled by two strokes placed above it. Precisely the same correction was made in l. 6. In the latter case the whole of *yañ aryasomo bhi* was rubbed out, and re-written in slightly smaller and slenderer letters.

⁵ Read *bhikṣor*.

⁶ The clause in the middle of the line, between the double bars, is not in Sanskrit but in Kuchean. See note to Translation.

to thirty years ; in this order (down to monks) of no year's standing (l. 5) I allow to have a bedstead ; after that, novices⁷ I allow to have a bedstead ; by all (l. 6), according to their standing, a bedstead may be taken. Let that be understood by all.

Reverse. [⁸ An aged monk is to go respectfully to the Saṃgha, and explaining that, being sick, he cannot go on his rounds for begging food (*piṇḍāya caritum*), he is to say:] 'Graciously⁹ let the venerable (Saṃgha) hear me. (l. 2) I, Aryasoma, a feeble and aged monk, beg from the Saṃgha in the regular way the permission (to make use) of a staff and string (to carry my bowl). (l. 3) May the Saṃgha agree to grant to me, Aryasoma, a feeble and aged monk, (l. 4) in the regular way permission (to make use) of a staff and string (to carry my bowl), taking pity (on me).' (l. 5) Thus (he is to say) a second and a third time.—He is to beg for a staff.¹⁰—[⁸ An able and discreet monk is now to lay the case before the Saṃgha and to say] 'May the reverend Saṃgha listen. (l. 6) This Aryasoma, a feeble and aged monk, begs from the Saṃgha, in the regular way, permission (to make use) of a staff.'

NOTE BY PROFESSOR SYLVAIN LÉVI ON THE KUCHEAN CLAUSES.

Les deux phrases, intercalées sont bien en koutchéen. La première est en trop mauvais état pour admettre une interprétation. Les seuls mots sûrs sont : au début *te*, démonstratif, et à la fin *yamaṣlo(ua)* = Skr. *krtyāni*, part. futur passif au nomin. plur. non-masculin (nom. sing. masc. *yamaṣle*) du verbe *yam* 'faire'. Le mot *antara* . . . couvre la transcription approximative d'un mot sanscrit que je ne décrirai pas.

La seconde phrase est plus claire.

te-sa spikiye yaskassalya
= Skr. *tenu dāṇḍo(?) bhikṣātaryah*
te = démonstratif masc. sing.
sa = suffixe de l'instrumental.
spikiye = 'bâton' (?)
yaskassalya = part. futur passif de *yask* 'mendier, demander'.

Je pense que nous avons ici un morceau de karmavācā. J'ai retrouvé dans les documents de Pelliot plusieurs fragments analogues où les formules sanscrites sont introduites par des indications en koutchéen. Le koutchéen était sans aucun doute la langue pratique des moines, tout au moins dans la région du Koutcha.

⁷ Novice, *śramaṇôḍdeśa*, syn. *śramaṇera*. See Sacred Books of the East, vol. xiii, p. 48, n. 4.

⁸ The two clauses, enclosed within square brackets, are added to explain the situation.

⁹ The text has *samatrā*, which may be prākṛitic for *sumatrāt* (compare *paścā*, for *paścāt*, in obverse, l. 3), or incorrect for *saṃmatrā* (compare rev. l. 4).

¹⁰ This clause, between the dashes, is a sort of rubrical direction, which in the original is in the Kuchean language. See Professor S. Lévi's note ; also his article in Journal Asiatique, XI Série, Tome II, pp. 311 ff. (1913).

3. TECHNICAL TERMS

Hoernle MS., No. 149 $\frac{x}{20}$ (Plate III, No. 5, Reverse).

This is an incomplete folio, being short on the left side by about one third, as shown by the absence of the string-hole. Its extant size is about 230 x 78 mm. (9 x 3 inches). It bears seven lines of rather faded writing in Slanting Gupta characters, one of which, however (line 7 on the obverse, and the corresponding line 1 on the reverse), has become illegible by fraying.

The text contains a list of technical terms of the Buddhist Vinaya, divided into sections. One section ends on the fourth line of the reverse, and is followed by another section commencing with an enumeration of the various ways in which a Buddhist monk might be initiated into his order (*upasaṃpadā*). It reads as follows :—

Obverse.¹

- 1 [d]r[s]t[i] pā(pikā)yā dr̥ṣṭyā utkṣepa(nī)yaṃ² karma ṁ [pari]vāsa×××
××××××××
- 2 kiṃkaraṇam³ mānūpyaṃ kimānuśaṃsam⁴ āvra(ha)ṇam⁴ puna(h kiṃ-)
karaṇam³ tat-svabhāv-āṣiṇyaṃ dānam
- 3 [pa]ttih duṣṭūl-āpattiḥ aduṣṭūl-āpattiḥ sa-pratikarm-āpattiḥ aprati-
karm-āpattiḥ sāpatti-pratika(rm-ā-)
- 4 savacanīyaṃ karma ṁ sakili-karma ṁ anovādaḥ⁵ anovāda-prasthāpanā
anovāda-viṣṭhāpanā ṁ (a-) नयन
- 5 p[r]avāraṇā-sthāpanam⁶ anto-vustam⁶ anta(h)-pakvam⁶ sva-pakvam⁶
bhikṣu-pakvam⁶ udgrhṇitam⁷ apra-⁸
- 6 n-āsthikāṇi ṁ puṣkarāṇi ṁ āstā(rah) anāstārah uddhārah anuddhārah
gurukā(h pa)riṣkārah la-⁸
- 7 lost by fraying, except a few superscript vowel marks.

¹ Interpunction is marked throughout this fragment by means of a prone comma. See Note, *infra*, p. 62.

² With *n* (not *ṇ*) as in Pāli.

³ The original apparently has *kiṃkāraṇam*, *kā* being written as in °*kāni* obv. l. 6, and in °*kānām* rev. l. 5; but the apparent *ā* is a mere scribal flourish as in the apparent *pā* and *sām* of *upasaṃpadā*, rev. ll. 4, 5.

⁴ For *āvarhaṇam*; *Mahāvīyutpatti*, No. 265, 18, has *ābarhaṇa*.

⁵ Skr. *anavādaḥ*, Pāli *anuvādo*.

⁶ Barbarous sanskritization of Pāli *anto-vuttham*, see Mv. vi, 17, 3, p. 211, l. 10.

⁷ Read *udgrhṇitam*.

⁸ Probably read *apratigrhṇitam*; and *laghukāḥ pariṣkārah*.

Reverse.

- 1 lost through fraying, except a few traces of subscript vowels and consonants.
- 2 𑀓(saḥ) paṃca-śata-vinaya-saṃgītiḥ sapta-śata-vinaya-saṃgītiḥ 𑀓 vi-
naya-samuddānam
- 3 𑀓Ipa 𑀓 vana-kalpaḥ paryaṇa 𑀓-kalpaḥ deśa-kalpaḥ diśa-kalpaḥ janapada-
kalpaḥ cīvara-ka-
- 4 𑀓s tu samāptam 𑀓 𑀓 Upasamṣadā katamā 𑀓 upetya samṣadaya tīti upa-
samṣadā 𑀓 ax-
- 5 𑀓tānām upasamṣadā pañcakānām jñān-abhisamayena upasamṣadā 𑀓
āyusmato mahā-(kā)¹⁰
- 6 𑀓yinaḥ praśna-vyākaraṇena upasamṣadā 𑀓 elibhi(kṣu)katāyā upasam-
padā 𑀓 trai-vāci(tve)[na]
- 7 𑀓[d]eṣu vi[naya]dhara-paṃcamena¹¹ saṃghena [u]paṣam[paḍā]xxx
xrxe xxxxxxxxx

TRANSLATION.

(Obverse, l. 1) . . . the act of suspension on account of false doctrine ; probation . . . ; (l. 2) . . . punishment work ; degradation ; punishment lesson ; tearing off ; repeated punishment work ; gift sought by one's own nature (?) ; (l. 3) . . . grave offence ; not-grave offence ; offence (done) with atonement ; offence (done) without atonement ; offence (done) with atonement and (subsequent) offence ; (l. 4) . . . the act of issuing a command ; act of *sakūṭi* (?) ; censure ; initiating censure ; preventing censure ; (l. 5) . . . inhibiting pravārapā ceremony ; (food) kept indoors, cooked indoors, cooked of one's own accord, cooked at the wish of a monk ; (fruits) picked up (and) not received . . . (l. 6) ; without stones (or seed) ; (plants) growing in ponds ; spreading out (and) not spreading out (of robes) ; taking up (and) not taking up (of robes) ; important requisites (and unimportant requisites) ;

(Reverse, l. 2) . . . rehearsal of the Vinaya by the Five-hundred (monks) ; rehearsal of the Vinaya by the Seven-hundred (monks) ; table of contents of the Vinaya ; (l. 3) . . . chapter on groves ; chapter on circumambulations (or formulas ?) ; chapter on regions ; chapter on directions ; chapter on countries ; chapter on robes ; (l. 4) . . . is finished || || What is upasamṣadā ? Having approached (as a candidate) he is initiated (into the status of a full monk). That is (the meaning of the word)

⁹ Read [ka]lpaḥ, and paryayaṇa or paryaya.

¹⁰ Probably supply mahākāśyapasya pañca-jātila-śata-nā]yinaḥ.

¹¹ For the restoration see Divyavadāna, p. 21, l. 17 ; pratyantimeṣu janapadeṣu vinaya.

upāsampadā (or initiation); (l. 5) initiation of . . . ; initiation of the Five through (their) comprehension of the (true) knowledge; initiation of the venerable Mahākū[śyapa] (l. 6) . . . through the explanation of his queries; initiation with the formula 'Come, O monk!' [initiation] upon the threefold declaration (of taking refuge); (l. 7) initiation by the Saṅgha . . . consisting [in outlying localities] of five members, one versed in the Law and four others,

NOTE.

On *utkṣepaṇīya-karma* (Pāli *ukkhēpaṇīya-kamma*), act of suspension, see SBE., vol. xiii, p. 236, n. 2; vol. xvii, p. 274, n. 2; also Mvy., No. 265, 8. On *parivāsa*, probation, see SBE., xvii, p. 384, n. 1, and Mvy., No. 265, 11. On *mānāpyya* (Pāli *mānatta*), a sort of social boycott, or degradation, for one or more days, see SBE., xvii, pp. 397 ff., and Mvy., No. 265, 14. The etymology of the word is obscure. It may be suggested, however, that it is a compound of *māna*, respect, and *appa*, irregularly short for *appaya*, disappearance. The Pāli *mānatta* (wrongly identified with *mānatra* in P. Dy.) is probably Skr. *māna-ātta*, withdrawn, or *māna-ārta*, injured. On *duṭṭhāpatti*, see SBE., xvii, p. 316, n. 2. The word is spelled with *st*, while Pāli has *duṭṭhullāpatti* with *ṭṭh*. The Sanskrit form suggests its real derivation (not as in P. Dy.) from *duṣṭa*, corrupt; and that it is a barbarous Sanskrit transcript of the vernacular *duṭṭhulla*, from *duṭṭha* with the suffix *ulla*, see Pischel's Pr. Gr., § 595, pp. 402 ff., also Ś. S., p. 116, note 5. On *apratikarmāpatti*, see SBE., xvii, p. 376, No. 31. On *savacanīya*, see SBE., xvii, p. 338, n. 6, p. 386, n. 2. *Sakāli-karma* is not intelligible at present. On *anovāda-prasthāpanā* (Pāli *anuvādo paṭṭhapetabbo*), see Cv. i, 5, 6. On *pravāraṇā-sthāpana* and *sāpatti*, see Mv. i, pp. 170-1, SBE., xiii, pp. 340 ff. On the terms *auto-rusta*, down to *paṣkarāṇi*, see Mv. vi, 17, 3; vi, 20, 2; vi, 32, 1, 2; see also Prof. de la Vallée Poussin in Ind. Ant., xxxvii (1908), pp. 5, 6, n. 28. On *āstūra* (Pāli *atthūra*) and *udhūra*, the spreading out and taking up of robes (*kaṭhina*), see SBE., xiii, pp. 18 ff., xvii, p. 148, n. 1, p. 157, n. 2. The *gurunāḥ pariṣkārah* apparently refer to the eight requisites of a monk, see P. Dy., p. 342 b; also Mvy., No. 233, 1. On the two *saṅgīti*, or rehearsals, before the two synods of the 500 and 700 monks, see the 11th and 12th divisions of the Cv. in SBE., xx, pp. 370 ff., 386 ff.

Regarding the terms of the initiation ceremony, it would seem that our fragment enumerates them in two sets, and in either of them in chronological order, those of the first set, in rev. ll. 4-6, referring to Buddha himself and his earliest converts, while those of the second set (rev. ll. 6, 7) refer to the successive modes of initiation. On both points the first Book of the Mahāvagga gives information; see also note 1, on pp. 73-4 in SBE., vol. xiii. As to Buddha himself, he, of course, may be said to have initiated himself, upon attaining *sambodhi*, as he himself explains Mv. i, 6, 28, 29. This 'self-initiation' (*svāma-upasampadā*, Mahāvastu, vol. i, p. 2, l. 15) probably stood on ll. 4, 5. The surviving letter *a* at the end of l. 4 might be the initial of *avūḍā*, the first term of the 'chain of causation' (Mv. i, 1, 2), the insight into which initiated Buddha in his 'enlightenment'. His first converts were the five ascetics in the deer park at Benares (Mv. i, 6, 6, 47): their initiation comes on rev. l. 5. The next converts, in importance, were

the three brothers Kāśyapa, the heads of three Jāṭila ascetic communities in Uruvilvā (*Uruvelā*, Mv. i, 15, 1; cf. i, 22, 4). The oldest of them was the so-called Uruvilvā Kāśyapa, who was converted after a series of wonderful tests and questions put to Buddha (Mv. i, 15-21; cf. Mst. iii, 424 ff.). It is he in all probability who is referred to, in rev. ll. 5, 6, as having got his initiation in consequence of *praśna-vyākaraṇa*, or explanation of questions (Mvy., No. 244, 48), and the remnant of whose name must be completed as Mahākāśyapa. There is a celebrated monk of that name, who after Buddha's death succeeded to the headship of the Order. There is no record of the circumstances of his conversion in the Buddhist records; and this otherwise inexplicable fact is explained if he is identical with the Kāśyapa of Uruvilvā. By reason of his being the eldest of the three brothers he would naturally come to be called Mahākāśyapa, or the Great Kāśyapa.

Regarding the modes of initiation, it was originally conferred by Buddha himself with the formula *ehi bhikkhu*, Come, O monk! (Mv. i, 6, 32). Afterwards, when the number of applicants grew unwieldy, the power of initiation was delegated by him to his Bhikshus individually, who might confer initiation on any applicant on his simple declaration of the three *śaraṇa-gaṇana*, i.e. the declaration of his desire to take refuge with the Buddha, the Doctrine, and the Congregation (*Buddha, Dharma, Saṅgha*) (Mv. i, 12, 4). Still later, to provide against abuses, the power of initiation was withdrawn from the individual Bhikshu, and restricted to the Saṅgha, i.e. the Bhikshus assembled in Session, to be carried out by a regular prescribed process (Mv. i, 28, 3 ff.). It may be noted that the second form of initiation, upon the simple declaration of taking refuge, was originally employed by the Buddha himself in the case of the admission of an Upāsaka, or lay-adherent; and in that case it was not called *upasampadā*. Moreover, before the rise of the Saṅgha, while Buddha was the solitary professor of his doctrine, the lay-applicant was required only to declare his taking refuge with two, viz. the Buddha and the Doctrine; and in this case (of the two merchants Tapussa and Bhallika) the admitted ones were called *dvevācika* (Mv. i, 4, 5). It was only after the rise of the Saṅgha, in consequence of the conversion of the first five (*pañcavaggiya*) Bhikshus (Mv. i, 6, 32 ff.), that the declaration of taking refuge with three was required, and the initiated were now called *tevācika* (for the first time, in the case of the Setthi, the father of Yasa, Mv. i, 7, 10). There were, thus, two methods, a higher for the initiation of Bhikshus, and a lower for the admission of Upāsakas, both employed by the Buddha himself. It was the lower method alone which Buddha delegated to his Bhikshus, and which they were now permitted to use for the initiation of a new Bhikshu. But while thus delegating to them the lower method, for himself he retained and continued the use of both methods for the initiation of Bhikshus and the admission of Upāsakas respectively. Thus, at a later time, he initiated by the *ehi-bhikkhu* formula the fifty friends of Yasa, and the five hundred Jāṭila followers of Uruvelā Kassapa (Mv. i, 10, 4, and i, 20, 19 ff.), and admitted by the *tevācika* formula two female Upāsikās, the mother and wife of Yasa (Mv. i, 8, 3). At a still later time Buddha withdrew the delegation from the Bhikshus in their individual capacity, and vested the power of initiation, by means of a regular process, in the Saṅgha, i.e. the whole body of Bhikshus at any local centre assembled in solemn session, though he still left the power of admission of Sāmaṇeras, or novices, to the individual Bhikshus (Mv. i, 54, 3). The quorum at such a Saṅgha was not to be less than ten (Mv. i, 31, 2; v, 13, 2; ix, 4, 1), except in very outlying localities, where

the quorum might be *vinayadhara-pañcama*, that is, consist of only five members, a Bhikṣu versed in the disciplinary law, and four others (Mv. v, 13, 2; ix, 4, 1; see also Divyāvadāna, p. 21, l. 17). Thus counting the two possibilities of a Saṅgha separately, there result four varieties of initiation. These are enumerated in Mahāvastu, vol. i, p. 2, ll. 15, 16, as (1) *svāma-upasaṃpadā* (for *svayam-upasaṃpadā*), or self-initiation; (2) *chibhikṣukāya upa°*, or initiation by the formula 'Come, O monk!'; (3) *daśa-vargena gaṇena upa°*, or initiation by a chapter of ten monks; and (4) *pañca-vargena gaṇena upa°*, or initiation by a chapter of five monks. In our fragment, with the exception of the first, all the above-mentioned kinds of initiation are named; only for the more usual form *chibhikṣukā* (as in Mahāvastu, vol. i, p. 2, l. 15; Divyāvadāna, p. 48, ll. 19, 20, &c.) we have *chibhikṣukatā*, and for the threefold declaration before the Saṅgha we have *trivācitra*. The name *svāma-upasaṃpadā* does not occur; but, as above suggested, the nature of that initiation was probably described earlier, in rev. ll. 4, 5.

4. SAṆGĪTĪ SŪTRA

Hoernle MSS., No. 149 $\frac{x}{25}$ and $\frac{x}{25}$ (Plate III, Nos. 1 and 2).

These two pieces belong to the Saṅgīti Sūtra of the Dīrgha Nikāya. They are fragments of two folios, which, moreover, probably belong to two different pothīs, as shown by their difference in width. Fol. $\frac{x}{25}$ measures about 145 × 75 mm., or $5\frac{3}{4} \times 3$ inches, and fol. $\frac{x}{25}$ about 180–225 × 85 mm., or $7-8\frac{4}{5} \times 3\frac{2}{5}$ inches. In their complete state they would have measured about 310–325 mm., or 12–13 inches. The writing consists of six lines on either side, in the Slanting Gupta character. It is, however, especially in the top and bottom lines, imperfectly legible. The smaller fragment, $\frac{x}{25}$, which formed the left side of the folio, originally bore the folio-number on its reverse side, facing the fourth line of writing; but it is now quite illegible, being almost entirely obliterated, together with the four adjacent syllables of the text. The folio-number of the larger piece, $\frac{x}{25}$, which formed the right side of the folio, is lost with the broken-off portion.

[The Saṅgīti Sūtra contains an enumeration of the Buddhist Dharmas, or technical terms, as divided into ten classes according to the number of items (from 1 to 10) which constitute each dharma. The larger of our fragments, No. $\frac{x}{25}$, contains a portion of the third, or 'threefold', class, i.e. the class which comprises the dharmas, consisting each of three items. The smaller fragment, No. $\frac{x}{25}$, similarly contains a portion of the fourth, or 'fourfold', class. From the subjoined parallel transcripts it will be seen that the Sanskrit text of our fragments differs not inconsiderably from the Pāli. The latter, the Saṅgīti Suttanta, forms the thirty-third Sūtra of the Dīrgha Nikāya, in volume iii, pp. 207–71 of the Pāli Text Society's edition. In the Chinese Dīrgha Āgama, the Saṅgīti Sūtra, translated by Buddhayaśas, is the ninth, as given in Nanjio, No. 545, col. 136, and Tokyo, xii, 9, 41 b. There exists, however, also a separate Chinese translation by Dānapāla,

Nanjio, No. 938, and Tokyo, xii, 10, 85 a. The subjoined comparative table shows the order of the dharmas of our fragments, in the three versions, Sanskrit, Pali, and Chinese.

THREEFOLD DHARMAS, in No. 149^x/₂₅.

Sanskrit.	Pali. ¹	B.	Chinese. ²
(a) obv., l. 1, rāsi	xxviii, rāsi	23	13 三聚
(b) „ 2-5, tathāgatasya āraṅgaṇīya	xxx, tathāgatassa āra- kheyya	—	28 三淨
(c) „ 6, pṇḍala	xxxvi, puggala	—	—
(d) „ 6, sthāvira	xxxvii, therā	35	三長老
(e) „ 6, codanā-vastu	xxxix, codanā-vatthu	—	—
(f) „ 6, 7, agni ³	xxxiii, aggi	—	—
(g) „ 7, puṇya-kriyā- vastu	xxxviii, puṇña-kiriya-vat- thu	—	18 三種福事 成就慧行
(h) rev., l. 1-3, kāmōpa- patti	xl, kāmupapatti	27	16 三欲本生
(i) „ 4-7, sukhōpapatti	xli, sukhupapatti	28	17 三樂生

FOURFOLD DHARMAS, in No. 149^x/₂₅.

(a) obv., l. 1, apāsrayaṇa	viii, apassena	18	13 四法足
(b) „ 2, dharmapada	xxiii, dhammapada	—	—
(c) „ 3, sāksī-karaṇīya	xxx, sacchi-karaṇīya	—	—
(d) „ 4, adhiṣṭhāna	xxvii, adhiṭṭhāna	—	—
(e) „ 4, dharmaskandha	xxv, dhamma-kkhandha	—	—
(f) „ 5, dhātu	xvi, dhātu	—	—
(g) „ 5, 6, āhāra	xvii, āhāra	—	18 四取
(h) „ 6, vijjāna-sthiti	xviii, viññāna-ttḥiti	28	12 四識住所
(i) „ 7, rev., l. 1, tṛṣṇōt- pāda	xx, taṇhuppāda	—	—
(j) rev., l. 2, agatī-gamana	xix, agatī-gamana	—	—
(k) „ 3, praśna-vyākara- ṇa	xxviii, pañha-vyākaraṇa	35	37 四記論
(l) „ 4, dakṣiṇāvisuddhi	xxxix, dakkhiṇā-visuddhi	—	9 四種布施 清淨
(m) „ 5, saṅgraha-vastu	xl, saṅgaha-vatthu	19	24 四攝法
(n) „ 6, yoni	xxxvi, yoni	—	—
(o) „ 6, 7, ātma-bhāva- pratilambha	xxxviii, attā-bhāva-paṭi- lābha	—	—

¹ In the numerical order of the PTS. edition.

² B=Buddhayaśas; D=Dānapāla.

³ *Agni-dharma*, the text of which in ll. 6 and 7 is very badly legible, is missed out in Dr. Watanabe's Notes.

It will be seen from the foregoing table that the Sanskrit version agrees neither with the Pāli, nor the Chinese, though there is more agreement with the former than the latter. On the other hand, there is a similar amount of agreement between the two Chinese versions. The case of the *Ātānāṭiya Sūtra*, which is noticed after this, points in the same direction ; for it is entirely absent from the Chinese *Dirgha Āgama*, while the Pāli and Sanskrit versions of it differ very considerably. Dr. Watanabe would explain these differences by the suggestion that the Chinese version of the *Dirgha* probably belonged to the Dharmagupta School, because the translator, Buddhayaśas, propagated the Vinaya of that School (see *Chu-sūn-tsān-ci-tsi*, Nanjio, No. 1476, fasc. 4, and Tokyo, xxxviii, 1, 83 b; also Nanjio, No. 1117); while the Eastern Turkestani Sanskrit text may perhaps belong to the Sarvāstivāda School, because in the Vinaya of that School (Nanjio, No. 1115, fasc. 24, and Tokyo, xvi, 4, 53a) we find the *Ātānāṭiya Sūtra* mentioned among the Scriptures, mostly belonging to the *Dirgha Nikāya*, which are appointed for the consolation of sick persons ; thus we have :—

No. 7, 摩訶紫摩壹劍 *Māhāsamayika*.

No. 8, 阿吒那吒劍 *Ātānāṭika*.

In the Chinese translation of the *Samanta Pāsādikā*, which has been identified by Dr. Takakusu with Nanjio, No. 1125, the same appointments are mentioned (fasc. 11, and Tokyo, xvii, 8, 63a) 若國王及聚落大檀越有病者, 遣人至寺, 請比丘, 爲說咒, 比丘爲說阿吒那吒, i.e. 'if the king of the country, or any of the great alms-givers (*mahā-dānapati*) of the locality are sick, they send to the temple and request the Bhikshus to recite incantations for them ; the Bhikshus recite for them the *Ātānāṭika Sūtra*.'

The Sanskrit text of our fragments is given below, in parallel columns with the Pāli text, extracted from the Pāli Text Society's edition, vol. iii, pp. 217-18, and 224, 228-32.

(1) No. 149 $\frac{1}{2}$ 5. Obverse.

SANSKRIT.

- 1 $\times ekā$ dharmā prat[*i*](*seva*)t(*e*)
sa(*m*)khyāya *ekā dharmā pra*
tivāsayati
- 2 dharmapadam avyāpādaḥ sam-
yak-smṛtiḥ samyak-samādhi

PĀLI, pp. 224-32.

- viii ekam paṭisevati saṁkhāy' ekam
[adhivāseti]
- xxiii dhammapadam, avyāpādo[*dha*°],
sammā-sati sammā-samādhi

SANSKRIT.

3 cakṣuṣā : santi prajñayā : sākṣī-
kartavyā : ॥

4 xā (adh) iṣṭhānāni skandhāś ca-
pāśrayāś ca pa

5 b-dhātus tejo-dhātuṛ vāyu-dhātu-
catvārah āhārāḥ

6 (jñā)naṁ caturthaḥ catasro vij-
ñāna-sthitayaḥ rūpō (pā)

7 xr bhik[s]or vā bhikṣuṁ[y]ā vā
tṛṣṇā utpadyamānā n[ā] utpadyate

Reverse.

1 [sa](na)-hetor iti-bhav[ā]tibhava-
hetos tṛṣṇā utpa[dyamānā]
utpadyate

2 rechandād agatiṁ gacchati dveṣān
mohād bhayād agatiṁ ga-
cchati

3 'vyākaraṇīyaḥ sthāpanīyaḥ praś-
naḥ ca[taśra]

4 xx(d)āyākataḥ asti n[ā]vā dāya-
ka[taḥ]

5 vastūni dānaṁ priyavādītā artha-
ca[ryā]

6 niḥ catvāraḥ ātmabhāva-prati-
lambhāḥ asty ātma[bhāva-
pratilaṁ]

7 bhav[ā] para-saṁceta[nā] kramati
n[ā]tma-saṁcetanā a[stī]

PĀLI, pp. 224-32.

xxx [pubbe-nivāso] satiyā [s.°, cutū-
papato] cakkhunā [s.°, atṭha
vinokkā kāyena s.°, āsavānaṁ
khayo] paññāya sacchika-
raṇiyo

xxvii adhitṭhānāni • xxv, [dham-
ma-]kkhandā • viii, apassa-
yāni(?)

xvi āpo-dhātu, tejo-dhātu, vāyo-
dhātu • xvii, cattāro [āhārā]

viññānaṁ catuttham; xviii, catasso
viññāna-tṭhitiyo, rūpūpāyaṁ

xx cīvāra-hetu vā bhikkhuno taṇhā
uppajjamānā uppajjati

xx [senā]sana-hetu [vā bhi° ta°
uppa° uppa°] iti-bhavābhava-
hetu [vā bhi°]taṇhā uppa[jja-
mānā uppajjati]

xix chandāgatiṁ gacchati dosā-
gatiṁ ga° mohāgatiṁ ga°
bhayāgatiṁ ga°

xxviii 'vyākaraṇīyo ṭhapanīyo pa-
ñño • xxxix, Ca[tasso]

xxxix [visujjhati no] dāyakato; atthi
[dakkhiṇā] n[ā]vā dāyaka[to]

xl vatthūni, dānaṁ peyyavajjam
attha-ca[riyā]

xxxvi [yo]ni • xxxviii, Cattāro
attabhāva-paṭilābhā, atthi
atta[bhāva-paṭilābho]

xxxviii para-saṁcetanā kamati no
atta-saṁcetanā, a[tthi]

NOTE. The text does not seem to be in good order. Thus in obv., l. 1, one expects to read *ekam dharmam*, but the reading *ekā dharmā* is distinctly legible.—In obv., l. 3, the reading *saṃti* makes no sense; it suggests a reminiscence of the Pāli *satīyā*, and seems to be intended for *smṛtyā*. Also the apparent Sanskrit order of the four terms, *kāyena, cakṣuṣā, smṛtyā, prajñayā*, differs from the Pāli, which has *satīyā, cakṣhunā, kāyena, paññāyā*.—In obv., l. 4, there appear only the key-words of three classes of terms, one of which (*apāsraya*), moreover, should be already enumerated in line 1.—In rev., l. 2, read *cchandād*; the apparent akshara *recha* is a badly formed *ccha*, see below, footnote 5 on p. 29; and footnote 4 on p. 61.—In rev., l. 6, the syllable *niḥ* is evidently the last syllable of *upapāḍuka-yoniḥ*, the last item of the 36th class.

TRANSLATION.

[Obverse, l. 1.] (The monk) provides himself with a necessary thing; he bears with a necessary thing; ⁴ [l. 2] the virtue [of the absence of covetousness], the absence of malice, perfect recollection (of duties), perfect concentration (of mind); ⁵ [l. 3] the need of realization by sight, by recollection, by wisdom; ⁶ [l. 4] [four] resolves, ⁷ bodies of doctrine, ⁸ and observances, ⁹ and [l. 5] element of water, element of fire, element of air. ¹⁰ There are four [nutriments] [l. 6] consciousness is the fourth. ¹¹ There are four foundations of intelligence, constituted by form ¹² [l. 7] whether in a monk or in a nun desire tends to arise

[Reverse, l. 1] for the sake of lodging, for the sake of continued existence desire tends to arise. ¹³ [l. 2] from lust one passes into an evil course; from hatred, from infatuation, from fear one passes into an evil course ¹⁴ [l. 3] (there is such a thing as) a question which may not be answered, but must be set aside. ¹⁵ There are four [purities in gift] [l. 4] [when it is on the receiver's side, but not] on the giver's side; (when) it is neither on the giver's side [nor on

⁴ The reference here is to the *apāsrayas*, see P. Dy. 49a; Mvy., No. 19, 80. The two necessities in the text are (1) the four requisities of a monk, and (2) heat and cold. Skr. *prativāsayati* = Pāli *adhivāseti*.

⁵ P. Dy., p. 118a, where the first term is *anabhidhyā-dharmapada*. For another set of four *dharmapada*, see Dh. S., No. 55.

⁶ Cf. Mvy., No. 70, 3.

⁷ P. Dy., p. 13b; Mvy., No. 80.

⁸ P. Dy., p. 117b.

⁹ See footnote 4.

¹⁰ P. Dy., p. 121b; Mvy., No. 101.

¹¹ P. Dy., p. 20a; Mvy., No. 118.

¹² P. Dy., p. 579a.

¹³ P. Dy., p. 496a. The four causes of *trṣṇā* are dress, food, lodging, and continued existence. Skr. *bhavātībhava* = Pāli *bhāvābhava*. The Pāli texts ignore the nuns.

¹⁴ P. Dy., p. 17a.

¹⁵ P. Dy., p. 328b. From Childers's explanation it follows that *vyākaraṇīyah* of our text must be understood to stand for *avyākaraṇīyah*, and to be preceded by *°praśno*; so also in the Pāli version.

the receiver's side] ¹⁶ [l. 5] [There are four] elements [of popularity], liberality, affability, beneficent rule ¹⁷ [l. 6] birth. ¹⁸ There are four re-obtainments of one's personality; ¹⁹ there is a re-obtainment of personality [l. 7] (by which) consciousness of others arises, but not consciousness of self; there is

(2) No. 149 ^x/₂₅. Obverse.

SANSKRIT.

PĀLI, pp. 217 ff.

- 1 Traṣṣo rāsayah mithyatva-niyato rāsiḥ samyaktva-niyato rāsiḥ a(ni)ṣyato rāsiḥ
- 2 arakṣaṇiṣyāni Tathāgato na pratichchādayati kaccin me pare na viṣṣaṇiṣyuh katam[ā]n[ī] tr[ī]ṇi
- 3 (ma) parisuddha-kāya-samudācārātāyān Tathāgataḥ praṭicchādayet kaccin me (pa-)
- 4 xxxxxx paṭṭisuddha-vāk-[s]amu-dācārātāyān Tathāgataḥ praṭicchādayet ka-
- 5 xxxxx Tathāgatā nāma parisuddha - manah - samudācāra - tāyān Tathāgataḥ
- 6 xxxxx (pu)dgālāḥ sthavira-tritayān rāsiś codanā cāpy arakṣitaḥ n trayo (gna)ṣyāḥ
- 7 xxxxx (h-āgniḥ) triṇi puṇya-kriyā-vastūni a dānamayaṁ sīlamayaṁ bhāvanāmayam

- xxviii Tayo rāsi, micchatta-niyato rāsi, sammatta-niyato rāsi, ani[ṣyato rāsi]
- xxx arakkheyyāni, parisuddha-kāya-samācāro Tathāgato, natthi Tathāgatassa kāya-duccaritaṁ yaṁ Tathāgato rakkheyya mā me idaṁ paro aññāsiti;
- parisuddha-vacī-samācāro Tathāgato, natthi Tathāgatassa vacī-duccaritaṁ yaṁ Tathāgato rakkheyya mā me idaṁ, &c.; parisuddhamano-samācāro Tathāgato, natthi Tathāgatassa, &c.
- xxxvi puggalā • xxxvii, Tayo therā • xxviii, rāsi • xxxix, Codanāvatthūni • xxxiii, [Apare pi] tayo aggī [mo]haggi • xxxviii, Tiṇi puñña - kiriyā - vatthūni, dānamayaṁ [p°-k°-va°], sīlamayaṁ [p°-k°-va°], bhāvanā, &c.

¹⁶ P. Dy., p. 110 a.

¹⁷ P. Dy., p. 447 a; Dh. S., No. 19; L. V., p. 35, l. 9; Mst., vol. i, p. 3, ll. 11, 12.

¹⁸ P. Dy., p. 605 a; Dh. S., No. 90.

¹⁹ Cf. Dvy., p. 70, l. 3; B. Psych., pp. lx, 175, 207.

Reverse.

SANSKRIT.

- 1 ××××× *sth[i]t[ā]h k[ā]m[i]k-*
[ā]śvary[e] vaś[e] va[r]ta-
yant[i] tadyathā manuṣy[ā]
ek[e] 'nya[c] ca
- 2 ××××× *(rye) vaśe vartayanti tad-*
yathā devā nirmāṇa-ratayaḥ
idaṁ dvitīyā
- 3 ××××× *(śe) vartayanti tadyathā*
devā parinirmita - vaśa - varti-
naḥ iyaṁ tr-
- 4 ××××× *(ve)kajena prī[ti]-sukhe-*
na abhiśyandayanānti pariś-
yandayanānti pa-
- 5 *bhavati spharaṇīyaṁ yaduta*
vivekajena prīti-sukhena te
tena sukhena ××
- 6 *kā iyaṁ prathamā sukh-ōpapa-*
tṭi santi satvā ya i × (śe) vakā-
yaṁ samādhi
- 7 *spharaṇti vāśty eṣāṁ kiñcit*
sarvataḥ kāyād asphuṭaṁ bha-
*va *ti* sphara(ṇi) yaṁ yaduta*

PĀLI, pp. 217 ff.

- xl [paccupa]tṭhita-kāmā, te paccu-
 paṭṭhitesu kāmesu vasaṁ va-
 ttenti seyyathā pi manuṣṣā
 ekacce ca
- kāmesu vasaṁ vattenti sey-
 yathā pi devā nimmāna-ratī,
 ayaṁ dutiyā
- [va]saṁ vattenti seyyathā pi
 devā paranimmita-vasa-vattī,
 ayaṁ ta[tiyā]
- xli. [Tisso sukhupapattiyo ; santi
 sattā uppādetvā uppādetvā
 sukhaṁ viharanti, seyyathā pi
 devā Brahmā-]
- [kāyi]kā ayaṁ paṭhamā sukh-
 upapatti, santi sattā [sukhena
 abhisannā parisunnā paripūrā
 paripphuṭā te kadāci karahaci
 udānaṁ udānenti aho sukhaṁ
 aho sukhaṁ ti, seyyathā, &c.]

NOTE. The Sanskrit text, as will be seen, differs very considerably, especially with regard to the 41st dharma, rev. ll. 4-7.—In obv. l. 6, there is a similar case to that noticed in the preceding fragment, obv. l. 4 ; only the key-words *sthavira* and *codanā* are mentioned, as well as *rāśi* and *araksita* which are already enumerated in lines 1 and 2. The two cases are so much alike, that, after all, the two fragments may belong to the same pothi.—The Pāli version enumerates two classes of *agni*, Nos. xxii and xxxiii. It is the former class which the surviving traces, obv. ll. 6 and 7, seem to indicate as mentioned in our fragment.—As to the class, called *arak-ṣaṇīya* or *araksita* in our fragment (obv. ll. 2, 6), the Sanskrit reading, with the negative prefix *a*, is supported by the Pāli reading *arakkheyyāni* (see footnote 3, in PTS. edition, p. 217), which gives a very good sense (see the translation below).—Attention may be called to the scribe's correction in ll. 3 and 4 of the obverse, where

the syllable *ti* had been inadvertently omitted; it was afterwards inserted below the line, and the place of insertion indicated by a cross above the line.—With the help of collating the extant traces and allowing for the probable number (38–40) of syllables in a line as well as for the string-holes, it is possible practically to reconstitute the Sanskrit text of classes xxx and xl, which do not materially differ from the Pāli; but that of class xli, which differs considerably from the Pāli, cannot be satisfactorily restored, though some phrases of it occur in the Mahāvastu (vols. i, p. 228, ll. 4, 5, and ii, p. 131, l. 17, p. 132, l. 1; see also Childers's Pāli Dictionary, under *jhāna*, p. 169, and Saṃyukta Nikāya, vol. ii, p. 211). The reconstituted text would run as follows:—

Obverse, ll. 2–5, xxx. Trīṇi Tathāgatasya arakṣaṇi[l. 2]yāni । Tathāgato na pratichādayati kaccin me pare na vijāṇiyuh katamāni trīṇi [some words missing] tasmāt Tathāgatā nāma; [l. 3] paṇisuddha-kāya-samudācāratāyāṃ Tathāgataḥ pratichādayet kaccin me pa[l. 4]re na vijāṇiyuh tasmāt Tathāgatā nāma; paṇisuddha-vāk-samudācāratāyāṃ Tathāgataḥ pratichādayet ka[l. 5]ccin me pare na vijāṇiyuh tasmāt Tathāgatā nāma; paṇisuddha-manah-samudācāratāyāṃ Tathāgataḥ pratichādayet kaccin me pare na vijāṇiyuh. (l. 6) Trayah pudgalah, &c.

Reverse, ll. 1–3, xl. Tisrah kām-ōpapattayah; santi sattvāḥ kām-ōpa[l. 1]sthitāḥ kāmik-āśvārye vāse vartayanti, tadyathā manasyā eke 'nyae ca [l. 2] devā eke 'vinipātikā, iyaṃ prathamā kām-ōpapattih; santi sattvāḥ kām-ōpasthitāḥ kāmik-āśvārye vāse vartayanti, tadyathā devā nirmāna-ratayah, iyaṃ [orig. idam] dvitīyā [l. 3] kām-ōpapattih; santi sattvāḥ kām-ōpasthitāḥ kāmik-āśvārye vāse vartayanti, tadyathā devā pura-nirmita-vāsa-vartinah [orig. parinirmita°], iyaṃ tri[l. 3]tiyā [orig. tṛtīyā] kām-ōpapattih ॥ xli. Tisrah sukh-ōpapattayah; santi sattvā ye vivekajena prīti-sukhena abhiśyandayanti paṇisandayanti pa[l. 5]ripūryante spharamti (yeśāṃ kiñcit?) bhavati spharaṇīyaṃ yaduta vivekajena prīti-sukhena te tena sukhena (u[l. 6]tpādya sukhe viharanti?), tadyathā devā brahma-kāyikā; iyaṃ prathamā sukh-ōpapattih. Santi sattvā ya i×(se)vakāyaṃ samādhi[l. 7]jena prīti-sukhena abhiśyandayanti paṇisandayanti spharamti (vāsty) eśāṃ kiñcit sarvataḥ kāyād asphuṭaṃ bhavati spharaṇīyaṃ yaduta, &c.

TRANSLATION.²⁰

[Obverse, l. 1.] xxx. There are three masses: 'mass of absolute or undoubted falsehood, mass of absolute truth, and accumulation which is neither one nor the other, but a congeries of truth and falsehood'.²¹ [ll. 2–5] There are three things that need not be guarded by a Tathāgata.²² A Tathāgata does not hide (any wrong, thinking) 'let's hope others did not observe me'. What are the three things? [l. 3] His conduct being altogether pure in act, how should a Tathāgata have to hide (any wrong, thinking) 'let's hope others did not observe me'. That is why they are called Tathāgatas. [l. 4] His conduct being altogether pure in word, how should

²⁰ Based on the re-constituted text; see preceding Note.

²¹ P. Dy., p. 401b; Mst., vol. iii, p. 318, l. 5, and vol. i, p. 517, note; Mvy., No. 95, 11–13.

²² P. Dy., p. 54b. See Note on p. 22.

a Tathāgata have to hide (any wrong, thinking) 'let's hope others did not observe me'. [l. 5] That is why they are called Tathāgatas. His conduct being altogether pure in thought, how should a Tathāgata [l. 6] have to hide (any wrong, thinking) 'let's hope others did not observe me'. There are three kinds of individuals;²³ there is a triad of elders,²⁴ and (similarly triads of) masses,²¹ causes of accusation,²⁵ and things that are not guarded.²² There are three kinds of fire²⁶: [l. 7] fire of passion, fire of hatred, fire of infatuation. There are three ways of acquiring religious merit: that which consists in almsgiving, that which consists in virtuous living, that which consists in spiritual meditation.²⁷

[Reverse, l. 1.] xl. There are three kinds of sensuous existence: there are beings, subject to sensuous desires, that live under the impulse of the power of sensuous desire. Some of them are human beings, others [l. 2] are those devas that are not in any of the states of penal existence. This is the first kind of sensuous existence. There are beings, subject to sensuous desires, that live under the impulse of the power of sensuous desire. These are those devas that enjoy extra-pleasures of their own devising. This is the second [l. 3] kind of sensuous existence. There are beings, subject to sensuous desire, that live under the impulse of the power of sensuous desire. These are those devas that live under the influence of (pleasures) devised by others. This is the third [l. 4] kind of sensuous existence.²⁸ xli. There are three kinds of blissful existence: there are beings that are merged, plunged, and thrilled in the bliss of pleasurable sensation born of reason, whose [l. 5] thrill, that is to say, is through the bliss of pleasurable sensation born of reason; they being born with that bliss live in that bliss. These are the devas endowed with bodies of the Brāhma-world. [l. 6] This is the first kind of blissful existence. There are beings that are merged, plunged, and thrilled in the bliss of pleasurable sensation born of meditation, [l. 7] in whose case there is some thrill altogether unaffected by a body, that is to say, &c.²⁹ [These are the *Ābhāsvara*, or Shining Devas. This is the second kind of blissful existence, &c.]

5. ĀTĀNĀTĪYA SŪTRA

Hoernle MS., No. 149 $\frac{8}{8}$ (Plate I, No. 2, Reverse).

This fragment comprises nearly the whole of the right half of a folio. In its present condition it measures 185–210 × 80 mm., or $7\frac{2}{5}$ – $8\frac{1}{5}$ × $3\frac{1}{5}$ inches. Its lines

²³ P. Dy., p. 390*a*.

²⁵ P. Dy., p. 107*b*.

²⁷ P. Dy., p. 393*a*; cf. L.V., p. 10, l. 5; Mvy., No. 93; S. S., p. 138, note 2.

²⁸ P. Dy., p. 182*a*.

²⁴ P. Dy., p. 504*a*.

²⁶ P. Dy., p. 18*a*.

²⁹ P. Dy., p. 488*a*.

comprise from 22 to 27 syllables (*akṣara*), and from the fact of its text containing some śloka verses, it can be calculated that about as many syllables are missing on the left side of the fragment. The entire folio, accordingly, must have had a length of about 15 or 16 inches (or 385–410 mm.), the lines comprising from 45 to 48 syllables. The folio-number has disappeared with the left side; and it is, therefore, impossible to say to what size of pothī the folio may have belonged. There are, on either side, six lines of writing in the Slanting Gupta characters; but it is, especially on the obverse side, much sand-rubbed, and hence very imperfectly legible.

To judge from the occurrence of the word *āṭānāṭi* (rev. ll. 2 and 4), the text would seem to belong to the *Āṭānāṭiya Sūtra*, which is the thirty-second in the Pāli *Dīgha Nikāya*. The conventional conclusion of the *Sūtra* can be recognized in the third line of the obverse side, whence it is followed by twelve śloka verses, 1–3 on the obverse, and 4–12 on the reverse, containing a series of names of Yakshas. But the extant text differs very materially from the Pāli text of the *Āṭānāṭiya Suttanta* as it is printed in the Pāli Text Society's edition, vol. iii, pp. 194 ff. Of the Sanskrit text the present fragment is, as yet, the only known survival. A translation of the Pāli *Āṭānāṭiya Suttanta* is given in Grimblot's *Sept Suttas Pālis*, pp. 321 ff.

[In the Chinese *Dirgha Āgama* the *Āṭānāṭiya Sūtra* does not occur at all; see Nanjio, No. 545, col. 138. A separate translation of the *Sūtra* was made by Puṇya Vardhana in A.D. 663; but this, unfortunately, is lost; see the Khāi-yuen-lu Catalogue (Nanjio, No. 1485), completed in A.D. 730, fasc. 9 (Tokyo, xxxviii, 4, 76 a), 阿吒那智經 *a-ṭā-nā-tiya-kiṅg*. There is, however, a *Sūtra* bearing the name of Vaiśravaṇa (Nanjio, No. 849), which appears to be a combination of portions of the *Āṭānāṭiya Sūtra*, *Mahāsannipāta Sūtra*, and *Mahāmāyūrī Tantra*.¹ The absence of the *Āṭānāṭiya Sūtra* from the Chinese *Dirgha Āgama* seems to point to a late date for the compilation of that *Sūtra*; and this is supported by certain points of contact between it and the *Mahāsamaya Sūtra*, which is the twentieth in the Pāli *Dīgha Nikāya*, and the nineteenth in the Chinese *Dirgha Āgama* (Nanjio,

¹ See Dr. Watanabe's article in the 哲學雜誌 for May–June, Tokyo, 1906, where the structure of the *Vaiśravaṇa Sūtra* is shown as follows:—

Group I.		Group II.		Group III.		Group IV.	
Vaiśr.	Āṭān.	Vaiśr.	Mahāsan.	Vaiśr.		Vaiśr.	
sections	verses	sections		section		sections	
1 =	10–15	8 =	xii, 11	14 (2) =	Mahāmāy.	6	} Newly added parts.
2 =	18–23	10 =	xii, 12			9	
3 =	27–32	12 =	xii, 13			11	
4 =	50–55					13	
5 =	33–35					14	
7 =	36–48						
14 (1) =	1–5						

No. 545, col. 136). Thus we have in both the refrain *puttā pi tassa bahavo . . .* *Inda-nāmā mahabbalā*, and the same list of names of Mahāyakshas, from *Candano* to *Janesabho* (PTS. ed., vol. ii, p. 257; iii, pp. 198, 204). The transfer of names from one class of supernatural beings to another points in the same direction. Thus *Dadhīmukha* (rev. l. 1), who is really a Nāga (see Bower MS., vi, 6, p. 224), appears as a Yaksha in the list of the Ātānātiya Suttanta (PTS., vol. iii, p. 205).]

The text of the fragment reads as follows :—

Obverse.

- 1 (mo'dya mama pādaū śira)sū vandi(tv)ā tatrzâlvântarh(i)taḥ udgrhñi-
(dhvañ bhikṣa-)
- 2 paryavâpn ta yāvad eva anabhi(prasañ)nānām vyā(dānām) yakṣā-
(nām)
- 3 xixūvāya i[da]m avocat (Bhaga)vūn āpta-manas² te bhikṣavo
Bhaga(va)
- 4 xx[ma](h)ārājña Indro Vaiśravaṇo (Ya)ma-Kuberau Dhṛtirāṣṭrau
ca (trā)tarah (sa)
- 5 kxax [ma]hāyakṣo (Hī)maranta-kṛtālaya³ 2 Jayanto vijayantaś⁴ ca
(y)ak(s)aś ca
- 6 xxxxxr(n)a Mahā(ka)rṇo jvali(t)o (da)pya na sa(dā):⁵ Vidya-vīra
mahāyakṣa

Reverse.

- 1 (kah) eṣā(n) xxxxx(h)ṣas ta)thā yakṣa-Dadh(i)mukha³ 5 Sātāgiri
Himavata yañ ca Ax-
- 2 xābhaga(rbha)s teṣāñ Ātānāti mahāyaśaḥ yakṣebhyoꣳm⁶ abhy-
anujñātaḥ putrānām⁷ (j)ivī-
- 3 xxx(rpi) preṣitāḥ sarve Buddha-satv-āhitas tathā 8 Kumbhāṇḍā rā-
kṣasā ghorā
- 4 xxxsadā 9 Hrdayaṇ Ātānātīsyā sarva-karma-prasādanāḥ pravartayi-

² Nom. sing. of the base *āptamana*; but in the Pravāraṇa Sūtra, rev. l. 5 (p. 39) *āptamanasas* of the base *āptamanas*. To the former base belongs the abstract *āttamanatā* in the Śūka Sūtra, fol. 56aⁱⁱⁱ (p. 48), as well as the regular Pāli *attamano* (P. Dy., p. 66a). Both bases occur side by side in Mst., vol. ii, p. 54, ll. 19, 20, *āttamanāḥ* and *āttamano*; but *āttamanāḥ* seems to be the more common nom. sing.; e.g. Mvy., No. 145, 3; Dvy., p. 2, l. 11. The form with *āpta* might very well be the original.



³ Read *kṛtālayaḥ*; rev. l. 1, *dadhīmukhaḥ*; l. 6, *cārīṇaḥ*.

⁵ Double dot as mark of interpunction at end of half-verse.

⁶ Euphonic insertion of *m*.

⁷ Read *putrānām*.

⁴ Read *vijayantaś*.

- 5 ××× (sa)mākulāḥ tṣāpi samāgataḥ sarvā rakṣam⁸ kurvamtu me
sadā 11 Cimba-⁹
6 ××× gā jala-cāriṇa³ 12¹⁰ Apalālo mahānāga Elabhadro¹¹ mahābalaḥ (ma)

TRANSLATION.¹²

(Obverse, l. 1) . . . to-day, having revered my feet with his head, he too disappeared there. Keep, O ye monks! (l. 2) . . . (this charm) and apply it always (for your protection) from ill-disposed, mischievous Yakshas. (l. 3) To . . . this spake the Blessed One. With receptive minds those monks (welcomed what was said) by the Blessed One. (l. 4) . . . the great Rājas, Indra, Vaiśravaṇa, Yama, Kubera, and Dhṛitirāshṭra, the saviours; (l. 5) . . . the great Yaksha, who has made his abode in the Himālayas. (End of verse) 2. The victorious and the conquering¹³ Yaksha, (l. 6) . . . Mahākarna, the ardent, may he never cause injury (?); the mighty in magic,¹³ the great Yaksha, . . .

(Reverse, l. 1) . . . among them . . . also the Yaksha Dadhimukha. (End of verse) 5. Sātāgiri, Himavanta, and . . . (l. 2) . . . among them Ātānāṭi, the much renowned. By the Yakshas favoured, of the sons (l. 3) . . . they are sent all also pledged to the truth of the Buddha. (End of verse) 8. Kumbhāṇḍas, Rākshasas, terrible beings; (l. 4) . . . always. (End of verse) 9. The heart (or essence) of Ātānāṭi, furthering all acts, promoting, (l. 5) . . . they are very much agitated; and may they all, coming together, give me protection always. (End of verse) 11. Bimba (l. 6) . . . (beings) living in water. (End of verse) 12. Apalāla, the great Nāga, Elabhadra, the very powerful . . .

6. UPĀLI SŪTRA

Hoernle MS., No. 149^X/₂₁ (Plate I, No. 3, Obverse).

This fragment is only a comparatively small portion of the original folio, which must have been about three times as large. The lines of writing on the extant portion consist of 22 or 23 syllables. As the text is written in ūryā verses, and as

⁸ Read *rakṣām*.

⁹ So orig., but probably read *vimba* (*bimba*).

¹⁰ Note the position of the figure for 1 above and below the figure for 10, and see p. 4.

¹¹ Apparently for *Elāpatra*; cf. Divyāvadāna, p. 61, footnote; for Skr. *Elāpatra*, see Bower MS., Pt. VI, 10, p. 224.

¹² Owing to the very mutilated condition of the text, only a tentative translation can be given.

¹³ Possibly *jayanta* and *vijayanta* are proper names; compare Jaya and Vijaya in Divyāvadāna, p. 366, l. 7. So also perhaps *vidyavīra*.

we have the corresponding Pāli text to restore the full text of the mutilated verses, it is easy to calculate that, in their complete state, the lines must have had 53 or 54 syllables. And as the extant fragment measures about 192 × 78 mm. ($7\frac{1}{2} \times 3$ inches), the complete folio must have had a length of about 480 mm. ($18\frac{1}{2}$ inches). For an Eastern Turkestani Pothī this is a rather unusual length in proportion to its width of about 3 inches (or 78 mm.). There are, on either side of the folio, six lines of writing in Slanting Gupta characters, but on the reverse side the ink is considerably abraded, making the writing rather difficult to decipher. The folio-number, having stood on the missing portion, is not known; and it is impossible, therefore, to say whether the Pothī to which the folio belonged contained only one Sūtra or a collection of Sūtras.

[The text of our fragment belongs to the Upāli Sūtra of the Madhyama Āgama, where, in the Chinese translation, it is the 133rd, fasc. 32, in Nanjio, No. 542, col. 131, in Tokyo, xii, 6, 59a, 1-11.¹ In the Pāli Majjhima Nikāya it is the 56th Sūtra, in the Pāli Text Society's edition, vol. i, pp. 371-87. There is a French translation of it, by Leon Feer, in the *Journal Asiatique*, vol. ix, 1887, pp. 309 ff., and a German free translation by K. E. Neumann in his 'Reden des Gautamo Buddho', vol. ii, pp. 74 ff.]

The Upāli Sūtra concludes with a poem by Upāli in honour of Buddha. That poem consists of ten stanzas, each of which is made up of three āryā verses; and each stanza ends with the refrain: 'Of him, the Blessed One, Upāli is a disciple.' The beginning of the poem is wanting, having stood on the preceding folio. The folio, to which our fragment belongs, appears to have commenced with the second stanza, though this point is not quite certain; see below, note (1) (p. 31). The whole, or rather fragments of the whole, of the remainder of the poem, as well as a final short clause in prose, are comprised in our folio. It contains, moreover, an eleventh stanza, to which there is no counterpart in the Pāli version (PTS, i, p. 386). The latter, though in the main identical with the Sanskrit version, differs considerably also in other details. Thus it differs in the consecutive order of the stanzas, and in the distribution of the verses which constitute the stanzas. Occasionally even the component parts of the verses are differently allotted; or the reading of such a component part may differ. In all these respects, the Chinese translation, according to Dr. Watanabe, accords very closely with the Sanskrit version of our fragment. See the Comparative Columns, pp. 30-1.

The text reads as follows:—

¹ On the authors and dates of the Chinese translation of the Madhyama Āgama see Nanjio, No. 542, col. 127. [On the comparison of the Chinese and Pāli versions, there is an article by Anesaki, entitled 'Corresponding Texts in the Pāli Majjhima Nikāya and the Chinese Madhyama Āgama', in *哲學雜誌*, for June, Tokyo, 1904. W.]

Obverse.

- 1 [pti]-prāptasya vyākaraṇeṣu ² ८ smṛtīmato vipaśyasya anabhina[ta-]
 2 [sya] aprameyasya gaṁbhīrasya mauna-prāptasya ८ kṣemaṇi-karasya
 vedi-
 3 Upāli 4 Nāgasya prānta- ³ śayānasya kṣīṇa-saṁyojanasya mu-
 4 [ka]sya Śakrasya Bhagavatas tasya śrāvaka Upāli 5 Samyag-gatasya
 dhyā-
 5 [pta]sya viśāradasya nipuṇasya Bhagavatas tasya śrāvaka Upāli 6
 6 [dlhasya] śamita-vairasya vīrasya vipra(sannasya) Bhagavatas tasya
 śrā[va-]

Reverse.⁴

- 1 [pratipudgalasya atulasya ८ saṁgā(tigasya) padakasya Bhagavata-
 2 [ru]cīrasya niṣkāṁkṣasya prabhāsakarasya ८ māyā-rcchido ⁵ hy amā-
 yasya Bha-
 3 [pta]sya ८ Tathāgatasya sugatasya uttama-pudgalasya amamasya ८
 yaś(o-)
 4 (pū)rvam avitarkitam avadaḍ Upāli ८ purato nirgrantha⁶-pariśadaḥ
 varṇaṇi varṇaṇi
 5 [lā] ८ tadyathā bhādanta daks[o] mālākāro vā mālākār-āntevāsī vā vici-
 6 [va] tasya Bhagavatas Tathāgatasya⁶ arhataḥ samyak-saṁbuddhasya
 ānandaḥ

The relation of the Sanskrit version of our fragment to the Pāli version and the Chinese translation may be seen from the subjoined parallel columns. The missing portions of the Sanskrit text may be conjecturally restored from the corresponding portions of the Pāli text, and are shown in italic type ; but for obvious reasons no attempt is made to reconstitute the actual scansion of the verses. The Chinese parallels are taken from Dr. Watanabe's notes. The stanzas are indicated by numbers ; their component verses, by letters.

² The reading *vyākaraṇeṣu* is quite distinct ; and it might be correct ; but it does not accord with the general structure of the verses, and is more probably a clerical error for *vyākaraṇasya*, or rather *vaiyākaraṇasya*.

³ Here there is a vacant space in the line showing traces of a wrong syllable having been washed out by the scribe, see p. 54, footnote 8.

⁴ On the reverse side the numbering of the verses is neglected.

⁵ For *māyā-rcchido* ; see Note on p. 20, and footnote 4 on p. 61.

⁶ For *nirgrantha* ; apparently conforming to the Pāli *nirgaṇṭha*.

CHINESE.

SANSKRIT.

PĀLI.

1 a-c	1 a-c stood on the preceding folio.
2 a	2 a [Obv., l. 1] <i>Āryasya bhāvitāt- manah prāptiprāptasya vyāka- raṇeṣu</i> ।
2 b	2 b <i>Smṛtimato vipaśyasya anabhi- nata</i> [l. 2] <i>syā no apanatasya</i> ।
2 c	2 c <i>Aniñjasya vaśiprāptasya Bhaga- vatas tasya śrāvaka Upāli</i> 2 ॥
3 a-c	3 a-c Apparently missed out.
4 a	4 a <i>Niṣabhāsyā aprameyasya gam- bhīrasya maunaprāptasya</i> ।
4 b	4 b <i>Kṣemaṅkarasya vedinaḥ</i> [l. 3] <i>dharmasthasyā saṁvṛtātmanah</i> ।
4 c	4 c <i>Dāntasya niṣprapañcasya Bhaga- vatas tasya śrāvaka Upāli</i> 4
5 a	5 a <i>Nāgasya prāntaśayānasya kṣīṇa- saṁyojanasya mu</i> [l. 4] <i>ktasya</i> ।
5 b	5 b <i>Pratimantrakasya dhautasya prajñā-dhvaṇasya vītarāgasya</i> ।
5 c	5 c <i>Anūvṛttakasya Śakrasya Bhaga- vatas tasya śrāvaka Upāli</i> 5
6 a	6 a <i>Samyaggatasya dhyā</i> [l. 5] <i>yinaḥ ananugātāntarasya suddhāsyā</i> ।
6 b	6 b <i>Asmitasya alpahīnasya pravivik- tasya agraprāptasya</i> ।
6 c	6 c <i>Viśāradasya nipuṇasya Bhaga- vatas tasya śrāvaka Upāli</i> 6
7 a	7 a l. 6, <i>Snātakasya pradīpasya pra- śrabdhasya viditavedasya</i> ।
7 b	7 b xxxxxxxx <i>śīlavrddhāsyā śa- mita-vairasya</i>
7 c	7 c <i>Vīrasya viprasannasya Bhaga- vatas tasya śrāvaka</i> [Rev., l. 1] <i>ka</i> <i>Upāli</i> 7 ॥
8 a	8 a <i>Sāntasya bhūriprajñasya mahā- prajñasya vītalobhāsyā</i> ।
	8 b <i>Āhavanīyasya akṣasya aprati- pudgalasya atulasya</i> ।
8 c	8 c <i>Samgātīgasya padakasya Bhaga- vata</i> [l. 2] <i>s tasya śrāvaka Upāli</i> 8
9 a	9 a <i>Asaṁsayasya kuśalasya vainayi- kasya sārathivarasya</i> ।
9 b	9 b <i>Anuttarasya dharmarucirasya niṣkāṁkṣasya prabhāsakara- syā</i> ।

1 a-c	
7 a	<i>Ariyassa bhāvitattassa pattipa- ttassa veyyākaraṇassa</i> ।
7 b	<i>Satīmato vipassissa anabhi- natassa no apanatassa</i> ।
7 c	<i>Anejjassa vaṣippattassa Bhaga- vato tassa sāvako 'ham asmi</i>
2 a-c	
4 a	<i>Nisabhassa appameyyassa gam- bhīrassa monapattassa</i> ।
4 b	<i>Khemamkarassa vedassa dham- matthassa saṁvutattassa</i> ।
5 c	<i>Dantassa nippapañcassa Bhaga- vato tassa sāvako 'ham asmi</i> ॥
5 a	<i>Nāgassa pantasenassa khīṇa- saṁyojanassa muttassa</i> ।
5 b	<i>Paṭimantakassa dhonassa paññadhajassa vītarāgassa</i> ।
6 c	<i>Purindadassa Sakkassa Bhaga- vato tassa sāvako 'ham asmi</i>
8 a	<i>Sammaggatassa jhāyissa an- anugātantarassa suddhassa</i> ।
8 b	<i>Asitassa appahīnassa pavivit- tassa aggapattassa</i> ।
9 c	<i>Viśāradasa nipuṇassa Bhaga- vato tassa sāvako 'ham asmi</i> ॥
6 b	<i>Nahātakassa padakassa pas- saddhassa viditavedassa</i> ।
1 b or 6 a	(see note below); <i>vud- dhasīlassa susamacittassa</i> ।
3 c (?)	<i>Mānaccchidassa vīrassa Bhaga- vato tassa sāvako 'ham asmi</i> ॥ Or 8 c (?)
9 a	<i>Santassa bhūripaññassa mahā- paññassa vītalobhassa</i> ।
10 b	<i>Āhuneyyassa yakkhassa utta- mapuggalassa atulassa</i> ।
4 c	<i>Samgātīgassa muttassa Bhaga- vato tassa sāvako 'ham asmi</i> ॥
3 a	<i>Asaṁsayassa kuśalassa venayi- kassa sārathivarassa</i> ।
3 b	<i>Anuttarassa ruciradhammassa nikkaṁkhassa pabhāsakara- ssa</i> ।

CHINESE.	SANSKRIT.	PĀLI.
9 c	9 c Māyācchido hy amāyasya Bha- [l. 3] <i>gavatas tasya śrāvaka</i> <i>Upālī 9</i>	3 c Mānacehidassa vīrassa Bha- gavato tassa sāvako 'ham asmi
10 a	10 a <i>Trṣṇācchido hi buddhasya</i> <i>vītadhūmasya anupraliptasya</i> †	10 a Taṇhacehidassa buddhassa vītadhūmassa anupalittassa †
10 b	10 b Tathāgatasya sugatasya ut- tamapudgalasya amamasya †	10 b Tathāgatassa sugatassa appaṭi- puggalassa asamassa †
10 c	10 c Yaso [l. 4] <i>graprāptasya mahato</i> <i>Bhagavatas tasya śrāvaka</i> <i>Upālī 10</i>	10 c Mahato yasaggapattassa Bha- gavato tassa sāvako 'ham asmi
11 a	11 a Missing.	11 a-c Probably representing the
11 b	11 b [xxxxxxxx] pūrvam avitar- kitam avadaḍ Upālī †	Pāli prose passage, kadū sañ- ñūlhā pana te gahapati ime samaṇassa Gotamassa vaṇṇū ti
11 c	11 c Purato nigranthapariṣadaḥ varṇam varṇam [l. 5] <i>Bud- dhasya 11</i> (Prose; about 17 syllables missing) mālā † tadyathā bhadanta dakṣo mālākāro vā mālākā- rāntevāsī vā vicī- 1. 6, <i>trāṇ mālāṇ grathniyāt nānāpus- pāṇāṇ mahāpusparāśim evam</i> <i>eva tasya Bhagavatas Tathā- gatasya rihataḥ sanyak-sam- buddhasyānanda x</i>	Seyyathā pi bhante nānāpupphā- naṁ mahāpuppharāsi, tam enaṁ dakkho mālākāro vā mālākārāntevāsī vā vicītraṁ mālāṇ gantheyya † evam eva kho bhante so Bhagavā ane- kavaṇṇo anekasatavaṇṇo

The results of the comparison of the two versions may be summed up as follows:—

(1) The whole of the third stanza appears to be missed out in the Sanskrit text of our fragment, possibly by the scribe's inadvertence. That stanza might conceivably have occupied an earlier position, so that the two initial stanzas of the eulogium may have stood on the preceding folio. But in view of the position of the corresponding third stanza in the Chinese translation, and of the fact that the order of the stanzas in that translation is throughout the same as in the Sanskrit text, that hypothesis does not seem probable.

(2) Fourteen verses, viz. 2 a and 2 b, 4 a and 4 b, 5 a and 5 c, 6 a and 6 c, 8 b and 8 c, 9 b and 9 c, 10 b and 10 c, can be definitely identified with certain Pāli verses from the extant remains of the Sanskrit text.

(3) But, at the same time, the order of many of these verses differs from the Pāli. Thus Sanskrit 2 a and 2 b are identical with Pāli 7 a and 7 b; Sanskrit 5 c is the same as Pāli 6 c; Sanskrit 6 a and 6 c are identical respectively with Pāli 8 a and 9 c; similarly Sanskrit 8 b and 8 c with Pāli 10 b and 4 c; Sanskrit 9 b and

9 *c* are the same as Pāli 3 *b* and 3 *c*, and Sanskrit 10 *b* is the same as Pāli 9 *b*. Only Sanskrit 4 *a b*, 5 *a*, and 10 *c* stand in the same order as in the Pāli version. For some other differences of order see below, note (5).

(4) The position of some verses, of which the text has not survived, relative to the Pāli text, can be determined from certain words in the Chinese translation which have been noted by Dr. Watanabe. Thus he observes that 'in verse 5 *b*, the Pāli word *paññadhajassa* is translated in Chinese by 慧性 or "layer of wisdom", which seems to show that it is based on the slightly different Sanskrit reading *prajñādhāyasya*'.—Again verse 6 *b* is identified with the Pāli verse 8 *b* by the Chinese words 常笑無有恚 that is, 'is always smiling, has no anger', though the second Chinese word would seem to point to a different Sanskrit reading from the Pāli *appahinassa*.—Similarly verse 7 *a* is identified with the Pāli verse 6 *b* by the Chinese words 淨浴如明燈, that is, 'has cleanly bathed himself, is as a bright lamp', where, however, the second Chinese word points to a Sanskrit reading *pratyasya* instead of the Pāli *paḍakassa* (see below, note (6)).—In connexion with these identifications, it may be noted that the identity of two verses, which are included above in note (2), is corroborated by certain Chinese words. In verse 5 *a*, as Dr. Watanabe observes, the Chinese renders the Sanskrit *prāṇāśayānasya*, Pāli *paṇṭasenassa*, by a word which signifies 'who delights to sit on an elevated seat', and which rather points to the Sanskrit reading *prīṭāśayānasya*. Similarly in verse 8 *b* the Chinese has 可祠無上眼, that is, 'who is deserving of an offering, who has highest eyes', which obviously renders the missing Sanskrit *āhavanīyasya akṣasya*, and the corresponding Pāli *āhuneyyassa yakkhassa* (see below, note (6)).

(5) There remain seven verses, viz. 2 *c*, 4 *c*, 7 *b c*, 8 *a*, 9 *a*, 10 *a*, the identity of which with Pāli verses remains uncertain. According to Dr. Watanabe's arrangement of the Chinese identities, as shown in the preceding columns, Sanskrit and Chinese 2 *c* are identical with Pāli 7 *c*, similarly 4 *c* with Pāli 5 *c*, 7 *b* with Pāli 6 *b*, 8 *a* with Pāli 9 *a*, 9 *a* with Pāli 3 *a*, and 10 *a* with Pāli 10 *a*.—In the last case (verse 10 *a*) alone the order is the same in all three versions; and this is confirmed by the fact that the mutilated ending of the verse, *ptasya*, which is all that is preserved of the Sanskrit text, agrees with the ending of the final Pāli word *anupalittassa* (Skr. *anupraliptasya*). In the case of Sanskrit and Chinese 7 *c*, Dr. Watanabe appears to have recognized no Pāli parallel. The only Pāli verse, as yet unaccounted for, is 8 *c*. This verse, however, commences with *tiṇṇassa tārayantassa* (Skr. *tiṇṇasya tārayataḥ*), and is obviously not identifiable with the commencement of Sanskrit 7 *c*, *vīrasya viprasannasya*. On the other hand the latter verse has the word *vīrasya* in common with the Pāli verse 3 *c* (*vīrassa*), while this Pāli verse, again, has some similarity (*mānucchilassa*) with the Sanskrit verse 9 *c* (*māyācchīdo*), which is recognized by

Dr. Watanabe. With the materials at present available the complication cannot be disentangled.

(6) In the case of some verses, the Sanskrit and Pāli readings differ considerably. Thus in the constant refrain of the stanzas the Sanskrit version has *śrāvaka Upāli* instead of the Pāli *śāvako 'ham asmi*.—Again in Sanskrit 5 *c*, which corresponds to Pāli 6 *c*, the counterpart of Pāli *purindadassa* is not preserved in our fragment; but according to Dr. Watanabe, the Chinese translation has here a word which signifies 'who never returns to existence', and this suggests some such Sanskrit original as *anāvṛttakasya*.—Again in verse 7 *a*, the Chinese translation shows (above, note (4)) that the Sanskrit original must have read some such word as *pradīpasya*, for which the corresponding Pāli verse 6 *b* reads *padakassa*. With regard to this discrepancy it should be noted that the Sanskrit version actually has that reading *padakasya* in verse 8 *c* of our fragment (rev. l. 1), where the corresponding Pāli verse 4 *c* has *muttassa*; and this reading *muttassa* occurs also in the Pāli verse 5 *a*. It is rather improbable that the same epithet of Buddha would be repeated within the same hymn; and it seems probable, therefore, that the Sanskrit version is correct with regard to *pradīpasya* in verse 7 *a* (= Pāli 6 *b*), and *padakasya* in verse 8 *c* (= Pāli 4 *c*); and on the other hand, that the Pāli is incorrect in reading *muttassa* in its verse 4 *c*, but correct in reading it in its verse 5 *a*, where it is corroborated by the corresponding Sanskrit verse 7 *a*. The point is important inasmuch as it tends to show that, in this matter at least, the Sanskrit version rather than the Pāli has preserved the original wording of the eulogy. We have a somewhat similar case, when the Sanskrit version reads *apratīpudgalasya* in verse 8 *b*, and *uttamapudgalasya* in verse 10 *b*, while the Pāli version has *apaṭīpuggalassa* in verse 9 *b*, and *uttamapuggalassa* in verse 10 *b*.—Again the Sanskrit version reads *amamasya* in verse 10 *b*, while the corresponding verse 9 *b* in the Pāli version has *usamassa*. Here, however, the difference may be due to a mere confusion of the graphic signs for *ma* and *sa*.—Again in the mutilated Sanskrit verse 7 *b*, the fragment *dlhasya śamitavairasya* suggests some connexion with the words *susamacittassa vuddha-silassa* of the Pāli verse 1 *b*. The Sanskrit text would seem to have read *śīlavyādhasya*, with a similar transposition within the compound to Sanskrit *dharma-rucirasya* in verse 9 *b* for Pāli *rucira-dham-massa* in verse 3 *b*.—Some other cases in which the Chinese translation points to differences of reading between the Sanskrit and Pāli versions have been already noticed in notes (4) and (5).

(7) A striking point of difference between the two versions is the absence of the eleventh stanza in the Pāli version, and its presence in the Sanskrit, where it is corroborated, according to Dr. Watanabe, by the Chinese translation. That stanza would seem to represent the short prose clause (from *kadā* to *vaṇṇā ti*, see p. 31, 3rd column) which immediately follows on the tenth stanza in the Pāli version.

(8) The presence of the epithet *yakkhassa* in verse 10 *b* of the Pāli version is puzzling. Buddha could not, with any propriety, be called a Yaksha, particularly in a hymn in his praise. The Chinese translation which says 'who has highest eyes' (note (4)) supplies the solution. Its Sanskrit original must have had the word *akṣaṣya*, eye. Buddha is called the eye, the seer, or overlooker, just as he is called (in verse 7 *a*, note (4)) *pradīpa*, the lamp, or enlightener, and as the synonymous *locanā* is applied to the female Bodhisattva Tārā (see the *Mahāpratyāṅgirā Dhāraṇī*, obv. l. 4, p. 54). Compare also the name Avalokita, which is traditionally understood to mean 'who sees with the eyes' (see Professor Grünwedel's *Mythology of Buddhism*, p. 128). The Pāli *yakkhassa*, therefore, is clearly *akkhassa* with an initial euphonic *y*, just as we have it in *na yimassa*, *yāci yera*, *kiñci yitthaṃ*, &c. — Again the Pāli *nisabhaṣsa*, of which the Sanskrit equivalent is not preserved in our fragment, appears to represent a Sanskrit *niṣabhaṣya* (from the root *saḥ* or *sah*) 'powerful', which is not noticed in any dictionary, but which is analogous to *prasabha* and *prasaha*, and the Vedic *nīśah*.

TRANSLATION.

Stanza 2. Of him who is noble, who has trained his soul, who has attained the highest goal, who delivers religious instructions,⁷ who possesses a recollection (of all happenings); who perceives everything,⁸ who feels neither inclination towards, nor disinclination against anything, who is untouched by any passion, who has attained mastery (over his senses), of that Blessed One Upāli is a disciple.

4. Of him who is powerful, who is unlimited, who is profound, who has attained the state of a Muni (or holy sage), who keeps himself in (perfect) peace, who possesses (true) knowledge, who is established in the Law, who has control over himself, who has subdued (his appetites), who is without any swerving (from the right path), of that Blessed One Upāli is a disciple.

5. Of him who is the (white) elephant,⁹ who has his lodgings in the outskirts,¹⁰ in whom the (ten) bonds are decayed, who delivered (from transmigration), who is facile in argumentation, who is cleansed (from evil), who bears the banner of wisdom,

⁷ On *vyākaraṇa*, see M. Senart's note on p. 627 of his edition of the *Mahāvastu*, vol. i, where it is used as a synonym of *sūtra*, vol. ii, p. 257, l. 13; p. 293, ll. 13, 15.

⁸ For the original *vipaśyasya* one would expect *vipaśyinaḥ*, as the equivalent of the Pāli *vipassissa*.

⁹ 'White elephant', apparently in allusion to the story of the conception of Buddha. *Nāga* means also a snake; but in that sense the word would be as inappropriate of Buddha as the epithet Yaksha in the Pāli verse 10 *b*; see above, note (8).

¹⁰ 'Outskirts' refers to the Buddhist *saṅghārāma* settlements, in which Buddha resided, and which lay on the borders or outskirts of towns.

who is void of (all) passions, who has never to return to (mundane) existence, who is the (true sovereign) Śakra, of that Blessed One Upāli is a disciple.

6. Of him who walks blamelessly, who is given to meditation, who is not the follower of any other, who is pure, who does not smile, who is not abandoned,¹¹ who is detached (from the world), who has attained the highest (goal), who is learned, who is skilled, of that Blessed One Upāli is a disciple.

7. Of him who has taken his final bath,¹² who is the lamp (of the world), who is tranquil, to whom (all) knowledge is known,, who is advanced in the (ten) duties (of a monk), in whom (all) animosity is appeased, who is a hero, who is serene, of that Blessed One Upāli is a disciple.

8. Of him who is at peace, whose wisdom is manifold, whose wisdom is great, who is void of desire, who is worshipful, who is the eye (of the world), who has no rival, who has no equal, who has outgone the (five) attachments, who is familiar with the words (of holy writ), of that Blessed One Upāli is a disciple.

9. Of him who has no uncertainties, who is meritorious, who is versed in the rules of discipline, who is the best of (religious) guides, to whom none is superior, who is brilliant in the Law, who is free from doubts, who causes enlightenment, who destroys illusion (in others), who has no illusion (himself), of that Blessed One Upāli is the disciple.

10. Of him who quenches the thirst for re-birth, who is the Buddha, who is void of smoke,¹³ who is unsoiled (with evil), who is the Tathāgata, who is the welcome-one, who is the best possible person, who is not self-conceited, who has attained the height of glory, who is the great-one, of that Blessed One Upāli is a disciple.

11. undisputed, Upāli spoke before the Nirgrantha community the several praises (of Buddha).

Line 5: Just as, Reverend Sir, a clever maker of garlands, or the mate of a maker of garlands, may knit a variegated garland of many flowers, forming a long row of flowers, [line 6] even so of the Blessed One, the Tathāgata, the Arhat, the perfect Buddha, joyfully (Upāli spoke a long series of praises).

¹¹ According to Dr. Watanabe, the Chinese translation has 'who has no anger', which points to a Sanskrit reading *akrodhanasya*.

¹² The 'final bath' was symbolic of having completed one's training in sciences (brāhmanic) or morals (buddhistic).

¹³ The meaning of the metaphor is not quite clear; smoke may signify something unsubstantial, such as idle talk (cf. verse 40 on p. 82), or something that obscures. The meaning may be that Buddha does not indulge in idle talk, or in darkening counsel. M. Feer's translation 'qui a écarté la racine (du mal)' seems to be based on a reading *vīta-mūlassa*, which is not noticed in the PTS. edition, p. 562.

7. PRAVĀRAṆA SŪTRA

Hoernle MS., No. 149 $\frac{2}{3}$ (Plate II, No. 1, Reverse).

This is a complete folio in almost perfect condition. It measures 205 x 50 mm. (or 8 x 2 inches). It bears on either page five lines of writing in Slanting Gupta characters, in well-preserved black ink. On the left margin of the reverse side, it bears what appears to be a double reckoning, consisting of the four figures 2, 100, 30, 2, arranged in column, and apparently to be read as 2 and 132; or possibly as 134 if 4 may be taken to be indicated in the same way as 2 in the verse number 12 in the Ātānāṭiya Sūtra, Pl. I, No. 2, l. 6 (see p. 27, footnote 10; also p. 4). In any case, the folio must have belonged to an extensive pothī, numbering upwards of 132 leaves. The text of our folio is a portion of the Pravāraṇa Sūtra, which is one of the sūtras of the Pāli Saṃyutta Nikāya in the Sutta Piṭaka. In Feer's edition of the Pāli Text Society, that sūtra occurs in Part I, pp. 190-2. It there forms the 7th paragraph of the VIIIth Book, entitled Vaṅgīsa Thera Saṃyuttam. It is a very small sūtra, consisting of twelve clauses, of which three, the 10th, 11th, and 12th, are preserved in our fragment. It would seem, therefore, that the figure 132 may refer to the total Saṃyutta, while the figure 2 may refer to the Pravāraṇa Sūtra, that sūtra being written on two folios of which the second alone is preserved.

The Sanskrit version of the sūtra which is contained in our fragment, agrees, on the whole, closely with the Pāli original, as may be seen from the transcript below. But there is one important difference. The Sanskrit text, as extant in our folio, concludes with a hymn of seven verses, while the Pāli text consists of only four verses. These four verses are found also in the Mahānipāto, of the Thera Gāthā, p. 111, Nos. 1234-7, of the PTS. edition by Oldenberg and Pischel. They correspond to the 1st, 5th, 6th, and 7th verses of the Sanskrit text.

[The Pravāraṇa Sūtra is found in both Chinese translations of the Saṃyukta; namely, in the older, fasc. 12 (T. xiii, 4, 63 b, 9-14), and in the later, fasc. 45 (T. xiii, 5, 76 b, 14-19). The name of the sūtra does not occur in these Chinese texts; but in a verse of résumé (*uddāna*) in fasc. 13 (T. xiii, 5, 82 a, 1) of the older version, we read the name of the sūtra clearly as 自恣, which is the accustomed Chinese word for the Sanskrit *pravāraṇa*, and means 'self-indulgence', that is to say, pointing out the faults of others, in compliance with the latter's own wish, with a view to making confession of them. In order to understand the procedure at the pravāraṇa ceremony, reference may be made to the IVth chapter of the Mahāvagga in SBE.,

vol. xiii, pp. 325-55 (text in Vinaya Piṭaka, vol. i, pp. 157-78), and to Takakusu's translation of I-tsing, ch. xv, pp. 86-90.¹

There exist also two separate Chinese translations of the Pravāraṇa Sūtra ; one by Dharmaraksha (T. xiv, 8, 26 b, 13-17), and the other by Dharmabhadra (T. xiv, 8, 6 a ff., N. 923, 解夏經). Dharmaraksha's translation has some introductory verses ; and its concluding verses number only four, the same as in the Pāli version. It is not included in Nanjio's Catalogue, because it is preserved only in the Korean edition of the Tripiṭaka. Dharmabhadra's translation agrees very closely with the sūtra in the later Chinese translation of the Saṃyukta. Its concluding verses number seven, the same as in our fragment. The shorter version of the hymn, consisting of only four verses, is also quoted in a commentary on the Ekottara Āgama, named 分別功德論 *Fan-pieh-kuñ-tōh-lun* (N. 1290, T. xxiv, 4, 59 b), translated under the later Han dynasty (A. D. 25-200).

Thus of the five Chinese versions, three, namely the two of the Saṃyukta, and that of Dharmabhadra, agree with the Sanskrit version in having seven verses, while the other two, those of Dharmaraksha and of the *Fan-pieh-kuñ-tōh-lun*, have only the four verses of the Pāli version.

From the subjoined parallel transcripts, it will be seen that there are certain differences of reading between the Sanskrit and Pāli versions of the hymn. With reference to this point, it may be observed that Dharmaraksha and the *Fan-pieh-kuñ-tōh-lun* in their translations follow the Pāli version ; and so does, on the whole, the older of the two Saṃyukta versions, though it adopts the seven verses of the Sanskrit version.² The latter version is adopted in the later translation of the Saṃyukta and in that of Dharmabhadra. Three periods, accordingly, may be distinguished. To the first period belong the Pāli version, and its translation by Dharmaraksha and *Fan-pieh-kuñ-tōh-lun*. Then comes a transition period, marked by the incoming of the enlarged Sanskrit version, and represented by the older Saṃyukta translation. Lastly, we have the third period, in which the Sanskrit version is fully established, and which is represented by the later Saṃyukta and the Dharmabhadra translations. This arrangement of periods is supported by known dates. The *Fan-pieh-kuñ-tōh-lun*

¹ [I-tsing transcribes the word *pravāraṇa* by 鉢羅婆剌拏. In Dharmaraksha's translation of another Pravāraṇa Sūtra (N. 763), the word is repeatedly transcribed by 鉢和蘭 (T. xiv, 8, 28 b, 8, 9, 10, 11, 17, &c.)].

² [Thus in the fifth verse, the older Saṃyukta version, 'As a universal emperor, followed and surrounded by his ministers, wanders through the world up to the great ocean', represents the Pāli reading *amacca-parivārīto samantā anupariyeyi*, while the later Saṃyukta version, 'As a universal emperor, getting the faithful heart of his followers, with a merciful mind gives instruction, which the world reverentially accepts', rather points to the Sanskrit reading *sacivaiḥ*].

was translated before A. D. 220. The separate translation by Dharmaraksha was made between A. D. 266–317 (*San-pao-ki*, fasc. 6, in T. xxxv, 6, 43 b; see also N., App. II, 23, col. 391). About half a century later the older version of the *Samyukta* appeared under the three Tshin dynasties, A. D. 350–431 (N. 546, col. 138). The complete collection of the *Samyukta* was first translated, under the earlier Sun dynasty (A. D. 420–479), by Guṇavarman, who worked from A. D. 435–443 (*San-tsān-ki*, fasc. 14, in T. xxviii, 1, 68 a; see also N., App., Nos. 78–9, col. 415).]

The Sanskrit text of the fragment is given below, in parallel columns with the Pāli text, extracted from the Pāli Text Society's edition, pp. 190 ff. The first verse, apparently, is a gīti verse with an unusual scansion. There are thirty instants in either line, which scan as follows:—

1	2	3	4	5	6	7	8
u u —	u u —	u u —	— u u	— —	u u —	u — u	—
— —	u u —	u u —	— —	— —	u u —	u — u	—

The last four feet in both lines are exactly alike, the third and seventh feet are, contrary to the usual rule, amphibrachs. The other verses are regular ślokaś.

TEXT.³

Obverse.

SANSKRIT.

- 1 Sugata • pratibhā(tu) te Vāgīśa
Bhagavān avocat, athāyus-
mām Vāgīśas tasyām velāyām
gāthām ba-
- 2 bhāṣe ॥ Iha pañcadaśī viśuddhikā
samitā | pañcaśatāś ca bhik-
ṣavaḥ saṃyojana-ba-
- 3 ndhana | cchidaḥ⁴ sarve kṣīṇa-
bhavā maharṣayaḥ 1 Śuddhā
upāsate śuddham vipramukta-
punarbha-

PĀLI.

- Sugatā ti | paṭibhātu taṃ Vāṅgīśa
ti Bhagavā avoca | atha kho
āyasmā Vāṅgīso Bhagavantam
sammukhā sarūpāhi gāthāhi
abhitthavi ॥ Ajja pannarase visud-
dhiyā bhikkhū pañcaśatā sa-
māgatā | saṃyojana-ba-
ndhana-cchidā anighā khīṇa-punab-
bhavā isi ॥ 1 ॥

³ Note the occurrence of the upadhmaniya in rev. l. 2, *sacivaiḥparivārītaḥ*, and of initial *au* in obv. l. 4, *auddhatya*.—On the system of interpunction, see the note on p. 62.

⁴ Read *bandhana-cchidaḥ*. The visarga, as well as the usual double dot of interpunction, is here, and throughout this fragment, replaced by a single stroke. After *bandhana* it might be a mark of junction. See Note 2 on p. 51, and the Note on pp. 62–3.

SANSKRIT.

PĀLI.

- 4 *vā* ८ *prahīṇa-jāti-maranāḥ kṛta-*
kṛtyā nirāsravāḥ 2 *Auddhatya-*
vicikits-ēchā-māna-gra-
5 *ntha-bhava-ccihidaḥ tṛṣṇā-sal-*
yasya hartāro 'cita-tṛṣṇā-
punarbhavāḥ 3 *Siṃho 'si*
nirupādānaḥ prahīṇa-

Reverse.

- 1 *bhaya-bhairava*⁵ *upadhiṃsamati-*
*krāntaḥ*⁶ *āsravā nihata*⁷ *tvayā*
4 *Cakravartī*⁸ *yathā rājā sacivai-* *Cakkavatti yathā rājā amacca-*
2 *ḥ parivāritaḥ samantād anuśāst-* *parivārito samantā anupariyeti*
īmāḥ sāgar-āntāḥ vasun- *sāgarantaḥ mahiṃ imaṃ* 2 ॥
dharāḥ 5 *Tathā vijīta*⁹ *saṃ-* *Evam vijīta-saṅgāmaṃ*
grāmaḥ
3 *sārthavāham anuttaram* *upāsate* *sattavāham anuttaraṃ sāvaka*
*śrāvakāstvā*¹⁰ *traividyā-mṛtyu-* *payirūpāsanti tevijjā maccu-*
*hāyina*⁵ 6 *Putrās*¹¹ *te* *hāyino* 3 ॥ *Sabbe*
4 *sarva evāḥite plāvī hy atra na* *Bhagavato puttā palāp-ēttha na*
vidyate ८ *hartāraṃ sarva-sal-* *vijjati taṇhā-sallassa han-*
yānāḥ vande tvāḍitya-bān- *tāraṃ vande ādicca-bandhu-*
dhavam 12 [7] *I-* *naṃ ti*
5 *dam avocaḍ Bhagavān āpta-*
*manasas*¹³ *te bhikṣavo Bhaga-*
*vato bhāṣitam abhyanandaṃ*¹⁴ ॥
Pravāraṇa-sūtraṃ ॥

⁵ Read *bhairavaḥ*, and below, *hāyinaḥ*.

⁶ Read *satmatikrānta*.

⁷ Read *nihatās*.

⁸ Read *cakravartī*.

⁹ Read *vijīta*.

¹⁰ Read *tvām*.

¹¹ *Pu* has an imperfect stroke attached, as if it were *pū*; cf. *sū* in *sūtraṃ* in l. 5.

¹² *Tvāḍitya*^o is an anomalous contraction for *tvām āditya*^o; similarly *tvānupaneyo* in rev. l. 3 on p. 78.—The original omits 7.

¹³ See footnote 2, p. 26.

¹⁴ Read *abhyanandan*.

TRANSLATION.

[Vāgīśa, approaching the Buddha, said 'Am I welcome,] O Sugata?' 'You are welcome, Vāgīśa,' said the Blessed One. Then the reverend Vāgīśa, at that time, spoke the (following) hymn:—

(Verse) 1. Here is the fifteenth, the day of purification! and assembled are the five hundred monks, every one of them severed from engrossing ties, great sages, having done with the continuity of existence;

2. Pure, they pursue the pure, delivered from the necessity of re-birth; no longer are they liable to birth and death, having attained their ideal, and being unswayed by the action of the senses;

3. Severed are they from the bondage of arrogance, unsettledness, covetousness, self-conceit; removed have they the thorn of worldliness, nor are they liable any longer to its renascence.

4. A lion art thou, with no attachment to life, having done with fears and terrors; overcome hast thou the (attraction of the) Appearance; and the impulses of the senses have been suppressed by thee.

5. Just as a world-wide sovereign, surrounded by trusty friends, everywhere directs this sea-bounded earth;

6. So upon thee, the victorious champion, the incomparable leader, thy disciples wait, having abandoned the deadweight of Brahmanic theology.

7. All these are but thy sons; there is here no (other) ferryman.¹⁵ I extol thee, the remover of all troubles, the friend of the sun.

This spoke the Blessed One.¹⁶ With receptive minds the monks welcomed what was said by the Blessed One. (Here ends) the Pravāraṇa Sūtra.

8. CANDRÔPAMA SŪTRA

Hoernle MS., No. 149 $\frac{3}{10}$ (Plate II, No. 2, Reverse).

This folio is mutilated, about one-third of its length, on the right side, being broken away. In its present condition it measures about 203 × 62 mm. (or 8 × 2 $\frac{2}{5}$ inches). Its full length may have been about 284 mm. (or 11 inches). It bears, on either side, six lines of writing in Slanting Gupta characters, and on the left margin of the reverse side, the folio number 23. It contains portions of two sūtras,

¹⁵ Figuratively; to ferry men across the sea, or river, of mundane existence.

¹⁶ The logical sequence is not quite clear; for the hymn which immediately precedes is spoken, not by the Blessed One, but by his disciple Vāgīśa. It may refer to the preceding main clauses of the sūtra, which contain the Buddha's declaration of Śāriputra's and the other five hundred monks' innocence of all offence.

one ending on the fifth line of the obverse side, the other, which is named the Candrôpama Sūtra, beginning on that line and continuing on the reverse. As the Candrôpama is a small sūtra, the high folio number shows that the folio must have belonged to a pothī which contained a selected collection of sūtras.

[The Candrôpama is one of the sūtras of the Saṃyukta Nikāya. In the Pāli Text Society's edition of the Saṃyukta Nikāya, it is found as the third Sutta of the Kassapa Section, in vol. ii, pp. 197–200. In the Chinese Saṃyukta Āgama it occurs in Fasc. 41, Nanjio, No. 544, and Tokyo, xiii, 4, 37 b, 2–4. There is, however, also an older Chinese translation in Fasc. 6, and Tokyo, xiii, 5, 37 b, 15–18. There exists, moreover, a separate Chinese translation of the sūtra by Dānapāla, in Tokyo, xiv, 8, fol. 37 b, 16–38 a, 1; and noticed in Nanjio, No. 948. It may be noted that there exists a shorter collection of twenty-five selected sūtras of the Saṃyukta Āgama in Chinese (see Nanjio, No. 547). Our folio may belong to a similar shorter collection. As may be seen from the subjoined parallel transcripts, the Sanskrit version of the Candrôpama Sūtra is much longer than the Pāli; and in this respect the Chinese translation agrees closely with the Sanskrit version; e. g. the term *caḥṣuṣmān*, and the clause repeating the praise of Kāśyapa (rev., ll. 1, 4), are not found in the Pāli version, but occur in the Chinese translation, which, therefore, clearly, was made from a Sanskrit text, such as in our fragment.]

The text of the fragment reads as follows :—

Obverse.

- 1 maṇā ¹ vā brāhmaṇā vā stoka-stokaṃ muhūrta-muhūrtam sarva-satva-
prāṇa-bhūteṣu maitram cittam bhā
- 2 śāmi sa cet kaścid upasaṃkramati ² vyāḍo vā yakṣo vā amanuṣyo vā
naivāsiko ³ vā avatāra-pr
- 3 raṃ na labhate ālamībanam anyatra sa vyāḍo vā yakṣo vā amanuṣyo
vā naivāsi
- 4 syāt, tasmāt tarhi bhikṣava ⁴ stoka-stokaṃ muhūrta-muhūrtam pūr-
vavad yāvat, go-do

¹ Read *śramaṇā*.

² Read *upasaṃkrāmati*, as in rev. ll. 4, 6; so also *upasaṃkrāmata*, in rev. ll. 1, 3.

³ *naivāsika* means ingulfer, swallower, an epithet of *ajagara*, python; see Mahāvastu, vol. iii, p. 33, l. 4; compare also the Vedic *nivāsita*, killed, in M.W.Dy., under *vas* 3 and 7 (pp. 932, 933). It might also be a confusion with *nairvāsika*, from *nir-vas*; and might account for the obscure Pāli *nippesika*, v.l. *nibbesika*, in D.N. I, 1, 20, vol. i, p. 8.

⁴ *bhikṣava* for *bhikṣavas* or *bhikṣavaḥ*; with reference to the dropping of the final sibilant or visarga, see Whitney's Sanskrit Grammar (1st ed.), paragr. 173, p. 55, and Professor Macdonell's Vedic Grammar, paragr. 78, e, 2, p. 71.

- 5 vyam\ " " Evam mayā śrutam ekasmiṃ⁵ samaye Bhagavān⁵ Rājagrhe viharati De⁶ ॥
 6 kṣūn āmantrayati • candrôpamā bhikṣavo viharata • nityam navakā iva hrīmantā ॥

Reverse.

- 1 śya cittam kulāny upasaṃkramata² tadyathā cakṣuṣmān⁵ puruṣo jarôdapānam vā nadi-durga ॥
 2 śya cittam vyavalokayed evam eva candrôpamā viharatā⁷ nityam navakā iva hrīma ॥
 3 kṛṣya cittam kulāny upasaṃkramata² Kāśyapo hi bhikṣuś candrôpamo viharati ni(tya) ॥
 4 'vakṛṣya kāyam avakṛṣya cittam kulāny upasaṃkrāmati² tadyathā cakṣuṣmān⁵ puruṣo ॥
 5 mañ vā avakṛṣya kāyam avakṛṣya cittam vyavalokayed evam eva Kāśyapo hi bhikṣuś ॥
 6 hrīmān⁵ kuleṣv apragalbhā avakṛṣya kāyam avakṛṣya cittam kulāny upasaṃkrāmati² • kin ma ॥

The relation of the Sanskrit text to the Pāli is shown in the subjoined parallel columns :—

SANSKRIT.	PĀLI.
Obv., l. 5. Evam mayā śrutam ekasmiṃ samaye Bhagavān Rājagrhe viharati ⁶ Devadattam lābha-satkāra-ślokaṃ ārabhya bhikṣūn āmantrayati • candrôpamā bhikṣavo viharata • nityam navakā iva hrīmantāḥ kuleṣv apragalbhā avakṛṣya kāyam avakṛ-	Sāvatthiyam viharati candupamā bhikkhave kulāni upasaṃkamatha • apakasse vā kāyam apakasse vā cittam nicca navakā kulesu appagabbhā •

⁵ Final *n* in sandhi invariably changes to anusvāra, instead of remaining unchanged according to ordinary practice; read *ekasmiṃ*, *bhagavān*, *cakṣuṣmān*, *hrīmān*.

⁶ The line is probably to be completed by *Devadattam lābha-satkāra-ślokaṃ ārabhya bhikṣūn*, &c., as in *Saṃyutta Nikāya*, ii, p. 241.

⁷ Read *viharata*, as in obv. l. 6. The mark of interpunction (a dot) has, by a scribal error, got attached to the preceding *t*, thus producing *tā*.

SANSKRIT.

Rev., l. 1, śya cittam kulāny
 upasāṅkramata । tadyathā cak-
 ṣuṣmāṁ puruṣo jarôdapānaṁ vā
 nadîdurgam vā parvata-viṣamāṁ vā
 avakṛṣya kāyam avakṛ[1. 2]śya cit-
 tam vyavalokayed evam eva
 candrôpamā viharata nityam
 navakā iva hrîmantah kuleṣv
 apragalbhā avakṛṣya kāyam avu-
 [1. 3]kṛṣya cittam kulāny upa-
 sāṅkramata [1] Kāśyapo hi
 bhikṣuś candrôpamo viharati
 nityam navaka iva hrîmān kuleṣv
 apragalbho [1. 4] 'vakṛṣya kāyam
 avakṛṣya cittam kulāny upasāṅ-
 krāmati । tadyathā cakṣuṣmāṁ
 puruṣo jarôdapānaṁ vā nadî-durgam
 vā parvata-viṣa[1. 5]māṁ vā ava-
 kṛṣya kāyam avakṛṣya cittam
 vyavalokayed evam eva Kāśyapo
 hi bhikṣuś candrôpamo viharati
 nityam navaka iva [1. 6] hrîmān
 kuleṣv apragalbhaḥ avakṛṣya
 kāyam avakṛṣya cittam kulāny
 upasāṅkrāmati । kiṁ manyatha,
 &c.

PĀLI.

seyyathāpi
 bhikkhave puriso jarûdapānaṁ vā
 olokeyya pabbata-visamaṁ vā nadi-
 duggaṁ vā apakasse vā kāyam
 apakasse vā cittaṁ । evam eva
 kho bhikkhave candupamā kulāni
 upasāṅkamatha apakasse vā kāyam
 apakasse vā cittaṁ nicca navakā
 kulesu appagabbhā ।

Kassapo bhik-
 khave candupamokulāni upasāṅka-
 mati apakasse vā kāyam apakasse
 vā cittaṁ nicca navako kulesu
 appagabbho ।

taṁ kiṁ maññatha, &c.

TRANSLATION.

Thus it has been heard by me. At one time the Blessed One was staying in Rājagriha. Referring to Devadatta, who boasted of his gain and honour, he said to his disciples, 'Ye monks should resemble the moon, always be like the new moon, modest, unassuming among the people, controlling your body, controlling your mind, (while you) move among the people. Just as a man with eyes would keep

a look-out for old (disused) wells, or impassable holes in a river, or dangerous precipices on a mountain, controlling his body and mind ; even so do ye, resembling the moon, be always like the new moon, modest, unassuming among the people, controlling your body and mind (while ye) move among the people. For Kāśyapa was a monk, resembling the moon, always like the new moon, modest, unassuming among the people, controlling his body and his mind (while he) moved among the people. Just as a man with eyes keeps a look-out for old (disused) wells, or impassable holes in a river, or dangerous precipices on a mountain, controlling his body and his mind, even so Kāśyapa lived a monk, resembling the moon, always like the new moon, modest, unassuming among the people, controlling his body and his mind (while he) moved about. What think ye? &c.

NOTE: *Jarūḍapāna* and its Pāli equivalent *jarūḍapāna* is not noticed in any Sanskrit or Pāli Dictionary. Dr. Watanabe states that in the Chinese translation of *Dānapāla* it is rendered by 大水深廣, 'deep and great water', while *nalidurga* is rendered by 河江險惡, 'dangerous rivers and streams', and *parvata-viśama* by 山巖高下, 'mountains and cliffs, up and down'. But it really signifies an old, disused well. In India such wells are still, and were much more so formerly, a source of danger to any unwary wanderer in the country.

9. ŚAKTI SŪTRA

Hoernle MS., No. 149₁₀, Obverse.

The conclusion of this sūtra stands on the obverse of the fragment which has been described in the preceding article on the Candrôpama Sūtra. Its text, a transcript of which has been given in that article, occupies the initial four lines of the obverse, while the rest of the fragment is occupied with the Candrôpama Sūtra.

[According to Dr. Watanabe, the sūtra of which we have here the conclusion, corresponds to the Satti Sutta which is the fifth of the Opamma Samyutta in the Pāli Samyutta Nikāya, in the Pāli Text Society's edition, Part II, p. 265. There is, however, as may be seen from the subjoined comparative table, no actual textual agreement between the Sanskrit and Pāli versions. A Chinese version of the sūtra occurs in the later translation, Fasc. 47, Tokyo, xiii, 4, 75 a, 12-14, where, however, it bears no name. In the older Chinese translation it is not found. As the comparative table shows, the Chinese version is a translation, supplied by Dr. Watanabe, of a rather shorter Sanskrit version than that of our fragment.]

PĀLI.

[Clause 5.] Evam
eva kho bhikkhave
yassa kassaci mettā
cetovimutti bhāvitā
bahulikā yānikā
vatthukā anuṭṭhitā
paricīṭā susamā va-
ddhā ॥ Tassa ce ama-
nusso cittaṃ khipita-
baṇi maññeyya ॥ atha
kho svedha amanusso
kilamathassa vighā-
tassa bhāgī assa ॥

[Clause 6.] Tasmāt
iha bhikkhave evaṃ
sikkhitabbam. Mettā
no ceto vimutti bhā-
vitā bhavissati ba-
hulikā yānikā vat-
thukā anuṭṭhitā pa-
ricīṭā susamā vaddhā
ti ॥ Evaṃ hi kho
bhikkhave sikkhitab-
baṇi ti ॥

SANSKRIT.

Obv., l. 1. *Ye śra-*
maṇā vā brāhmaṇā vā
stoka-stokaṃ muhū-
rta-muhūrtaṃ sarva-
satva-prāṇa - bhūteṣu
maitraṃ cittaṃ bhā-
vayeyuh . . . te [l. 2]
śāṇi sa cet kaścid
upasaṃkramati vyāḍo
vā yakṣo vā amanu-
ṣyo vā naiṇāsiko vā
avatara-prākṣi
[l. 3] *raṇi na labhate*
ālambanaṃ anyatra sa
vyāḍo vā yakṣo vā
amanuṣyo vā naiṇāsi-
ko vā . . . [l. 4] *syāt,*

Tasmāt tarhi bhi-
kṣava stoka-stokaṃ
muhūrta - muhūrtaṃ
pūrvavad yāvat, go-
dohana-mātraṃ mai-
tra-cittaṃ bhāvayita-
[l. 5] vyam, ॥

CHINESE (W.).

If Śramaṇas or Brāh-
maṇas, [*moment after*
moment, minute after
*minute*¹] practise a mer-
ciful mind towards all
living beings, (up to the
time of milking a cow),
then all malignant spirits
who are seeking the
weakness of others can-
not find a chance, (and
they shall destroy them-
selves on the contrary.)

Therefore all Bhikṣus
shall learn to have a
merciful mind, and prac-
tise it repeatedly always
at all times up to the
time of milking cows.

¹ [‘These words are omitted in the Chinese translation of this sūtra, but they occur, 時節須臾, in a preceding sūtra (Tokyo, xiii, 4, 75a, l. 4), where they express the same thought, in the same construction with another simile.’ W.]

TRANSLATION.

If Śramaṇas and Brāhmaṇas will, moment after moment, minute after minute, exercise a merciful mind toward all existing, living beings, [line 2] then if any mischievous being, or Yaksha, or superhuman being, or devouring spirit,² desire to descend to make an attack upon them, [l. 3] that mischievous being, or Yaksha, or superhuman being, or swallowing spirit shall not find any opportunity to do so. [l. 4] Therefore, O Bhikshus, do ye, from moment to moment, from minute to minute, up to the time of milking cows,³ exercise a merciful mind towards, &c., as before.

10. ŚUKA SŪTRA

Hoernle MS., Nos. 149 $\frac{x}{i}$ and $\frac{x}{ii}$ (Plate II, No. 3, Reverse).

These two folios are in an excellent state of preservation. They are complete and consecutive folios, measuring about 260 × 60 mm. (10 $\frac{2}{5}$ × 2 $\frac{2}{5}$ inches), and bearing, on the left side of the reverse margin, the folio-numbers 56 and 57. To judge from these high numbers, the two folios must have belonged to a large pothī, containing several sūtras, possibly a pothī of one of the sections of the Madhyama Āgama. Each of their four pages bears six lines of writing in Slanting Gupta characters.

They are inscribed with a small portion of the Śuka Sūtra, which is one of the sūtras of the Madhyama Āgama. In the Chinese translation of that Āgama it is the 170th sūtra (Nanjio, No. 542, col. 132). In the Pāli Majjhima Nikāya it corresponds to the 135th sūtra, Cūla-kammavibhaṅga Sutta (PTS. ed., vol. iii, pp. 202–6). It will be seen, however, from the subjoined parallel transcripts, that though the general tenour of the Sanskrit and Pāli versions is the same, their correspondence, in point of wording, is of a very loose character; neither version can be called exactly a translation, or transcription, of the other. The Śuka Sūtra explains the doctrine of Karma, or Retribution, by way of enumerating a series of good or bad retributive effects, in a future existence, of varieties of human conduct in the present existence. In the two versions the sequence of the retributive conditions does not quite agree. In the Sanskrit version the (ixth and xth) paragraphs on the causes of being re-born in a low or high family precede the (xiith and xiiith) paragraphs referring to re-birth in a state of penury or affluence. In the Pāli version that sequence is just the reverse. In both respects, wording and sequence, the Sanskrit text very closely accords with the Chinese translation. There are, how-

² On *naivāsika* see footnote 3 on page 41. All four terms refer to classes of superhuman beings, inimical to men.

³ The completion of the mutilated clause, which does not occur in the Pāli Satti Sutta, is supplied from the preceding Ukkā Sutta (p. 264, clause 2): *gadduhana-mattam pi metta-cittam bhāveyya*.

ever, according to Dr. Watanabe's notes, five Chinese translations of the sūtra, which, in extent, differ from one another; but from the indications in our fragment of the Sanskrit version regarding the order of the retributive states (see below), it is possible to determine the translation of which it must be the original.

[The five Chinese translations are those noted in Nanjio's Catalogue as Nos. 542 (sūtra 170, in col. 132), 610, 611, 739, and 783. Of these No. 542 is an integral part of the Madhyama Āgama; all the others are separate translations of the sūtra. In the case of No. 739, the textual extent of the sūtra accords, as Dr. Watanabe observes, much more nearly with the Pāli version. The latter, after a general remark, at once proceeds to the exposition of the above-mentioned series of retributive states, after which it finishes with a summary, and a concluding remark. All the Chinese translations, with the exception of No. 739, insert, after the opening remark, an introductory story of a white dog in the house of a grhapati, or householder, named Śuka in Śrāvastī, a précis of which is given in No. 611. In these translations, accordingly, the sūtra is represented as having been spoken in reply to a query by the grhapati Śuka, while in the Pāli version it is represented as addressed to a mānava, or 'young man' Subha of the Todeyya family, who in the Subha Sutta (PTS., vol. ii, p. 196) is described as a Brāhman grhapati. On the other hand, No. 739, as well as No. 783, agree in very considerably augmenting the original series of retributive states. In the Pāli version, and in the Chinese translation included in the Madhyama Āgama, the number of those states is fourteen, but in No. 739 it is increased to sixty-two, and in No. 783 even to seventy-one.¹

With regard to the question, of which of the five Chinese translations our fragment of the Sanskrit text is the original, Dr. Watanabe supplies the subjoined comparative table of the serial order of the retributive states.

State.	Sanskrit.	Order.			Pāli.
		Chinese.			
		739	783	542	
Alpa-śakya	vii	vii	ix	vii	vii
Mahā-śakya	viii	viii	x	viii	viii
Nīca-kula	ix	ix	vii	xi	xi
Ucca-kula	x	x	viii	xii	xii
Alpa-bhoga	xi	xi	xi	ix	ix
Mahā-bhoga	xii	xii	xii	x	x

¹ Dr. Watanabe incidentally observes that the two ideograms 兜調 *tou-thīdo*, in the title of No. 611, do not represent the Sanskrit *devadatta*, but Śuka's patronymic *Tauḍeya* (Pāli *todeyya-putta*), which in No. 783 is transcribed by 兜爾野 *tou êrh (ni) yeh*.

This table shows that our Sanskrit text is the basis of the Chinese translation, No. 739; for in both the retributive states stand in the same order. The order in the translation, No. 542, which is included in the Madhyama Āgama, agrees with that in the Pāli version, while No. 783 has a peculiar order of its own.]

The Sanskrit text of the two folios is given below in parallel columns, with the Pāli text, extracted from the Pāli Text Society's edition, vol. ii, pp. 204-5.

Folio 56. Obverse.

SANSKRIT.

PĀLI.

1 [vii] śakyāt kuśala-mūlād vicchan-
danam\ alpa-śakyānām pudga-
lānām paribbavaḥ ime daśa
dharmā alpa-śakya-

Page 204. [vii] Idha mānava ekacco
ittthī vā puriso vā issāmanako
hoti, &c.; so kammena evaṃ
samattena, &c., appesakkho
hoti; appe-sakkha-saṃvatta-
nikā esā; &c.

2 saṃvartanīyāḥ ॥ [viii] Daśa •
dharmā mahā-śakyā²-saṃvar-
tanīyāḥ katame daśa • anīṣ-
yukaḥ³ parasya lābha-satkā-
ra-

Page 205. [viii] Idha pana mānava
ekacco ittthī vā puriso vā anis-
sāmanako hoti para-lābha-sak-
kāra - garukāra - mānana - van-
dana-pūjanāsu na issati na upa-
dussati na issaṃ bandhati; so
tena kammena evaṃ sama-
ttena evaṃ samādiṇṇena
kāyassa bhedaṃ paraṃ maraṇā
sugatiṃ saggaṃ lokam uppa-
jati; no ce kāyassa bhedaṃ
paraṃ maraṇā sugatiṃ saggaṃ
lokam paccājāyati mahesakkho
hoti; mahesakkha - saṃvat-
tanikā esā mānava paṭipadā
yadidaṃ anissāmanako, &c., na
issaṃ bandhati ॥

3 ślokaḥ āttamanatā parasya kīrti-
śabda - ślokaḥ āttamanatā:
ryatra⁴-pradānam\ bodhicitt-
ōtpādah

4 Tathāgata: bimba-karaṇam\ mā-
tāpitṭhānāṃ pratyudgamanam\
āryānāṃ pratyudgamanam\
alpa-śakyāt kuśa-

5 la-mūlād vicchandanam\ mahā-
śakye kuśala-mūle samādāpa-
nam\ ime daśa dharmā mahā-
śakya-saṃvartanī-

² Read śakya.

³ Read anīṣyukaḥ.

⁴ Read yātra, the sign of r above y being a clerical error for the sign of length

Fol. 56. Reverse.

SANSKRIT.

- 1 yāḥ ॥ [ix] Daśa dharmā nīca-kula-saṁvartanīyāḥ katame daśa ॥ amātrjñatā ॥ apitrjñatā ॥ aśrāmaṇyatā ॥
- 2 abrahmaṇyatā⁵ ॥ kule na jyeṣṭh-ānupālakatvam, āsanādi⁶ na pratyutthānam, āsane na nimantraṇam,
- 3 mātāpitror aśuśrūṣā⁷ āryāṇām aśuśrūṣā⁷ nīca-kula-jātānām pudgalānām antike⁸ pari-
- 4 bhavaḥ ime daśa dharmā nīca-kula-saṁvartanīyā⁹ ॥ [x] Daśa dharmā ucca-kula-saṁvartanīyāḥ katame daśa :
- 5 mātṛjñatā pitṛjñatā ॥ śrāmaṇyatā ॥ brāhmaṇyatā ॥ kule jyeṣṭh-ānupālakatvam, āsanāt pratyutthā-

PĀLI.

- [xi] Idha mānava ekacco itthi vā puriso vā thaddho hoti atimānī abhivādetabbaṁ na abhivādeti paccuṭṭhātabbaṁ na paccuṭṭheti āsanārahassa āsanam na deti maggārahassa na maggaṁ deti sakkātabbaṁ na sakkaroti garukātabbaṁ na garukaroti mānetabbaṁ na māneti pūjetabbaṁ na pūjeti ; so, &c., nīcākulino hoti ; nīcākulīna-saṁvattanikā esā, &c. ॥
- [xii] Idha pana mānava ekacco itthi vā puriso vā atthadho hoti anātimānī abhivādetabbaṁ abhivādeti paccuṭṭhātabbaṁ paccuṭṭheti āsanārahassa āsanam deti maggārahassa maggaṁ deti sakkātabbaṁ sakkaroti

Fol. 57. Obverse.

- 1 nam, āsanensābhinimantraṇam, mātāpitroḥ śuśrūṣā ॥ āryāṇām śuśrūṣā nīca-kula-jātānām pu-
- 2 dgalānām aparibhavaḥ ime daśa dharmā ucca-kula-saṁvartanī-

garukātabbaṁ garukaroti mānetabbaṁ māneti pūjetabbaṁ pūjeti ; so tena kammaṇa uccākulino hoti ; uccākulīna-saṁvattanikā esā, &c. ॥

⁵ Read *abrahmaṇyatā*.

⁶ Read *āsanād*. The vowel mark for *i* over *d* is really meant for the superscript curve which marks the virāma ; and *d* should have been written below the line, exactly as in the case of the final *m* of the following word.

⁷ Read *aśuśrūṣā*, as below in *śuśrūṣā*, fol. 57, obv. l. 1.

⁸ And *ibid.*, *antike* looks like *andlike*, on account of the slovenly written *nt*.

⁹ Read *saṁvartanīyāḥ*.

SANSKRIT.

yāḥ ॥ [xi] Daśa dharmā • alpa-
bhoga-saṁva-

3 itanīyāḥ katame daśa • adattādā-
naṁ • adattādāna : samādāpa-
nam, adattādānasya

4 ca varṇa-vāditā • adattādānena
āttamanatā mātāpitṛṇāṁ vṛt-
ty-upacchedaḥ āryāṇāṁ vṛty¹⁰-
upa-

5 cchedaḥ parasya alābhena āttama-
natā parasya lābhena nātta-
manatā • parasya lābh-āntarā-

Fol. 57. Reverse.

1 yo durbhikṣā-yācanā ca • ime da-
śa dharmā alpa-bhoga-saṁvar-
tanīyāḥ ॥ [xii] Daśa dharmā
mahābhoga-saṁvarta-

2 nīyāḥ katame daśa • dānaṁ
adattādāna-vairamaṇaṁ • ad-
attādāna-vairamaṇasya varṇa-
vāditā •

3 adattādāna-vairamaṇena āttama-
natā • parasya alābhena anāt-
tamanatā • parasya

4 lābhena āttamanatā parasya lābh-
ōdyogaḥ dānasya bhyaṇumō-
danam, dān - ādhi-muktānāṁ
pudga-

5 lānāṁ saṁpraharṣaṇam, subhikṣā-
yācanā ca • ime daśa dharmā
mahābhoga : saṁvartanīyāḥ ॥

PĀLI.

[ix] Idhamānava ekacco itthī vā pu-
riso vā na dātā hoti samaṇassa
vā brāhmaṇassa vā annaṁ pā-
naṁ vatthaṁ yānaṁ mālā-
gandha-vilepanaṁ seyyāvasa-
thapadīpeyyaṁ ; so tena kam-
mena evaṁ samattena evaṁ
samādiṇṇena kāyassa bhedaṁ pa-
raṁ maraṇā apāyaṁ duggatiṁ
vinipātaṁ nirayaṁ uppajjati ;
no ce kāyassa bhedaṁ paraṁ, &c.,
yattha yattha paccājā-

yati appabhogo hoti ; appa-
bhoga-saṁvattanikā esā, &c.

x Idha pana mānava ekacco itthī
vā puriso vā dātā hoti sama-
ṇassa vā brāhmaṇassa vā
annaṁ pānaṁ vatthaṁ yānaṁ
mālā-gandha-vilepanaṁ sey-
yāvasathapadīpeyyaṁ ; so te-
na kammena evaṁ samattena
evaṁ samādiṇṇena kāyassa
bhedaṁ paraṁ maraṇā sugatiṁ
saggaṁ lokaṁ uppajjati ; no ce
kāyassa bhedaṁ paraṁ maraṇā
sugatiṁ saggaṁ lokaṁ uppaj-
jati, &c., yattha yattha paccā-
jāyati mahābhogo hoti ; mahā-
bhoga-saṁvattanikā esā, &c. ॥

NOTES.

1. The following words are not noticed in any Sanskrit dictionary : fol. 56 ^a_v, *cicchandana*, contentment with ; fol. 56 ^a_{ii}, *anāryyuka*, freedom from envy ; fol. 56 ^a_{iii} *et passim*, *āttamanatā*, ready-mindedness, readiness (see footnote 2 on p. 26) ; fol. 56 ^b_{ii}, *anupālakatra*, cherishing, supporting ; fol. 57 ^a_i, *abhinimantrana*, inviting ; fol. 57 ^a_{iv} and fol. 57 ^b_{ii}, *varṇa-vādītā*, speaking in praise of ; fol. 57 ^b_{iv}, *abhyanu-modana*, approval. Nor, fol. 57 ^b_{ii}, *vairamaṇa* with the general meaning of 'abstaining from' ; nor, fol. 56 ^a_{iii}, *yātra*, journey, as a neuter ; nor, fol. 57 ^b_v, *durbhikṣā* and *subhikṣā* as feminines. Nor, buddhist terms such as *bodhicittōtpāda*, fol. 56 ^a_{iii}.

2. Regarding the system of interpunction, see the Note on p. 62. The double dot is sometimes found, (1) to mark interpunction, as in fol. 56 ^a_{iii} (after *āttamanatā*), and fol. 56 ^b_{iv} (after *katame daśa*), or (2) to mark composition, as in fol. 56 ^a_v (in *Tathāgata-bimbā*) ; fol. 57 ^a_{iii} (in *adattādāna-samādāpāna*) ; fol. 57 ^b_v (in *mahābhoga-samvartanīgāh*), also (in this case a bar) in No. 7, obv. l. 3 (p. 38), *bandhana-cchidatā*, though the double dot, or bar, thus used, may be a mere scribal error.

TRANSLATION.

(Fol. 56 ^a_v) [vii.], contentment with a position (only of great) power, contempt of persons of small power : these ten ways of conduct needs lead to re-birth in a state of small power.

[viii.] Ten are the ways of conduct that needs lead to re-birth in a state of great power. Which are these ten ways ? They are, freedom from envy, a ready mind to congratulate another on his success, a ready mind to praise another, gifts for a journey, fostering a mind for the truth, making images of the Tathāgata, advancing to meet one's parents, advancing to meet respectable people, contentment with a position of great power, taking the cost of (religious) enterprises on one's self when in a position of great power : these are the ten ways of conduct that needs lead to re-birth in a state of great power.

(Fol. 56 ^b_i) [ix.] Ten are the ways of conduct that needs lead to re-birth in a low family. Which are those ten ways ? They are, not honouring one's mother, not honouring one's father, not living like a Śramaṇa, not living like a Brāhmaṇa,¹¹ not cherishing the elders in one's community, not rising from one's seat to receive them, not inviting them to a seat, not caring to listen to one's father and mother, not caring to listen to respectable people, contemptuousness in the presence of persons born of a low family : these are the ten ways of conduct that needs lead to re-birth in a low family.

[x.] Ten ways of conduct there are that needs lead to re-birth in a high family. Which are those ten ways of conduct ? They are, honouring one's mother, honouring

¹¹ According to Dr. Watanabe, the Chinese translation has 'not honouring the Śramaṇas, not honouring the Brāhmaṇas', which presupposes the textual reading *aśrama-ṇajñatā*, *abrāhmaṇajñatā*.

one's father, living like a Śramaṇa, living like a Brāhmaṇa,¹¹ cherishing the elders in one's community, rising from one's seat to receive them, (Fol. 57 a) inviting them to a seat, caring to listen to one's father and mother, caring to listen to respectable people, not being contemptuous towards persons born of a low family: these are the ten ways that needs lead to re-birth in a high family.

[xi.] Ten are the ways of conduct that needs lead to re-birth in a state of small means. Which are those ten ways of conduct? They are, taking things wrongfully, taking the costs of enterprises on one's self with things taken wrongfully, speaking in favour of taking things wrongfully, rejoicing in taking things wrongfully, cutting off the livelihood of parents, cutting off the livelihood of respectable people, rejoicing in the ill-success of another, not rejoicing in the success of another, interfering with the success of another, (Fol. 57 b) and begging at a time of famine: these are the ten ways of conduct that needs lead to re-birth in a state of small means.

[xii.] Ten are the ways of conduct that needs lead to re-birth in a state of large means. Which are those ten ways of conduct? They are, giving largesses, abstaining from taking things wrongfully, speaking in favour of the abstention from taking things wrongfully, rejoicing in the abstention of taking things wrongfully, not rejoicing in the ill-success of another, rejoicing in the success of another, promoting the success of another, approving the giving of largesses, encouraging persons who are disposed to giving largesses, and begging in a time of plenty: these are the ten ways of conduct that needs lead to re-birth in a condition of large means.

11. THE MAHĀPRATYAṅGIRĀ DHĀRAṆĪ

Hoernle MS., No. 150^{III} (Plate II, No. 4, Obverse).

This folio contains a small portion of the Mahāpratyaṅgirā Dhāraṇī. It is a complete folio, measuring 245 × 46 mm. (9⁷/₁₆ × 1⁴/₈ inches). It bears, on each side, four lines of calligraphic writing in Upright Gupta characters, and on the left margin of the obverse side, the folio-number 6. The character of the calligraphic script is, in the main, of exactly the same type as that of the Saddharma-puṇḍarīka manuscripts, shown on Plate XVIII, and fully discussed by Professor Lüders (pp. 140 ff.). For the present purpose, it will suffice to point out that the peculiar Khotanese *rr* occurs regularly in *vajrra* (obv. ll. 2, 4) and *bhadrra* (rev. l. 2), and optionally in the prefix *pra* (*prabhā*, rev. l. 1), or *prra* (*prrabhā*, obv. l. 4, *prrasustās*, rev. l. 2); but not in *mundra* (rev. l. 1) and *grahāṇāṇi* (rev. l. 4), nor ever in *trāṇi* (rev. ll. 3, 4). Also, the occurrence of the peculiar prone *ṛ* in *mālīkā* (obv. l. 3) may be noted.

To judge from the number of the folio, the pothī to which it belonged commenced with the Mahāpratyaṅgirā Dhāraṇī; and in all probability, as may be inferred from the insertion of the name of the writer, or owner, of the pothī (see

footnote 15), it contained no more than that Dhāraṇī. Pothis of that content were not uncommon. There are, e. g. the Nepalese manuscripts, Nos. 61 and 77, of the Royal Asiatic Society Collection (Cat., pp. 43, 49), Add. 1348 and 1358 of the Cambridge Collection (Cat., pp. 63, 68), and No. 46, of the Bengal Asiatic Society Collection (Cat., p. 227). There is also the Roll, Ch. 0041, from the Temple Library near Tun-huang, in the Stein Collection, which is noticed in the Journal RAS., 1911, pp. 460 ff, and which contains the Dhāraṇī in the peculiar corrupt Sanskrit current in certain parts of Eastern Turkestan. The text of our fragment occupies ll. 36-43 of that Roll.¹ There are, further, two Chinese translations, one of which (Tokyo, xxvii, 6, 19a, 11-16) is noticed in Nanjio, No. 1016.

[With regard to these Chinese translations, Dr. Watanabe notes that both were made under the Yuen dynasty (A.D. 1280-1368). The other translation (Tokyo, xxvii, 6, 21 b¹⁶-22 a²), which is not noticed in Nanjio's Catalogue, was made by Shā-lo-pā, who died A.D. 1314 (see Nanjio, No. 170, col. 458). The whole of the Sanskrit text of the Mahāpratyāṅgirā Dhāraṇī was transcribed in Chinese characters (Tokyo, xxv, 6, 50 a⁸⁻¹⁵) by the famous mystic teacher Amoghavajra (A.D. 704-774; see Nanjio, No. 155, col. 444), and incised by the court chaplain 曇貞,² on a stone tablet, which was set up in the court monastery 青龍寺, or Blue-dragon-temple in Chān-ān. It may be added that the Dhāraṇī exists also in the Japanese Tripitaka.]

The portion of the Dhāraṇī, which is comprised in our fragment, contains, in the main, a series of epithets of the goddess Tārā, written in Sanskrit śloka verses, more or less corrupt. It runs as follows:—

Obverse.

- 1 ś³ca śāntā vaidaiśa⁴-pūjitā sauma-rūpā⁵ mahā-svetā ārya-tārā mahā-
- 2 balā • aparā vajrra-śaṁkalā cāḥva vajrra-kaumārī kulamdhārī vajrra-
- 3 hastā ca vidyā kāmcaṇa-mālikā • kusumbhā-ratana Vairaucana-kuryā

¹ The Dhāraṇī is included also in the Gigantic Roll, noticed in the same Journal, pp. 470, 471-3. There it occupies ll. 46-55. In both Rolls the full name of the Dhāraṇī is *Tathāgatōṣṇīsa-sitātapatraṁ nāma aparājita mahāpratyāṅgirā*. Translated into Tibetan, it is found, as Col. Waddell informs me, in Kāgyur, Tantra section, Vol. Ph (14), fols. 212-24, and in a shorter recension, in fols. 224-9; also in the Dhāraṇī section, Vol. Wa, fols. 133-8 (Schmidt's Catalogue of Kāgyur, p. 163).

² [The life of this chaplain, 內供奉, is not known. W.]

³ ś is written in small size above ca.

⁴ Or possibly *vaiḍeśa*; for the upper curve indicative of *ai* is partially rubbed off, and may be cancelled.

⁵ rū is badly formed, as if it were *rthā* or *tthā*.

4 rth-âuṣṇīṣa vajrrembhamāṇā⁶ .ṇā. ca vajjra-kanaka-prrabhā lauvānā⁷
vajjra- ṇḍī⁸

Reverse.

- 1 ca śvetā ca kamal-ākṣā śaśi-prabhā ity ete munda-gaṇā⁹ sarve
rakṣāṃ kurvaṃ-
2 ti mama Kumāra-bhadrrasya ॥ Om, riṣi-gaṇa-prraśastās Tathāgat-ôṣṇī-
3 ṣa hūm trūm *jaṃbhana* hūm trūm stambhana hūm trūm para-vidyā-
saṃbhakṣaṇa-kara hūm
4 trūm sarva-duṣṭānāṃ stambhana-kara • hūm trūm sarva-yakṣa-rakṣasa-
grahāṇāṃ vi-

Amoghavajra's Chinese transcript, with its romanization as supplied by Dr. Watanabe, is given below. Dr. Watanabe explains that the hyphen which combines two ideograms represents the words 二合, or 'two together', in the edition, indicating a Sanskrit conjunct consonant; and the asterisk placed on the right of an ideogram represents the original word 引, indicating a long vowel. The romanization represents the Japanese pronunciation, which is closer to the Sanskrit sound than the Chinese.

尾奢羅者扇多吠泥訶布爾踰躁咩魯波摩訶
bī sha ra sha sen ta bei dei ka pu ni(ji) ta so mya ro pa ma ka

始吠踰*阿*利-耶踰*羅*摩訶末羅*阿跋羅縛日-
shī bei tā ā ri ya tā rā ma ka ma(ba) rā a pa ra ba ji

羅商迦羅制縛縛日-羅矯摩利俱蘭馱利縛日-羅訶-
ra sho ka ra sei ba ba ji ra ko ma ri ku ran da ri ba ji ra ka

娑多者摩訶*尾爾-也*怛多建者曩麼理迦俱蘇-唵
sa ta sha ma kā bī nī yā ta ta ken sha na ma ri ka ku so on

婆羅踰那制縛吠盧*者曩俱娜利兔瑟膩娑尾積-臨波
ba ra ta na sei ba bei ro sha na ku na ri to shi nī sha bī jya rin ba

⁶ For *vijrmbhamāṇa*. The syllable *nā* had been inadvertently duplicated, and is cancelled by a circle of dots around it. Two similar cancellations occur in the Sanskrit Vajracchedikā MS., fol. 2aⁱⁱⁱ and fol. 7a^v, and have been noticed by Mr. Pargiter, in his footnotes, pp. 179, 182.

⁷ Read *lauvanā* (for *locanā*).

⁸ After *vajjra* there is a vacant space showing marks of the obliteration of two akṣaras. Probably they were false akṣaras which the scribe deleted, but for which he forgot to substitute the correct ones. As the parallel texts show, only one is wanted, the required word being *vajjra-tuṇḍī*. Cf. p. 29, footnote 3.

⁹ Apparently for *mudrā*.

摩*拏*者縛日-羅迦曩迦鉢-羅婆魯*者曩縛日-羅頓
 mā nā sha ba ji ra ka na ka pa ra ba ro sha na ba ji ra ton
 賦者始吠多*者迦麼羅*訖-叉捨施鉢-羅婆
 ni(ji) sha shi bei tā sha ka ma rā ki sha sha se pa ra ba

TRANSLATION.

Fol. 6a, l. 1 : [*large-eyed*] and placid, worshipped by foreigners (or people of Videha),¹⁰ of benign aspect, of great whiteness (is) noble Tārā,¹¹ (l. 2) very mighty, unrivalled, and verily (girdled) with a chain of thunderbolts, the thunderbolt maid, the family-prop (?), (l. 3) with thunderbolt in hand, magic (personified), with a golden garland, with the jewel of safflower, (l. 4) with the diadem of Vairocana's race,¹² with knitted brows,¹³ of the golden hue of the thunderbolt, with (observant) eyes, with thunderbolt at the navel,¹⁴ and white, lotus-eyed, and of the moon's brightness. These are her many mystic marks; may they all give protection to me, Kumāra-bhadra !¹⁵ Hail to the lauded of all the Rishis, the crown of the Tathāgatha ! Hum! trum, crusher; hum! trum, paralysing; hum! trum, devourer of the enemy's magic, demolisher of all the Yakshas, Rākshasas, and (evil) planets.

¹⁰ The epithet *vaideśa*-(or *vaideha*)-*pūjita* has a very strange look. According to Col. Waddell (see footnote 1, p. 53) the Tibetan version has *tha rnam kyis mchod-ma*, adored by all the gods. This points to a different original, perhaps *viśvadeva*, or *vaiśvadeva*. Note, in this connexion, the Nepalese reading *vaideva*.

¹¹ On Tārā, see Col. Waddell's article in the *Journal of the Royal Asiatic Society* for 1894, pp. 51 ff., and his *Lamaism*, pp. 358 ff.; also Professor Grünwedel's *Mythologie des Buddhismus*, pp. 142 ff., and especially M. Foucher's *L'Iconographie Bouddhique*, pp. 63 ff., 80 ff., 86 ff., 101 ff.; also M. Blonay's *Matériaux pour servir à l'histoire de la déesse Tārā*.

¹² The reading *kuryārāṣṇiṣa* or *kuryārthāṣṇiṣa* (cf. *rūpā*, obv. l. 1) is puzzling. The Chinese transcript *kumaritōshinīsha* is equally puzzling. The Eastern Turkestani *vajraṣṇiṣa* seems to point to an altogether different reading, but the Nepalese reading *kuloṣṇiṣa* suggests that *kurya* might be intended for *kulya*.

¹³ *Vijrñbhamāna*, syn. *bhṛkūṭi tāvā*, a well-known name of the goddess.

¹⁴ *Vajratuṇḍī* is an epithet not found elsewhere. It can hardly mean 'with a thunderbolt beak'. That would be a strange epithet of Tārā. It is a well-known epithet of the mythic bird Garuḍa. But *tuṇḍa* has also the occult meaning 'navel' (cf. *tunda*), and Col. Waddell, referring to M. Smart's *Legend of Buddha*, pp. 33, 35, suggests that Vishnu's epithet *ratna-nābha* points to *vajra-nābha*. In the Tibetan Kāgyur there is a *Vajratuṇḍa Dhāraṇī*, a charm intended to protect the harvest-fields against the rain-causing Nāgas, or mythic serpents. This Dhāraṇī, as Col. Waddell states, nevertheless does not mention Garuḍa, but is associated with a brāhman, called Vishnu, and with Vajrapāṇi, who, according to Prof. Grünwedel's *Mythology of Buddhism*, p. 160, is in the main a weather-god and protector of the Nāgas. Hence it seems probable that *vajratuṇḍa* in the title of the Dhāraṇī does not allude to Garuḍa, but is really a synonym of *vajranābha*. And *vajratuṇḍī*, meaning *vajranābhikā*, would thus be explained in its application to the female counterpart Tārā. 'It would seem that the Buddhists, in adopting the Vishnu legend, substituted *tuṇḍa* for *nābha*; and hence the ambiguity.'

¹⁵ *Kumāra-bhadra* was the name of the writer of this manuscript of the Dhāraṇī, or of the patron for whom it was written. On this practice of inserting the name of the writer, or the patron, see Dr. Watanabe's remarks in the *Journal RAS.* for 1907, p. 263.

For the purpose of comparison, the corresponding portions of the Chinese, Eastern Turkestani, and Nepalese texts are given in the subjoined transcript in parallel columns. It will be seen that Amoghavajra's Chinese and the Eastern

No. 150 th .	Amoghavajra's Transcript.	Eastern Turkestani Roll Ch. 0041.
<p>Fol. 6 a, l. 1 ś ca śāntā vaidaiśa-pūjita samma-rupā mahāśvetā ārya-tārā mahābala ī aparā vajra-śāṃkalā cāiva vajra-kaumārī kuladhārī vajra-hastā ca vidyā kāncana-mālikā • kusumbha- ratana Vairaucana- kuryārāṣṇiṣa vajreṃbhamā- ñī ca</p>	<p>. [bishara] sha senta beideika-pūjita soniya-ropa makashibeitā āriya-tārā makabarā apara bajira-shakura seiba bajira-komari kuraudari bajira-kasata sha makābiniyā tata kenshana-marika kusombha- ratana seiba Beiroshana- kunaritoshinisha bijyarinhama- nā sha</p>	<p>line 36, [vaiśālā] ca śāntā vaidaha-pujantā samya-rupā mahātaijā ārya-ntāryā mahābala aparājanta vajra-śākalā cāiva vajra-kumārī kuladhārāñī vajra-hastā ca vaidyai (l. 38) kācanau-mālikā kūsūmā- rahma vavī cāiva Vairācana- vajrārāṣṇiṣa kīrttā ca vajrabamā- ñū lā ca</p>
<p>vajra-kanaka-prabhā</p>	<p>bajira-kanaka-paraba</p>	<p>vajra-kanaka-prabā</p>
<p>lauvanā vajra-tuṇḍī ca śvetā ca kamalākṣā śaśi-prabhā</p>	<p>roshana bajira-tonji sha shibeitā sha kamarākisha shase-paraba</p>	<p>lācanā vajra-ntuṇḍī ca śāntā ca kamalākṣā śaśe-prabā</p>
<p>Ity ete mundra-gaṇā sarve rakṣāñi kurvanīti mama Kumāra-bhadrasya ॥</p>	<p>(the remainder not supplied)</p>	<p>Ity attai mūdā-gūṇā sarve rakṣa kūrventū ॥</p>
<p>Om riṣi-gaṇa-prasāstāyas tathāgat-ōṣṇiṣa hūm trūm jāmbhāna hūm trūm stambhāna</p>	<p></p>	<p>Āma rāṣa-gaṇa-prasāstāyas tathāgatauṣṇiṣa ॥ Saiddhāntapattai</p>
<p>hūm trūm para-vidyā-sambhākṣa- kara hūm trūm sarva-duṣṭānāñi stambhāna-kara ॥</p>	<p></p>	<p>hu drū jabana-kara hu drū stabana-kara ॥ hu drū mōhana-kara</p>
<p>hūm trūm sarva-yakṣa-rākṣasa- grahāṇāñi vi-</p>	<p></p>	<p>hu drū mahāvaidyā-sabakṣana- kara hu drū aṣṭāviśatta-nakṣadrā- ñā prasādhana-kari hu drū cattūra- śatīnā nakṣadrāñā prasādhana-kari hu drū cattūra-śāntāñā</p>
<p></p>	<p></p>	<p>grahāṇā vai[divasana-kari]</p>

Turkestani texts are practically identical with the text of our fragment, while the Nepalese text shows considerable differences and expansions.

Eastern Turkestani Gigantic Roll.

Nepalese. RAS., No. 77.

line 46, [viśalā] ca śāntā
vaideha-pūjitā | sauma-rūpā
mahātejā
ārya-tārā-mahābalā
aparā vajra-saṁkalā cēva
vajra-kaumārī kulāṁdhārī
vajra-hastā ca vidyā
kāṁcīnā-mālikā kusumbhā-
ratna varttī cālva Veraucana-
vajrāśṇīṣaṁ kīrttā ca vajramā-
nā ca

vajra-kanaka-prabhā

locanā | vajra-huṇḍī ca
śvetā ca kamalākṣā

Ity eta mudrā-gaṇā
sarve rakṣāṁ kurvaṁtu ||

Oṁ ṛṣa-gaṇa-prasastāya
tathāgatāśṇīṣaṁ Sittāntapatre
hum trum jabhana-kara
hum trum stambhana-kara
hum trum mauhana-karam
hum trum | mahāvidyā-saṁbhakṣaṇa-
kara hum trum | sarva-duṣṭānāṁ
stambhana-kara

hum trum | sarva-yakṣa-rākṣasa-
grahāṇāṁ vi[dhivaṁsana-kara]

fol. 4 a, l. 4, [viśalā]kṣī | śāntā
vaideva-pūjita | somya-rūpā
mahāśvetā jvālā pāmśula-vāsinī ||
ārya-tārā mahābalā |
amālā vajra-śṛṅkhla[4 b]rās cālva
kaumārī vajra-kulāṁghanā
vajra-hastā mahāvidyā |
kaṁcāna-mālikā kusuma-
prabhā || vattā Vairocana cālva
Tathāgata-kulōṣṇīṣāḥ || viśrutā ca
vikṛtikā | vajra-suprabhā ||
locanā vajra-tuṇḍī ca |
śvetā ca kanaka-prabhā | śrī-buddha-
rocana mātā | tathā vajra-dharā nī ca |
vajra-mālā mähāyā | devī ca kaka-prabhā ||
su-rocanā ca
śvetā ca | devīnāṁ kamalākṣanā | vinitā
śānta-cittā ca | ātma-guṇa sasi-prabhā ||
Ity etā mahā-mūdrā-gaṇāḥ sarva-
mātr-gaṇāś ca sarva-rakṣāṁ kurvaṁtu |
mama sarvva-satvānāṁ ca || te ca (5 a)
sarvva-buddha-bodhisatvā maharddhikāḥ
nama iṣṭārthaḥ sa prādayantu | sarvārtha-
siddhiṁ ca dadantu || o ||
Oṁ ṛṣi-gaṇa-prasastebhyaḥ sarvva-
tathāgatōṣṇīṣa-Sitātapatre
hūṁ hrāṁ hrīm hrāṁ jambhanī ||
hūṁ hrāṁ hrīm hrāṁ stambhani
hūṁ hrāṁ hrīm hrāṁ mohana-karī ||
hūṁ hrāṁ &c. para-vidyā-saṁbhakṣaṇa-
karī || hūṁ hrāṁ &c. sarva-duṣṭa-
stambhana-karī || hūṁ hrāṁ hrīm
hrāṁ sarvva-vidyā-cchedana-karī ||
hūṁ hrāṁ &c. sarva-yakṣa-rākṣasa-
grahāṇāṁ vi[dhivaṁsana-karī ||]

12. ŚATAPAÑCĀŚATIKA STOTRA

Hoernle MS., 149₁₇^x; Stein MSS., Ch. vii. 001 B¹⁻³, Khora 005 *l*.

These five folios contain portions of the same work, the Śatapañcāśatika Stotra, or hymn of one hundred verses, which is ascribed to Mātricheṭa. The fact that they were found in three different localities (Jigdalik-Baï, Tun Huang, and Khora); as well as the fact that the folios are of different sizes, show that they belonged to three different pothiis. The latter fact, again, is suggestive of the popularity of Mātricheṭa's hymns in the Buddhist settlements in Eastern Turkestan (see also below, pp. 60, 77).

The earliest notice of the Śatapañcāśatika hymn, and of its author, occurs in the Chinese pilgrim I-tsing's 'Record of the Buddhist Religion' (Takakusu's translation, p. 157). There I-tsing says that Mātricheṭa 'composed first a hymn consisting of four hundred ślokas, and afterwards another of one hundred and fifty. . . . These charming compositions are equal in beauty to the heavenly flowers, and the high principles which they contain rival in dignity the lofty peaks of a mountain. Consequently in India all who compose hymns imitate his style, considering him the father of literature. Even men like the Bodhisattvas Asanga and Vasubandhu admired him greatly. Throughout India every one who becomes a monk is taught Mātricheṭa's two hymns as soon as he can recite the five and ten precepts. This course is adopted by both the Mahāyāna and Hinayāna Schools. . . . After one is able to recite them, one proceeds to learn other Sūtras. . . . There are many who have written commentaries on them, nor are the imitations of them few. . . . All those who compose religious poems take these for their pattern.' In relating his experiences in the Indian monastery of Nālanda, where he spent ten years (A.D. 675-685; *ibid.*, p. xxxiii), I-tsing tells us (*ibid.*, p. 156) how 'delightful it is to hear a skilful person recite the "Hymn in one hundred and fifty verses", "that in four hundred verses", or any other song of praise at night, when the assembled priests remain very quiet on a fasting night.' 'In India', he adds, 'numerous hymns of praise to be sung at worship have been most carefully handed down; for every talented man of letters has praised in verse whatever person he deemed most worthy of worship. Such a man was the venerable Mātricheṭa, who, by his great literary talent and virtues, excelled all learned men of his age.' During that stay in Nālanda, I-tsing translated the celebrated 'Hymn of 150 verses' into Chinese, and transmitted his translation to his friends in China (*ibid.*, p. 166; also p. 156, n. 3, p. 158, n. 1). It is included, as No. 1456, in Nanjio's 'Catalogue of Chinese Translations of the Buddhist Tripiṭaka', where (col. 321) it is stated that I-tsing revised his translation in A.D. 708. The next notice we have of Mātricheṭa and his hymn is found in the Tibetan Tārānātha's

(A.D. 1573–1608) 'History of Buddhism' (transl. by Schiefner), chap. xviii, pp. 88–93. Tārānātha agrees with I-tsing in the latter's high estimate of the excellence and popularity of Mātṛicheṭa's religious poems. He says (*ibid.*, p. 91) that Mātṛicheṭa's hymns in honour of the Buddha, of which 'he composed a hundred', are 'known in all lands'; and he adds that 'the most excellent among them is the hymn which comprises 150 ślokaś'.

Tibetan tradition, however, is not altogether consistent with respect to the authorship of the Śatapañcāśatika Stotra. In the colophon to the Tibetan translation, the composition of that hymn is ascribed to Aśvaghoṣa (Ind. Ant., vol. xxxii, p. 349, Journal RAS., 1911, p. 763), while in the colophon to the translation of the Miśraka Stotra, or 'Mixed Hymn', which is made up of the 'Hymn of 150 verses' plus 250 verses added by Dignāga, the former hymn is ascribed to Mātṛicheṭa (Ind. Ant., vol. xxxii, pp. 347, 349). The discrepancy can be harmonized only by the hypothesis of the identity of Mātṛicheṭa with Aśvaghoṣa. This hypothesis is discussed for and against by Prof. Sylvain Lévi (JA., Série IX, vol. viii, pp. 444 ff., vol. ix, pp. 1 ff.), Dr. Thomas (Ind. Ant., vol. xxxii, pp. 345 ff.), and Prof. Winternitz (V. O. J., vol. xxvii, pp. 43 ff.). Tārānātha supports the identity in a passage in which he mentions also five other identities (*loc. cit.*, p. 90). That mention, however, is quite incidental, having no essential connexion with the story in which it occurs. As to the Chinese tradition, it rather discountenances the identity. In Nanjio's Catalogue of Chinese translations the two authors are kept quite apart; and this attitude is obviously supported by I-tsing's treatment of them. In the xxxiind chapter of his 'Record', he explains the 'Ceremony of Chanting' hymns; and in connexion therewith he proceeds to speak of the three most eminent hymn-writers in the following order: Mātṛicheṭa (pp. 156–8), Nāgārjuna (pp. 158–64), and Aśvaghoṣa (pp. 165–6). Whatever the intention of the order may have been, chronological or merely with reference to literary excellence, one thing is certain, that for I-tsing Mātṛicheṭa and Aśvaghoṣa cannot have been the same person.

If the identity could be accepted, it would supply some indication of the date of Mātṛicheṭa. For Aśvaghoṣa is generally accepted, on the authority of Chinese tradition (see Watters's 'Yuan Chwang', vol. i, p. 278, *et passim*), to have been a contemporary of King Kanishka, and that king may be placed in the first century B.C. as the 'founder' of the Vikrama Era. On the other hand, if Tārānātha, in this particular, may be trusted, Mātṛicheṭa was a contemporary of Chandragupta's son, King Bindusāra (297–273 B.C.), and of his minister Chanakya (*loc. cit.*, p. 88). This tradition would place him in the third century B.C. The only certain dates are supplied by the co-operation of Dignāga, in the sixth century A.D., in the production of the above-mentioned Miśraka Stotra; and by the translation of the Śatapañcāśatika Stotra by I-tsing in

A.D. 675-685. It seems probable, however, that Mātricheṭa really lived earlier by many centuries.

For centuries after its composition the hymn was held in very high esteem, and was very popular in Buddhist India. As we have seen, I-tsing speaks of 'many commentators' and 'imitators'. Among the latter he may have reckoned Dignāga's additions in the Miśraka Stotra. These additions are noticed also by Tārānātha (*loc. cit.*, p. 141), who mentions also a commentary by Nandapriya, who is said to have lived after Dignāga (*ib.*, p. 102). According to the same authority (*ib.*, p. 152) the hymn was known to Chandragomin in the sixth century A.D. (Journal RAS., 1909, pp. 142 f.). It is certain, therefore, that the Sanskrit text of the Śatapaneāśatika Stotra was well known in India down to the seventh century A.D. Since then, no doubt, along with the decline of Buddhism, it has utterly disappeared in that country; and its rediscovery in Eastern Turkestan is, therefore, of the greatest interest. Even though, for the present, we have only fragments of the hymn, they may suffice to give us an idea of its anciently so highly rated excellence.

The portions of the Śatapaneāśatika Stotra, preserved in the present five fragments, are the following four :—

- (1) Verses 23-38, in the Hoernle MS., No. 149₁₇.
- (2) „ 48-74, in the Stein MSS., Ch. vii, 001 B^{1.2}.
- (3) „ 117-131, in the Stein MS., Ch. vii, 001 B³.
- (4) „ 146-150, in the Stein MS., Khora 005 b.

The last fragment illustrates an interesting point. There were in use two different modes of counting the verses of the hymn. According to one mode, they were numbered consecutively through the whole hymn. This mode, which is seen in the Hoernle MS. from Jigdalik and in the Stein MSS. from Tun Huang, appears to have been the more prevalent one in Eastern Turkestan. According to the other mode, the hymn was divided into thirteen sections, and the verses were numbered separately in each section. This mode is followed in the Tibetan translation of the hymn; and it obtains also in the Khora fragment, in which the concluding verses of the hymn, 146-150, are numbered 10-14. In the Khora pothī of the hymn, therefore, the thirteenth, or last, section must have commenced with the 137th verse.

No. 1. Hoernle MS., No. 149₁₇ (Plate IV, No. 2, Obverse).

This fragment, at its extreme point, measures 290 × 78 mm. (or 11½ × 3 inches). It bears, on either side, six lines of writing in Slanting Gupta characters. On the right about one quarter of its length is broken away. As the text is made up of śloka verses, of sixteen syllables each, the number of missing syllables can be readily calculated. It is about twelve; and the full number of syllables on the com-

plete line would have been from 48 to 50. There are, however, also minor defects on the left side entailing the loss of the folio-number, and along the lower edge of the fragment. The missing portions of the text are conjecturally supplied, in smaller italic type, almost entirely from the suggestions kindly supplied by Dr. Thomas, on the basis of his reading of the Tibetan version in the Tanjur. Including these complements the text, which comprises verses 23-38 of the hymn, runs as follows :—

Obverse.

- 1 ¹dhate nśāi va nśānugrhnāti tat sukham praṇītam api sad-vṛtta yad
asādhāraṇam parai ² 23 Vimiśrāt sāra(m e) vāpi nirdoṣam manas-
āhṛtam kṣaṇe
- 2 [s-ā]ktaṁ [d]ur-uktaṁ tu viśavat parivarjitam 24 Krīṇatā ratna-
sārajñāḥ ³ prāṇair api su-bhāṣitam parā kramyata bodhy-arthaṁ tāsu
tāsu hi jāti-
- 3 su 25 Iti tribhir asaṁkhyeyair evaṁ udyarṇatā ⁴ tvayā • vyava-
sāya-dvītiyena ⁵ prāptaṁ pa(da) m anuttaram 26 Anīṣyitvā prakṛ-
- 4 ṣṭeṣu hīnān anavamatyā ca • agatvā sadṛśai ² spardhām tvaṁ loke
śreṣṭhatām gata ² 27 Hetuṣ(u) samabhivyaktir guṇānām na phale-
- 5 su te • tena samyak-pratipadā tvayi niṣṭhām ga(tā) guṇā ² 28 Tathā
ātmā prakramaṁ [n]itas tvayā su-caritair ya thā • utpādakāni punyā-
nām eva pā-
- 6 da-rajāṁsi te 29 Karsayitvōddhṛ[tā] ⁶ doṣā [va]r[dhaya]tvā viśodhitā ² •
guṇā bhadraman o nena ⁷ parām siddhim tvam āgataḥ 30 Tathā sarva-
prakāreṇa

¹ The whole passage would conjecturally run *tvat-same bādhatē nśāva*.

² Read *paraiḥ, sadṛśaiḥ, gataḥ, guṇāḥ, viśodhitāḥ, āmbhaṣaḥ*. In this fragment the visarga is invariably omitted, except in v. 25, *sārajñāḥ*, where it is wrong.

³ Read *sārajña*, vocative, for *sārajñāḥ*, nominative.

⁴ Or *udyarchatā*; but read *udyacchatā*; the letters *ṇ* and *ch* are very similar. See Note on p. 20, and footnote 5 on p. 29.

⁵ Read *dvītiyena*, and rev. l. 6 *malīnatram*.

⁶ Read *ōddhṛtā*.

⁷ The reading is conjectural. The original has *tena* with a trace of a preceding long vowel, *ā* or *ī* or *o*. The Tibetan version, examined by Dr. Thomas, indicates for the lacuna a word in the vocative case (O good-principled-one); but the only possible Sanskrit vocative is one ending in *o*, by sandhi for *as*, and such a sandhi necessitates the correction of *tena* into *nena* (for *anena*). Even so, the result is not quite satisfactory.

Reverse.

- 1 doṣesu prahr̥taṁ tvayā • yathā[*sām ā*]tma-saiṁ *tāne* v *āsan-āpi* na
 šeṣi *tā* 31 *Tathā sam* bhr̥tya sambhr̥tya tvayā *ā hy ātmani samcitā* •
guṇāḥ sūdr̥śyam a-
- 2 py eṣāṁ yathā nānyatra dr̥śyate 32 Upaghāt-āvaranavām⁸ mita-
 kālaṁ [*p*]r *anāsavat* s *ulabh-ātiśayaṁ sarva(n)* *upamā-vastu lauki-*
kaṁ 33 *Advam-*
- 3 dvīnām agamyānām dhruvānām anivartinām, anuttarāṇām kā tarhi
*guṇāmnām*⁹ upa(mā) *bharet* 34 *Maśi-malam ivōttānaṁ*
- 4 gāmbhīryam lavaṇ-āmbhasa² • yadā te buddhi-gāmbhīryam agādh-
 āpāram īkṣyate 35 Śirīṣa-pakṣa- *nikṣepe prthivī-sthiratā bharet*
- 5 (a)kaṁpe sarva-dharmāṇām tvat-sthairye 'bhimukhikṛte 36 Ajñāna-
 timīra-ghnasya jñān-ālokasya te mu *ne* • *pratispardhitum ākāṅkṣī*
sūrya eva
- 6 *na sidhya* (ti) 37 Malīnatvam⁶ evāyānti śarac-candr-āmbar-āmbha-
 sām, na ca vāg-b[*u*]d(*dh*)i-dehānām śuddhiṁ pra *kṛtayas tathā*
 38 [×××× ∪]

NOTE.

With regard to the marks of interpunction, generally used in texts written in Slanting Gupta, it may be noted that the place of the modern Indian bar is taken by a dot, which may or may not have a sort of tail added to its top, though this distinction is not always very noticeable. The dot with a tail resembles a prone comma, and in the transcripts it is represented as such. As a rule, the single dot, or prone comma, is used to indicate the end of a half-verse (in poetry) or a half-clause (in prose, as in the *Pravāraṇa Sūtra*, obv. l. 1, p. 38, and in the *Suka Sūtra*, pp. 48–51), while the double dot (corresponding to the modern double bar) indicates the end of a full verse or a full clause. In the double dot, the two dots are arranged vertically (as in the symbol of the visarga), and cursively run together, so as to make up a bar of dots, or even an actual bar (as in the *Catuhśataka Stotra*, p. 77).¹⁰ In the transcripts it is represented by two dots, or two prone commas, or a bar, as the case may be. Both signs—single dot (prone comma) and double dot (bar)—are regularly omitted, if they would come to stand after a visarga or after a virāma.¹¹ A few very rare exceptions do occur; e.g. in the *Vinaya Text*, No. 149^x/₂₀, rev. l. 2

⁸ Read °*āvaranavan*.

⁹ Read *guṇānām*.

¹⁰ The same kind of cursive double dot, or bar, is also used to indicate the visarga, of which a vertical double dot is the well-known technical mark. See *Pravāraṇa Sūtra*, rev. l. 2 (*parivaritah*, p. 38), and Pl. II, 1².

¹¹ The virāma itself has the shape of a prone comma, on which see footnote 1 on p. 5.

(p. 13), we have a prone comma written immediately after the visarga of *saṅgītiḥ*; similarly in the fragments, Khora, 005 *b*, obv. l. 3 (p. 74), and Khora, 005 *a*, obv. l. 4 and rev. l. 5 (p. 78), the double dot and the bar respectively occur after a virāma : on the other hand, in the present fragment, the visarga is omitted, instead of the dot, in verses 30 and 35, and so also in the Catuḥśataka Stotra (p. 81), obv. l. 5, in the 37th verse. The use of the single dot (or prone comma), is practically invariable, though there occur very rare exceptions, as in the Khora fragment (p. 74), obv. l. 2, where it is omitted after *trayā* at the end of the half-verse 11. On the other hand, the use of the double dot is not obligatory, probably because the end of a full verse is sufficiently indicated by its number. Thus in the present fragment, and in the fragments of the Catuḥśataka Stotra (p. 83) and of the Pravāraṇa Sūtra (pp. 38–9) it is invariably omitted. In the fragments, Ch. vii, 001 B¹⁻³ where it does occur as a rule, it nevertheless is omitted at the end of verses 63, 66, and 119 (pp. 67, 71). Anomalously, and exceptionally, the double dot appears to be used for the purpose of marking the junction of two words in a compound; see the examples noted in the Pravāraṇa and Śuka Sūtras (Note 2, p. 51), also the example on p. 104, footnote 4. On another somewhat peculiar system of interpunction in the Khora fragment 005 *a*, see below (p. 79, Note 2).

It may be added that a large-sized double bar is used, singly or in duplicate, to mark the end of a section, as in the Pravāraṇa Sūtra, obv. l. 2 (p. 38), or of a chapter, as in the Catuḥśataka Stotra, rev. l. 3 (p. 81), or of a text, as in obv. ll. 1 and 2 (pp. 77–8), and rev. ll. 3 and 5 (p. 83), and in the Pravāraṇa Sūtra, rev. l. 5 (p. 39).

On the system of interpunction in texts written in Upright Gupta, see footnote 1. p. 5, and footnote 1, p. 93.

TRANSLATION.¹²

[Obverse.] Verse 23. To one like thee, oh well-conducted one, though it be given, a good which is not shared by others, *is not indeed harmful*, (but) neither is it helpful.

Verse 24. From the mingled, *only the faultless essence was taken into the mind at once*, the well-said : but the ill-said, like poison, was avoided.

Verse 25. By thee, oh knower of the worth of jewels, purchasing with life what was well said, *heroism was shown for the sake of bodhi in a variety of births*.

Verse 26. So, by thee, through three incalculable periods exerting thyself, seconded by thy resolution, *the highest dignity was attained*.

Verse 27. *Not envying* the high, nor disdaining the low, nor going into competition with equals, thou attainedst pre-eminence in the world.

Verse 28. *Thy distinction was with regard to causes, not to effects* : hence by thy complete success the virtues reached in thee their highest point.

¹² This is based substantially on a translation, kindly furnished by Dr. Thomas, of the Tibetan version of the hymn in the Tanjur. Those portions of the translation, which are not represented in the Sanskrit text, are printed in small italic type.

Verse 29. In such a way was *progress* of self attained by thee through good works, that the very dust of thy feet *caused religious merit to arise*.

Verse 30. Evils were pulled up and removed, virtues were increased and purified: thereby, *oh good-minded one, thou hast attained the highest success*.

Verse 31. *So much, in every way, at vices a blow was struck by thee, that not even a propensity to them was left in thy own race*.

Verse 32. So much, by thee collecting, collecting, *virtues were gathered in thyself, that even the like of them is not seen elsewhere*.

Verse 33. Every *comparable thing in the world*, being full of injury and obstruction, temporary and *perishable*, is easy to surpass.

Verse 34. What pattern, then, *can be found of thy virtues, unequalled, unapproachable, immovable, irresistible, unrivalled?*

Verse 35. When the depth of thy wisdom, unfathomable, unbounded, is considered, the depth of the salt sea *appears as shallow as an inkblot*.

Verse 36. When thy firmness, unshakable, is set against that of all the (natural) laws, *even the firmness of the earth has to take its place by the side of the Śirīsha tree*.¹³

Verse 37. *Desirous of rivalling thee, oh Muni, who destroyest the darkness of ignorance and hast the light of knowledge, even the sun does not succeed*.

Verse 38. *And even the natural conditions of the celestial waters surrounding the autumnal moon fall into dirtiness, and those of the body, intelligence, and voice (of men) do not (attain) purity*.

No. 2. Stein MSS., Ch. VII, 001 B^{1.2}.

These are two nearly complete folios of the same pothī, on hard brittle paper, inscribed on either side with six lines of writing in Slanting Gupta characters. On their right side a small portion, about 43 and 55 mm. (or $1\frac{5}{8}$ and $2\frac{1}{4}$ inches) respectively, has broken away, their extant length being about 328 and 313 mm. (or $12\frac{5}{8}$ and 12 inches) respectively. Their breadth is complete, about 88 mm. (or $3\frac{1}{2}$ inches). The string-hole is at 95 mm. (or $3\frac{1}{8}$ "') from the left edge, within a blank square of 45 mm. (or $1\frac{3}{4}$ "'). The folio-numbers stood on the reverse side, facing the fourth line of writing; but the traces of them, remaining on the damaged left margin, are not distinctly legible, though they seem to suggest the numbers 6 and 7. From the total

¹³ This is the *Albizzia Lebbeck* (Benth.) or *Mimosa sirissa* (Roxb.), and the reference is to the restlessness of its leaves, which is indicated also by its other names *kapitana*, 'monkey-offspring' (for the long *z*, cf. *kapī-kacchu*, *kapīvat*, &c.), and *bhaṇḍila* or *bhaṇḍīla*, 'small buffoon' (dim. of *bhaṇḍa*). Compare the similar implication, in the name *mimosa*, to the movements of the leaves as mimicing sensibility.

number of verses written on the two fragmentary folios, together with the number of the first extant verse, the number of folios which must have preceded the present two folios can readily be calculated. As the number of verses on the two fragmentary folios are 14 and 13 respectively, and as the first extant verse is the 48th, it follows that the missing 47 verses would have occupied three and one-half folios; that is to say, three fully inscribed folios, and a fourth, of which only one side was inscribed. This latter, of course, would be the initial folio of the pothī, which according to the usual practice would be inscribed only on its reverse side, the obverse being blank, or bearing only the name of the work, and possibly other odd remarks, as, e.g. in the Vajracchedikā MS., Ch. 00275 (see Plate V, fol. 1a). On this basis the present two folios should bear the numbers 5 and 6. If the existing traces of numbers 6 and 7 can be trusted, the actual number of missing folios must be five. The difficulty is susceptible of a variety of solutions; but the most plausible appears to be that, as is not unfrequently the case, one or two of the initial folios were adorned with figures of Buddha, and inscribed only with one or two lines of writing above and below those figures. In the same Vajracchedikā manuscript (see Plate V, fol. 1b) the reverse side of the first folio is adorned with a large figure of the sitting Buddha, which takes up a considerable portion of the inscribable space of that side. Similarly in the old (c. A. D. 1095) Nepalese palm-leaf manuscript of the Aṣṭasāhasrikā Prajñāpāramitā, No. 1428 of the Bodleian Library Catalogue (vol. ii, p. 250), two folios, viz. the reverse of the first, and the second, are ornamented with pictures of various Buddhas. It is thus quite possible to conceive how it happened that the 48th verse could come to be written only on the sixth leaf of the pothī.

From the fact that the text is written in śloka verses, it is easy to see that from four to seven syllables are broken away at the right side of either folio. These are conjecturally supplied, in smaller italic type, mostly according to the suggestions of Professor de la Vallée Poussin, who published a preliminary reading of the two fragments in the Journal of the Royal Asiatic Society for 1911, pp. 764-7. With these complements the text,¹ which comprises verses 48-74, reads as follows:—

¹ The text is disfigured by numerous clerical errors. Thus in four places a number of syllables are missed out; see footnotes 9, 12, 20, 25. For instances of blundered letters, see footnotes 4-8, 10, 11, 14-18, 21-24. In some cases the apparent blunder may be due to the ink having become rubbed off; e.g. in cases of a missing anusvāra (footnote 3), or in *somya* for *saumya*, *kalā* for *kālā*, &c. There are also indications of the text having been tampered with by a later hand, as in fol. 6, obv. l. 1, *so* of *cetasa*. In other places the text is obscured by smudges produced by some accident (footnotes 13, 19), or apparently, as suggested by Professor de la Vallée Poussin, by the impress of the wet writing of the superincumbent folio, as in fol. 6, rev. ll. 3, 4, left edge. On the system of interpunction see the Note on p. 62.

Fol. 6. Obverse.

- 1 (ti)gh²-ânunayaṁ prati ⁂ yasya te cetaso 'nyatva³ tasya te ka statir⁴
bhavet, 48 Guṇeṣv api na saṅgo 'sti (d)r⁵sto na guṇa-
2 (v)atsu pi⁶ ⁂ aho te suprasannasya tvasya⁶ pariśuddhatā 49 Indri-
yāṇāṁ prasādena nitya-kālān apā⁷yinā ⁂ ce-
3 (to ni)tyaṁ prasannaṁ te pratyakṣam eva dr̥śyate 50 Ābālebhyaḥ
prasiddhyante mati-smṛti-viśuddhaya⁸ ⁂ uttama-
4 (bhā)va-piśunaiḥ suvyāhṛta-suceṣṭitaiḥ 51 Upasāntaṁ ca kāntaṁ ca
dīptam apratighāti ca ⁂ nibh⁹te sva-śriyā
5 (cē)[dam] rupaiḥ⁷ kam iva n-ākṣipet, 52 Yenāpi śataśo dr̥ṣṭaṁ
yo 'pi tat pūrvam iṅṣate ⁂ rūpaiḥ prīṇāti te cakṣuḥ samaṁ¹⁰tad
ubhayaḥ idam,
6 53 Aseca(naka)-bhāvād dhi somya⁸-bhāvāc ca te vapuḥ darśane
p[ri]tīm⁹ [∪i ∪ ×](na)vāṁ navā(m) 54 × ∪i ×i ×¹¹ - - × × ×

Reverse.

- 1 ×(guṇā sthī)[tāḥ ×××× ∪ - - ×](stavā)[×× ∪](rūpaya 5)[5 kvādn](ya-
tra) su¹²sthito bhūyād ayaṁ Tāhāgato guṇaḥ
2 [rte rū]pāt tavā¹³īvaśmal lakṣaṇa-vyañjan-ōjvalat,¹⁰ 56 Dhanyam
asmāti ti¹⁰ rūpaiḥ vadatīvaśrītāṁ¹⁰ guṇā¹¹ su-vinyastā
3 (vayaṁ api) pratyāhur iva¹¹ tad-guṇāḥ 57 Sarvam evāśeṣeṇa¹²
kleśair baddham idaṁ jagat, tvam ja(ga)¹³t-kleśa-mokṣā-
4 (rthe yataḥ)¹³ karuṇayā ciraṁ, 58 Kan nu prathamato vande tvāṁ
mahā-karuṇāṁ uta ⁂ yayā¹⁴īva¹⁵m api doṣa-

² Complement *pratigh*°.⁴ Read *kā stutir*.⁷ Read *rūpaiḥ*.⁹ This half-verse is very puzzling. It is short by four syllables. After *prītim* there³ Read 'nyatvaṁ, tvāṁ, evaṁ, vākyāṁ, chlaksṇaṁ.⁵ Read *ratsv api*.⁸ Read *sauṁya*.⁶ Read *balasya*.

are three illegible syllables; but, including these, the existing half-verse has only twelve syllables; four syllables, therefore, to complete the full number of sixteen, are missed out. But it is difficult to see how exactly they are to come in to produce a correctly scanning verse. The Tibetan translation, as Dr. Thomas informs me, affords no assistance, as it simply says 'produce love'. It would seem that the text of this verse was corrupt already at the time when that translation was made.

¹⁰ Read *ōjvalāt*, and *te*, and *āśrītān*, a mixed Sanskrit form [Dr. Thomas].¹¹ Read *eva*.¹² Read *āviśeṣeṇa*.¹³ Dr. Thomas suggests *dhṛta*; the original is badly smirched, but there appears to be a trace of *ya*.

5 (*jñas*) *tvam* saṁsāre dhr̥taś ciraṁ, 59 Viveka-sukha-sātmyasya yad
ākīrṇasya te gatāḥ kalā¹⁴ labdha-prasaraya¹⁴ *bahu karuṇa-*
6 (*yā ma*)*taṁ*, 60 Śāṇḍād¹⁵ *aranyād* grām-āntaṁ *tvam* hi nāga iva
hradāt, viney-ārthaṁ karuṇayā vidyay-ôvzâ *hṛtaḥ*¹⁶ *punaḥ* 61

Fol. 7. Obverse.

1 *Param-ôpaśama-stho* (‘*pi* ^’) ¹⁷ karuṇā-paravattayā karitas¹⁸ *tvam* padaṁ
nātha kuśilava-kalāsv api ^ 62 *Rddhiś ca simha-nā-*
2 *dā yā sva* *gun-ô* dbh¹⁹ *av* *ānās*¹⁸ ca yāḥ vānt-ôcch-ôpavicārasya
kāruṇya-nikaṣaḥ sa te 63 Parārth-âikâ *ntato bhadra svārthe*
3 (‘*dhyāśa*)*ya*-niṣṭhurā ^ ¹⁹ tvayy-eva kevalaṁ nātha karuṇā²⁰ bhavet,
64 Tatha²¹ hi kṛtvā ba *hudhā balidāna-*
4 *m iva* kvacit, parepām²² artha-siddhy-arthaṁ tvāṁ vikṣiptavati diśaḥ
65 Tvad-icchay-âiva tu vyaktam *xxxx* ^
5 *vartate* ^ *ta(th)ā* hi bādhamān api tvā³ satī [*nô*]*parādhyate* 66
Supadāni mabārthāni tathyaṇi ma *dhurāṇi ca* ^ *gaṁbhī-*
6 [*rārtha-sphuṭ*]*ār*[*th*]*ā*[*n*]*i* [*sa*](*m*)*ā*[*sa*]-vyāsavaṇ[*t*]*i* ca ^ 67 *Kasya na*
syād upa[*śru*]*tya* vākyaṇy eva-³vidhāni te ^ *tvat-paripanthakasyâ-*

Reverse.

1 *pi sarvajña iti niścayam*, 68 Prâ[*yo na*] madhuraṁ sarvaṁ [*svādu tu*]
kiñcid *anyatha*²¹ ^ vākya³ tav *ârtha-siddhes tu sarva-*
2 *m e[va] (su)[bhā]*śitaṁ, 69 Yac chlakṣṇa³ (*yac ca*) paruṣaṁ yad
vā tad-ubhay-ânvitam, sarvaṁ ev-âika *rasatām vicārya*
3 yāti te vacaḥ 70 Aho supariśuddhānāṁ karmaṇāṁ naipuṇaṁ param,
yair idaṁ *vākya-ratnānām sa-*

¹⁴ Read *kālā*, and *prasarayā*. Dr. Thomas suggests *prasūrayā* which, though more suitable, offends the metre.

¹⁵ Read *śāntād*.

¹⁶ *Āhṛtaḥ* is Dr. Thomas's suggestion, as it renders the Tibetan *dravīs* better than *āgataḥ*.

¹⁷ The mark of division is misplaced; it should come after *paravattayā*.

¹⁸ Read *kāritus*, and *ôdbhāvanās*.

¹⁹ The original has only a single flat curve, being the mark of division. The apparent dot below it is only a smudge; there is no double dot, or visarga.

²⁰ The original omits three syllables. Read *karuṇ-âkaruṇā*.

²¹ Read *tathā*, and rev. l. 1, *anyathā*.

²² Read *pureṣām*.

- 4 (*drśam*) [*bhāja*]nam kṛtam, 71 Āsmād²³ dhi netra-subhagād idam
 śruti-manoharam, mukhā²⁴ *vacanam utpannam*
 5 *candrād dra(vad i)vāṁ[r]tam*, 72 Rāga-reṇum praśamayad vaṁ-
 kyaṁ²⁴ te jaladāyate • Vainateyāyate dve²⁵ *śa-sarpam evāpasāra-*
 6 *yat*, 7²⁶ *Madhyāh(nā)yate bhūyo*²⁵ *hy ajñāna-timiram nudat*, śakrā-
 yudhāyate māna-girīn abhivid²⁷ *ārayat*, 74

TRANSLATION.

[Fol. 6. Obverse] Verse 48. towards conciliation of an adversary : what praise should there be on thy part of him, between whose and thy mind there is a difference !

Verse 49. Neither in the qualities is there seen any community, nor in the owners of the qualities : ah ! the supreme purity of thy exceeding power !

Verse 50. Through the calmness of (thy) senses (which is) at no time absent, thy mind is seen to be ever calm by the very evidence of the eyes.

Verse 51. From (thy) infancies²⁶ pure conditions of thought and memory are evinced by (thy) good sayings and good endeavours which betray an excellent nature.

Verse 52. Being serene, and lovely, and bright, and non-contentious, and by its glory being in a humble-one, whom, I wonder, should this (thy) form not put to shame ?

Verse 53. By whomsoever it is seen a hundred times, whosoever sees it for the first time : thy form pleases equally the eye of either.

Verse 54. For by reason of its charm and of its placidity thy figure, as soon as it is seen, excites love ever anew.

Verse 55. Seeing that the qualities which repose in thee, and the qualities of their receptacle, harmonize with each other, thy figure possesses the best wealth of qualities.²⁷

[Reverse] Verse 56. Where else should this quality of being a Tathāgata be so well placed but in this thy form, brilliant with signs and tokens ?

Verse 57. 'Blessed I am', thus says, as it were, thy form with reference to the

²³ Read *asmād*.

²⁴ Read *vākyaṁ*.

²⁵ Read *bhūyo'pi*.

²⁶ The plural 'infancies' perhaps refers to the Buddha in his previous births. See below, footnote 29.

²⁷ The original text of this verse is almost illegible. The translation is from the Tibetan and French of Professor de la Vallée Poussin.

qualities possessed (by it): 'We too are well placed', so reply, as it were, those qualities.

Verse 58. The whole world, without any distinction at all, is caught in troubles: thou, for the sake of relieving the troubles of the world, wast stirred with pity so long.

Verse 59. How should I not, first of all, praise thee, the very embodiment of great Compassion, by which thou, knowing its ills, hast been detained in mundane existence so long?

Verse 60. (The fact) that the times of thee to whom the comfort of isolation is natural were spent in the midst of a crowded world, was highly esteemed by thee, the (embodiment of) Compassion, as an opportunity for its wide manifestation.

Verse 61. For from the peaceful forest to the border of a village thou wast drawn, like a Nāga from the lake, for the sake of being trained by Compassion, as it were by science.

[Fol. 7. Obverse] Verse 62. Though dwelling in supreme peace, yet through obedience to (the call of) pity thou wast made to set foot, oh Lord, indeed in the arts of an actor.

Verse 63. Magical power, and lion's roars which are the proclamations of one's own qualities, these were, in the case of thee who hadst eschewed the seductions of desire, the touchstone of compassion.

Verse 64. Solely in the interest of others favourable, in one's own interest hard of disposition: in thy case indeed alone, oh Lord, compassion might become its opposite.

Verse 65. For thus, making thee in many ways, as it were, an offering somewhere or other, in order to secure the interest of others, she (i.e. Compassion) cast thee out to the four winds.

Verse 66. But indeed to thy own desire she is distinctly (in this matter conforming?); for thus, even though she is always harassing thee, she does not offend thee.

Verse 67. Good words, of great import, truthful, and sweet, of meaning profound and yet clear; (spoken) with conciseness as well as with details;

Verse 68. To whom, having heard such words of thine, even if he were thy adversary, would there not be the certainty that thou art all-knowing?

[Reverse] Verse 69. On the whole not all is sweet; but some sweet is otherwise: thy speech, on account of accomplishing its object, is, all of it indeed, well said.²⁸

²⁸ The Tibetan translation, as rendered to me by Dr. Thomas, says: 'On the whole not all is sweet; some sweet is fictitious; all thy words, though in sense successful, are well

Verse 70. Whether smooth, or whether rough, or whether partaking of both, all thy speech indeed, on reflection, tends to have but one character (i.e. of sweetness).

Verse 71. Ah! the exceeding skill in supremely good deeds,²⁹ by which this vessel is made suitable for jewel-like speeches.

Verse 72. For this ear-ravishing speech, coming from that mouth, which is well-pleasing to the eye, drops like nectar from the moon.

Verse 73. In laying the dust of passion thy speech acts as a raincloud; it acts like Vainateya in expelling the serpent of enmity.³⁰

Verse 74. It acts also regularly as the midday³¹ in dispelling the darkness of ignorance: it acts as Śakra's bow in mutilating the mountains of self-conceit.³²

No. 3. Stein MS., Ch. VII, 001 B³.

This is practically a complete folio of the same pothī to which the preceding Stein MSS. VII, 001 B^{1,2}, belong. The full size of the pothī is thus shown to be 363 × 88 mm. (or 14 $\frac{3}{16}$ × 3 $\frac{1}{2}$ inches). The left margin has suffered slight damage, which has caused the loss of the folio-number. Of the text,¹ which comprises verses 117–131, a preliminary, annotated reading, together with a reduced facsimile, was published by Professor de la Vallée Poussin in the Journal RAS. for 1911, pp. 767–9. It is utilized in the subjoined transcript and translation.

said.' In accordance with it the missing portion of the text is conjecturally supplied by him and Professor de la Vallée Poussin as *arthasiddhyāpi*. But this does not seem to give to the verse a satisfactory meaning. As indicated by verse 70, the idea of it seems to be, 'Some words of Buddha are not sweet; but not all that is sweet is profitable; anyhow, whether sweet or not, all his words are well said.' If that is the idea of the verse, the complement suggested by me seems more to the point. The extant portion of the text, though very much worn, is fairly certain, except the two syllables *yo na* which are broken away; also *svādu* might be *madhu*. Cf. W.GILL., vol. ii, pp. 50, 57–8; M.N. i, 395, sūtra 58.

²⁹ The reference is to the Buddha's deeds (*karma*) in previous births, which made him a vessel of sweet speeches [Dr. Thomas]. See above, footnote 26.


³⁰ Vainateya, or son of Vinatā, an epithet of Garuḍa, the mythical bird and enemy of the serpent race.

³¹ The existing traces of the original text show that Professor de la Vallée Poussin's alternative reading *madhyāhṇāyate* is correct; and therefore *pi* was missing in the original.


³² Reference to the Vedic myth of the mutilation and destruction of the demon Vṛtra by Indra, or Śakra.

¹ See footnote 1 to No. 2, p. 65. There are similar blunders and peculiarities in the text of this folio.

Obverse.

- 1 ××× (mā mā)² kṣuṇṇāḥ supt[o] gokanṭakeṣv api 117 Prâ(jy-)
âkṣepā vṛtā³ sevā viṣa⁴-bhāṣ-ântaraṁ kṛtam, nātha vai(ne)ya-vātsa-
lyat⁵ pra-
- 2 bhun=āpi⁶ satā tvayā 118 Prabhūtvam api te nātha sadā nāt-
mani vidyate ˆ vaktavya iva sarvair hi svairam svārthe niyujyase
100-
- 3 10-9 Yena⁶ kenacid eva tvaṁ yatru tatra yathā tathā ˆ coditaḥ svām
pratipadaṁ kalyāṇiṁ nātivartase 120 N=ōpa-kāra-pare
- 4 'py evam⁶ upakāra-paro janaḥ apakāra-pare 'pi tvam upakāra-paro
yathā 121 Ahit-āvāhite⁷ śatrau tvaṁ hit-āvahi-
- 5 taḥ⁶ suhṛt, doṣ-ādveṣaṇa⁸-nitye 'pi guṇ-ānveṣaṇa-tatparaḥ 122 Yato
nimantraṇam te 'bhūt sa-viṣam sa-hūtāśanam, tatrābhūd abhisam-
- 6 yānam sa-dayam s-āmṛtaṁ ca te 123 Ākroṣṭhāro⁹ jitāḥ kṣāntyā
drugdhāḥ svastyayanena ca ˆ satyena cāpavaktāras tvayā maittryā
jighāṁsava⁹

Reverse.

- 1 100-20⁶-4 Anād[i]-k[ā]la-prahatā bahvyah prakṛtayo nṛṇām, tvayā
vibhāt¹⁰-āpāyāḥ kṣaṇena parivartitā(h) 125 Yat-soratyaṁ¹⁰-ga-
- 2 tās tikṣṇāḥ⁶ kadaryāś ca vadamnutām, krūrāḥ peśalatām yātās tat tav=
ōpāya¹¹-kauśalam, 126 Indriy-ōpaśamo nanto¹² māna-stabdhe ca
sam-
- 3 [na]tiḥ⁶ kṣamitvaṁ c=Āṅgulimālam¹³ kan na vismayam ānayet, 127
Bahavas tṛṇa-śayyāsu hitvā śayyā hiraṇṇma-¹⁴

² The apparent syllables mā mā are blurred ; and the second mā stands below the line.

³ Read *kṛte*.

⁴ Possibly read *veṣa*.

⁵ Read *vātsalyāt*.

⁶ The two or three initial syllables are partially washed out.

⁷ Read *āvahite*.

⁸ Read *ānveṣaṇa*.

⁹ Read *ākroṣṭhāro*, and *jighāṁsavaḥ*.

¹⁰ Read *vibhāritā*^o, *sauratyaṁ*.

¹¹ The syllable *vō* is a correction *secunda manu*.

¹² Read *nande*. In the words °y(ō)paśam(o) na(nto) (mā)nas(t)ab(dhe), all the bracketed letters are written *secunda manu*. The original writing seems to have been *yāpasame*.

¹³ Read *āṅgulimāle*.

¹⁴ Read *hiraṇṇma*, and l. 4 *nōktam*, without the superfluous anusvāra.

- 4 *yā[h]*⁶ *āśerata*¹⁵ *sukhaṁ dhīrās tṛptā dharma-rasasya te* 128
*Prṣtenāpi tvacin*¹⁵ *nōktaṁ*¹⁴ *upētyāpi kṛtā kathā* 129 *tarṣayitvā*¹⁵
5 *vaco* (ri) *ktam*¹⁶ *kāl-āśaya-vidā tvayā* 129 *Pūrvam dāna-kath-*
*ādyābhis*¹⁷ *cetasy utpādy sausthavam, tato dharmo gata-male*
*vestre*¹⁸ *raṅga*¹⁹ *i[va]*²⁰
6 *hitah*²⁰ 100-30 *Na kop[y u]pāyaś śakyo[st]i yena na vyāyataṁ*
tvayā 131 *ghorāt saṁsāra-pātālād uddhartu*²¹ *kṛpaṇam jagat, 131*
Bahūni bah[×]

TRANSLATION.

[Obverse] Verse 117. (over broken ground he passes?) asleep even on difficult cattle-paths.²²

Verse 118. Service replete with insults is done, (mode of) speech is changed to that of a servant,²³ oh Lord, by thee, though being the master, for the sake of tenderness to be taught.

Verse 119. Though mastership is thine, oh Lord, it is never manifested in thy own cause: for like one who may be spoken to thou art employed by every one at will in his own business.

Verse 120. By whomsoever, wheresoever, howsoever thou art ordered, thou never transgressest thy own noble path of duty.

Verse 121. Not even towards the friendly-disposed are people so disposed to be friendly, as even to the unfriendly disposed thou art disposed to be friendly.

Verse 122. Towards an enemy intent on injury, thou art a friend intent on

¹⁵ Read *āśerate*, and *kvacin*, and *tarpayitvā*.

¹⁶ The complement *vaco riktaṁ* is a mere conjecture, *ad sensum*. The Tibetan, *teste* Dr. Thomas, gives no assistance. The two syllables *riktaṁ* are faintly legible.

¹⁷ One expects the masculine *dānakathādyaiś*; the feminine is apparently taken from *kathā*.

¹⁸ Read *vastre*.

¹⁹ The original seems to have *rāṅga*; but the vowel *ā*, if it is not a mere smudge, is written *secunda manu*, and apparently crossed out.

²⁰ The complement *āhitah* is Dr. Thomas's suggestion.

²¹ Read *uddhartum*.

²² On *gokaṇṭaka* see Mahāvagga, v, 13, 6, footnote 2, in Sacred Books of the East, vol. xvii, p. 34, where it is rendered by 'trampled by the feet of cattle'. The commentary quoted there, and in Childers's Pāli Dictionary, explains it by 'spoilt with sharp clods [thorns?] risen up from places trodden by the hoofs of cattle'. See also Divyāvadāna, p. 19, l. 19, and p. 704.

²³ The Sanskrit text of the Tibetan translation apparently reads *veśa*, clothes. Our text has *viśa*, servant, which yields good sense, though, of course, it may be a clerical error.

beneficence : towards one perpetually searching for faults, thou art bent upon searching for merits.

Verse 123. When there was an invitation to thee accompanied with poison (and) with fire : then there was visiting on thy part, with kindness and with nectar.

Verse 124. Revilers are conquered by thee with forbearance, and injurers with blessing ; and with veracity detractors, with friendliness the revengeful.

[Reverse] Verse 125. Numerous classes of men, depraved from beginless time, are converted by thee in an instant, being made to perceive their evil state.

Verse 126. That the hot have turned to kindness, the miserly to liberality : that the fierce have taken to tenderness,—that is the happy result of thy skill in expedients.

Verse 127. Calmness of senses towards the elated, and towards the stuck-up with pride complaisance ; forbearance towards an Angulimāla ;²⁴ to whom should it not cause astonishment ?

Verse 128. Many, having relinquished couches of gold, rest in comfort on couches of grass, contented, satiated with the elixir of thy Law.

Verse 129. By thee who knowest the right time and disposition, sometimes, though asked, nothing is said ; having accosted, converse is made ; having satisfied, speech is relinquished.

Verse 130. Having first by gifts and conversations raised in the mind a healthy condition, thereupon the Law is impressed, just as colour on cloth cleansed of dirt.

Verse 131. There is no possible means whereby thou didst not exert thyself to rescue the miserable world from the fearful hell of mundane existence.

No. 4. Stein MS., Khora 005 b.

This is a small fragment, 108 × 45 mm. (or $4\frac{1}{8} \times 1\frac{3}{4}$ inches), bearing on either side the remains of three, rather sand-worn, lines of writing in Slanting Gupta characters. The string-hole is at 55 mm. (or $2\frac{1}{8}$ inches) off the left edge, within a blank square of about 30 mm. (or $1\frac{1}{8}$ inches). The left margin is damaged, rendering illegible the folio-number, which however appears to have stood on the

²⁴ Angulimāla, the converted robber, is a well-known figure in Buddhist tradition. He received his name from his habit of cutting off the fingers of his victims and wearing them as a necklace. The Angulimāliya Sutta, No. 86 in the Majjhima Nikāya, vol. ii, p. 97, relates the story of his conversion by Buddha. See also Mahāvagga, i, 41, in SBE., vol. xiii, p. 196, and Jātaka (transl.), No. 55 in vol. i, p. 139, No. 537 in vol. v, p. 246, No. 546 in vol. vi, p. 156 ; also Sp. Hardy's Eastern Monachism, p. 36, Manual, pp. 249 ff., Oldenberg's Buddha, p. 262, n. 4, and Mrs. Rhys David's Psalms of the Early Buddhists, vol. ii, p. 318. The Angulimāliya Sūtra is mentioned in Ś. S., p. 133, l. 4, Mvy., No. 65, 74. It was translated into Chinese (Nanjio, No. 434) by Guṇabhadra (A. D. 420-479).

reverse side, facing the middle line. As may be calculated from the context, transcribed below, the extant fragment is just below one-half of the folio, the full dimensions of which, accordingly, would have been about 233 × 45 mm. (or 9 × 1 $\frac{3}{4}$ inches). It must have belonged to a fine small-sized pothī. The text consists of the remnants of five verses of the Śatapañcāśatika Stotra, numbered 10 to 14. The identity of the verses was first discerned by Dr. Thomas, who noticed other remains of the same verses in the fragment of the Pelliot Collection which is republished by Professor de la Vallée Poussin in the *Journal of the Royal Asiatic Society* for 1911, p. 769. That fragment had been published originally by Professor Sylvain Lévi, with a reduced facsimile, in the *Journal Asiatique* (1910), vol. xvi, pp. 450–6. In it the verses are numbered 147 to 150; and this apparent discrepancy is explained by Professor S. Lévi as due to the fact that the Śatapañcāśatika Stotra was divided into sections, the verses of which might be numbered either continuously or separately, the latter mode being observed in the Tibetan version of the hymn. In that version the hymn is divided into thirteen sections, and the verses of our fragment belong to its last section, which, seeing that our verse 11 is identical with verse 147 of the Pelliot fragment, must in our pothī have begun with verse 137. In combination with the portions of the Pelliot text, printed in italics, and with a few conjectural complements suggested by Professor de la Vallée Poussin, shown in smaller italics, the text of the Khora fragment runs as follows:—

Obverse.

- 1 xxduṣkara-kāritvā xñma xxxxx 10 *Parārtham eva me dharma-rūpa-*
 2 *kāyāv ivi*¹ O tvayā duṣkuha *kāya lokāya nīrvāṇam upada-*
 3 *rśitam*, 11 Tathā hi satsu saṅga *mya dharma-kāyam aśeṣataḥ*
tilaśo rūpa-

Reverse.

- 1 *kāyañ ca hitvā*si parinirvṛtaḥ 10 *—2 Aho nītir aho sthānam aho rūpam a-*
 2 *ho guṇaḥ* O na nāma Buddha-dha *rmāṇām asti kaścid avismayaḥ*
 3 13 Upakāriṇi cākṣuṣe śānta-vā *k-kāya-karmaṇi tvayy api prati-*
hanyante

TRANSLATION.

(Verse 10.) . . . by doing acts difficult to do, he does not eliminate them.

Verse 11. 'For the purpose simply of advantaging others (it is that) my spiritual and physical body (exists):' so saying, thou didst declare Nirvāṇa to an apathetic world.

¹ Read *iti*.

Verse 12. Then communicating thy spiritual body to the faithful without reserve, and abandoning thy physical body in bits like sesame seed, thou didst enter Parinirvāṇa.

Verse 13. Ah, the rule! ah, the place! ah, the body! ah, the virtues! None, surely, there is among the conditions of the Buddha which does not cause wonderment!

Verse 14. From thee, helpful, comely, gracious in speech and action, even (the passions of thy enemies) were turned away.

NOTES.

Verse 10. The text of the verse is incomplete; and of its extant portion, the only syllables which are certain are *duṣkara-kāritva*; the others are too faint and sand-worn to be identified. According to Professor S. Lévi, the Tibetan version of the extant portion reads *dkah spyad yal bar ma dor ro*, which he renders 'il n'écarte pas en les diminuant les actes difficiles à faire'.

Verse 11. *Duṣkuhaka*, 'apathetic', in the Tibetan version *yiḍ ches dkah* or 'qui croit difficilement' (S. Lévi), occurs in the Divyāvadāna, p. 7, l. 29, and signifies 'one whose attention it is difficult to rouse', 'who is slow to believe', from *√kuh*, 'mirationem movere' (Westergaard's Radices L. S.).

Verse 12. The text of the Pelliot fragment has *saṅkrāmya* for the reading *saṅgumya* of our fragment. Both words have the same meaning of communicating, bestowing. There is another difference of reading with regard to our *hitvā*, abandoning. According to Professor Lévi, the Tibetan version has *bsags*, which presupposes an original Sanskrit *bhittvā* (i. e. *bhittvā*), breaking up, dispersing.

Verse 14. *Cākṣuṣa*, comely, corresponds to the Tibetan *blta na sdug*, 'charmant à voir', and might be rendered by the obsolete English 'eyeful'.

नमो भगवते

13. CATUḤŚATAKA STOTRA

Stein MS., Khora 005 a; Hoernle MSS., No. 149₃₇ and 149₃₅ (Plates III, Nos. 3, 4, and XIX, No. 1).

As already stated in the introductory remarks on the Śatapañcāśatika Stotra, the Catuḥśataka, or Hymn of 400 verses, is the second of the two famous hymns of Mātricheṭa. Though, as the discovery of these three fragments shows, it was well known in Central Asia, there exists no Chinese translation of it (see Takakusu's I-tsing, p. 156, footnote 3). I-tsing (in the latter half of the seventh century) to whom both this and the hymn of 150 verses appear to have been well known (*ibid.*, p. 157), and who translated the latter hymn into Chinese, did not do the same service to the hymn of 400 verses. There exists a Tibetan version which has been noticed by Dr. Thomas in his account of Mātricheṭa in the Indian Antiquary, vol. xxxii, pp. 345 ff., and four chapters of which have been published by him, *ibid.*, vol. xxxiv,

pp. 145 ff. In that translation the hymn is called *Varṇanārha-varṇana Stotra*, or 'Hymn of Praise of the Worthy of Praise'. This name, in the slightly altered form *Varṇārha-varṇa*, occurs in the third line of the reverse of the two fragments Nos. 2, 3 (pp. 81, 83). The Tibetan historian Tārānātha, when speaking, in his History of Buddhism (Schiefner's transl., p. 91), of Mātricheta's activity as a hymn-writer, specifically mentions only his hymn of 150 verses, but the hymn of 400 verses is no doubt included in the 'one hundred hymns in praise of Buddha', the composition of which he ascribes to Mātricheta; and *ibid.*, p. 83, he refers to a commentary on the hymn of 400 verses written by the Āchārya Chandrakīrti, whom he apparently identifies with Chandrakīrti, the contemporary and rival of Chandragomin (p. 137) in the earlier half of the sixth century (JRAS., 1909, p. 144).

Like the Śatapañcāśatika, the Catuḥśataka hymn is written in the śloka measure, and as the Tibetan translation shows it is divided into twelve chapters. A comparison with it, made by Dr. Thomas, shows that the piece, Khora 005 a, contains the initial eleven verses of the first chapter, while the second piece, No. 149 $\frac{x}{31}$, contains the final portion, verses 32–40, of the sixth chapter, and the first two verses of the seventh chapter, and the third piece, No. 149 $\frac{x}{35}$, contains the latter half, verses 6–15, of the twelfth chapter. Unfortunately, however, the text is sadly mutilated: some portions of the lost text (printed in smaller italic type) have been conjecturally restored, in the subjoined transcript, on the basis of the Tibetan translation. The third piece, in rev. ll. 4 and 5 (p. 83), supplies the final colophon of the whole hymn. It is there named *Catuḥśatakam* (scl. *stotram*), or the 400-versed hymn, and is described as a *kṛti*, or art-work, of the Āchārya Mā[tricheta]. In the original fragment, only the syllable *mā* of the name is preserved. Dr. Watanabe was the first, by a happy inspiration, afterwards confirmed by a comparison with the Tibetan translation, to identify it as the initial syllable of *Mātricheta*. In our fragments the verses are numbered separately in each chapter; but in the Tibetan translation, they are numbered consecutively through the whole hymn. There the sixth chapter commences with verse 183, and accordingly the verses 32–40 are there numbered 214–222. The two initial verses of the seventh chapter are there numbered 223 and 224.

The three fragmentary folios come from two different localities. The Stein MS. was recovered from the ruins at Khora, near Karashahar (see Sir Aurel Stein's Ruins of Desert Cathay, vol. ii, p. 372), while the two Hoernle MSS. came from Jigdalik, near Baï. They obviously belong to two, if not three, different pothīs. The two Jigdalik fragments, which have the same number (five) of lines on the page, and show strikingly similar handwriting, might belong to a single pothī, though their somewhat different width (about 23 mm. or $\frac{7}{8}$ inch) makes that conclusion rather doubtful.

The three fragments are written in the slanting type of the Gupta script. It is worth noting in this connexion that all the fragments of the Śatapathaśatika Stotra likewise are written in Slanting Gupta characters. That type of the Gupta script prevailed in the northern portion of Eastern Turkestan. So far as known at present, no fragment of either hymn has been discovered written in either of the types (upright and cursive) of Gupta current in its southern portion. Such fragments may yet come to light; but in the meantime the available evidence points to the popularity of the Mātricheṭa hymns, at least in their original Sanskrit version, having been restricted to the northern Buddhist settlements.

The portions of the Catuḥśataka Stotra, preserved in the three fragments, accordingly are the following :—



- (1) Verses 1–11 of the first chapter, in Stein MS., Khora 005 a.
- (2) { Verses 32–40 of the sixth chapter, } in Hoernle MS., No. 149_{3T}.
- { Verses 1 and 2 of the seventh chapter, }
- (4) Verses 6–15 of the twelfth chapter, in Hoernle MS., No. 149_{3T}.

No. 1. Stein MS., Khora 005 a (Plate XIX, No. 1, Obverse).

This fragment measures 238 × 72 mm. (or 9 $\frac{2}{5}$ × 2 $\frac{4}{5}$ inches), portions being broken off at either end of the folio. Seeing that the fracture at the left side took place at the string-hole, and allowing for the vacant space around that hole, it follows that, as the text is written in śloka of 32 akṣaras, about 8 akṣaras are missing at either end, or, as about 3 akṣaras go to the inch, that between 64 and 77 mm. (or 2 $\frac{1}{2}$ and 3 inches) of the folio at either end, or a total of about 128–154 mm. (or 5–6 inches) are broken off. In its original state, therefore, the folio must have measured about 380 mm. (or 15 inches). The folio-number is lost; but the occurrence of the number 100 in the first line of the obverse side seems to indicate that the folio belonged to a larger pothī containing a collection of stotras (see Note 1, p. 78). The upper and lower margins of the folio are badly damaged, causing one of the five lines of writing, viz. the last on the obverse and the first on the reverse side, to be almost wholly illegible. Otherwise, the writing, which is in the Slanting Gupta character, though in some places a little sand-rubbed, is very fairly legible.

The text, with conjectural complements¹ printed in smaller italic type, reads as follows :—

Obverse.

1 ××××××××xñi prayātu citto jagati ×(dhayu)×(matih) ॥ 100 (śloka) ॥
Prasāda-pratibh-ôdbhavo nāma buddhastotram ××××××

¹ Suggested by Dr. Thomas, on the basis of the Tibetan version.

- 2 ××××××× || Kṣetr-ākṣetr-ânabhijñena śruti-mātr-ânusāriṇā | yad
 avarṇ-ârha-varṇā me varṇitā mohataḥ purah
 3 1 Vān-malenzôpale pasya | prakṣālanam idaṁ mayā | jaṅga(ma)-puṇya-
 tīrthaṁ tvā | m² ārabhy-ârabhyate mu^{ne} 2 Yad andhakāra-
 4 mūḍhasya kṛtaṁ triratra-rāśiṣu | tasy-êdaṁ pāpmano me 'stu | pavi[tra]m
 agha-marṣaṇam | 3 Ā-nirodhā ma - ×××× ×
 5 - × - | ×××× - - - nā | (māhi) ×× - - - | 4 ×××× - - - ×××× - - - ×× |
 ×××× - - - ××××

Reverse.

- 1 - - - × | 5 ×× xne - - - mya | (tva ti) ×× - - - × | ×××× - - - ×××× -
 - - - × | 6 Evaṁ sarv-ôttamā dharmā
 2 Buddhasya saṁpradhāritā | bhavanti yāti śeṣaṇ ca | vastv-avaskaratām
 i(va) | 7 Na te 'sti sadṛśaḥ kaścidd³ adhika⁴ sya kath-âstu kâ alpa
 3 mātrena hino 'pi n-âva kaścana vidyate | 8 Sa⁴ ken-ôpanayāmi tvā |⁵
 nupaneyo 'si nāyaka | hṛt-ôpam-âva kâśya nirupamāya
 4 te namaḥ 9 Nirvāṇa-sāmānya-gatai | s² tato 'nyair api pudgalaiḥ tava
 âtulair Buddha-dharmair antaram su-mahāma^{ham} | 10 Śūnyatā-mâtra-
 5 sâdrśyād yadi n-âdhikyatā bha^{vet} romakūp-âṇuka-cchidreṇ⁶ zâkâśam
 pratibimbayet | 11 Kaḥ saṁkhyāsyaty asamkhye(yam) ×××× - - -

NOTES.

1. In the first line of the obverse we have the conclusion and colophon of a work which preceeded the text of the Catuḥśataka in the pothī, from which our fragmentary folio is derived. Its colophon gives its name as *Prasāda-pratibha-udbhava*, or 'Rise of the Splendour of Graciouslyness', and describes it as a *Buddha-stotra*; for so, no doubt, the mutilated term must be completed. The name is followed by the clearly legible numeral figure 100, and two blurred akṣaras which may be read as *śloka*. Anyhow the numeral 100 indicates that the stotra must have consisted of one hundred verses; and as its text preceeds that of the 400-versed hymn of Mātrīcheṭa in the pothī, it seems probable that it likewise was a composition of that poet. Among his works, however, as enumerated by

² See Note 2, p. 79.

³ *ā* is anomalously duplicated; perhaps by way of marking the end of the pāda, which in other cases is marked by the interpunction bar.

⁴ *sa* used emphatically, with the omission of *aham*; for so 'ham.

⁵ For *tvam* | *anupaneyo*, similar to *tv-âditya-bāndhavam* in rev. l. 4, p. 39.

⁶ Here the usual caesura, at the end of the pāda, is neglected.

Dr. Thomas in *Indian Antiquary*, vol. xxxii (1903), pp. 346-7, there occurs no hymn with the name of Prasāda-pratibhōdbhava. At the same time it is also noticeable that the list does not contain the Śatapañcāśatika and Catuḥśataka or '150-versed' and '400-versed' hymns, and that the Varṇanārha-varṇana (*ibid.*, p. 346) is described as *lhaḡarato Buddhasya stotra-traya*, or 'three hymns in praise of the blessed Buddha'. This can only mean that the Varṇanārha-varṇana was the name of a collection of three separate hymns, and the conclusion is supported by the fact that in the third fragment (rev. ll. 3, 4, p. 83) the Catuḥśataka or 400-versed hymn is apparently indicated as a component part of the Varṇanārha-varṇana hymn. It may be suggested that the three hymns which constituted the Varṇanārha-varṇana are three hymns consisting of 400, 150, and 100 verses respectively; and that the 100-versed hymn is the one which bore the specific name of Prasāda-pratibhōdbhava.

2. With regard to interpunction, our fragment shows two peculiarities in which it differs from the general system explained in the Note on pp. 62-3. The first is that, instead of the usual dot, we have a bar; and further that this bar is used to mark the end of the half-verse as well as of the full verse. The second is that the bar is used almost invariably to mark also the end of a pāda, or quarter-verse. There are only two exceptions, (1) at the end of the first pāda, in verse 1, obv. l. 2, after *anabhijñena*; and (2) at the end of the third pāda, in verse 10, rev. l. 4, after *dharmair*. A third exception, naturally caused by the absence of caesura, occurs in rev. l. 5, *chidreṇākāśam*. In this connexion, it may be noted that, when a case of sandhi interferes with the mark of interpunction, the latter is placed in advance of the sandhi, which, from our modern point of view, produces an awkward situation. Thus in obv. l. 3 we have *tvā | mārabhya* for *tvām | ārabhya*; rev. l. 4, *galai | stato* for *galais | tato*. Similarly in rev. l. 3, *tvā | nupaneyo*, we have the bar in the anomalous contraction *tvānupaneyo*.

TRANSLATION.⁷

[Obverse] Verse 1. Whereas formerly, not knowing what is and what is not a theme, following merely in the track of speech, I sinfully celebrated what should not be celebrated;

Verse 2. (To rid myself) of that smearing with the filth of utterance I (now) approach⁸ this cleaning, approaching thee, O Muni, as the holy bathing ghāt of living beings.

Verse 3. What, blinded with darkness, I sinfully committed against the Precious Ones, of that sin may this be the sanctifying effacement.

Verses 4, 5, and 6, illegible.

Verse 7. Thus, the dharma of Boddha, when considered, have surpassed all; and all the rest has become, as it were, the off-scouring of the real thing.

⁷ This is Dr. Thomas's version from *Indian Antiquary*, vol. xxxii, p. 348, and vol. xxxiv, pp. 145-6, with some slight modifications to conform to the now discovered Sanskrit original text.

⁸ See footnote 9.

Verse 8. Since none is equal to thee, of a superior what need to speak? Even inferiority by a slight difference from thee there is none.

Verse 9. So then, with whom can I compare thee? Incomparable art thou, O Guide.⁹ O thou who has left behind the possibility of comparison, to thee, the Incomparable, hail!

Verse 10. Hence, though other individuals may have won the same liberation, (yet) by reason of thy unequalled Buddha-conditions, the distance (between thee and them) is altogether great.

Verse 11. If merely by reason of similarity in void there be (thought to be) no superiority, one might (as well) compare a minute hair-cavity to the heaven's vault.

Verse 12. The incomputable who can compute? [Remainder lost.]

No. 2. Hoernle MS., No. 149 $\frac{x}{31}$ (Plate III, No. 3, Obverse).

This fragment measures 165 × 82 mm. (or 6½ × 3⅓ inches). A large portion of the folio, about two-thirds, is missing on the left side, carrying with it the folio-number. The writing, five lines on each page, is in Slanting Gupta characters, very well done and well preserved. The extant lines comprise 15–18 akṣaras. As the text is written in ślokas of 32 akṣaras each, it can easily be calculated that, when complete, there must have been about 42–44 akṣaras on each line; and as on the average three akṣaras go to 25 mm., or an inch, it follows that about 200 mm., or 8 inches are broken off. The folio, in its entire state, accordingly, must have measured about 365 mm., or about 14½ inches.

The text,¹ together with the conjectural complements, reads as follows:—

Obverse.

- 1 × | × × × × ◡ - - × *tvadvāda-paravādayoḥ* 31 *Svarga-narakayor nṣāṁva* na sudhā-
pūtimuktāyoḥ² vidūram³ antaram ya-
2 *d dhi tvadvāda-paravādayoḥ* 32 × × × × ◡ - - × × × × ◡ - ◡ × vyākhyātam
antaram tena tvadvāda-paravādayoḥ
3 33 × × × × ◡ - - × × × × ◡ - ◡ × *tadśūttam-ādharma* tvena tadvāda-para-
vādayoḥ 34 Aśampradhāryam e-

⁹ The play on the words *upanayāmi*, *anupaneyo*, and *nāyaka* in verse 9 is hardly translatable. An attempt to do so has been made with the pun on *ārabhya* and *ārabhyate* in verse 2.

¹ An attempt has been made by Dr. Thomas and myself to supply conjecturally such portions of the text, outside the fragment, as were more or less readily suggested by the Tibetan literal translation. These are printed in small italic type.

² Read *pūtimuktayoḥ*.

³ Note the different form of long *ū* in the syllables *pū* and *dū*.

- 4 *vzāsti yāvad vimukti-jīvaṃyoh ā tāvad evāntaram vīra tvadvāda-paravāda*
yoh 35 *Yat pravṛtti-nivṛtyor*⁴ *yat saṅkleśa-vyavadāna-*
 5 *yoh ā tad evāsty antaram vīra tvadvāda-paravādayoh* 36 *Tathātvam etad*
evāsti moṣa-dharmaḥ sa kevala⁵ • kim anyad astu nānātvaṃ

Reverse.

- 1 *tvadvāda-paravādayoh* 37 *Puṇyāya kevalaṃ cāñtat tat tu nirodha-kāraṇaṃ ā*
vi mātratśāstu kśāto 'nyā tvaivāda-paravādayoh
 2 38 *Etena doṣa-lipto 'sti viśuddhiṃ tena gacchati ā etad evānta* ra[m] nātha
tvadvāda-paravādayoh 39 *Asat-pralā-*
 3 *pa etad dhi kevalaṃ tat subhāṣitam ā* ×××× × - - ×tra d(v)āda-paravādayoh
 40 *u Varnārha-varṇe Buddha-stotre*
 4 ××××××× nāma ṣaṣṭho 'dhyāyāḥ *u Pravṛttau ca nivṛ* ttau ca prakṛtir jagato
'sya yā ā yān sarve nātīva-
 5 *rtante sattva-lokāḥ sa-dvākāḥ* 1 ×××× × - - × ×××× × - × × ā sad-
*dharmasavitad*⁶ *dharmasāvitri saṃprakāṣitā* [2]

TRANSLATION.⁷

[Obv.] Verse 32. *Neither between heaven and hell, nor between ambrosia and the foul discharges (of the body), is there such a wide difference as between thy teaching and the teaching of others.*

V. 33. *This has for its essence only words, that has both words and meaning: thus may be expressed the difference between thy teaching and the teaching of others.*

V. 34. *What difference there is between thee, O Sugata, and those teachers, that, in high and low respects, there is between thy teaching and the teaching of others.*

V. 35. *Inconceivable, indeed, as is the difference between deliverance and (mundane) life, even such is the difference, O hero, between thy teaching and the teaching of others.*

V. 36. *What difference there is between worldliness and unworldliness, what between moral evil and purification: that same difference there is, O hero, between thy teaching and the teaching of others.*

V. 37. *That is purely truth, this is only the design of a deceiver: what other difference could there be between thy teaching and the teaching of others?*

⁴ Read *nivṛtyor*.

⁵ Read *kevalaḥ*.

⁶ See footnote 8, p. 82.

⁷ The translation follows quite closely the Tibetan version furnished by Dr. Thomas. Those portions, of which the Sanskrit text is wanting in the fragment, are printed in small italic type.

V. 38. *That is solely for religious merit; but this is cause of impediment: what other inequality than this could there be between thy teaching and the teaching of others?*

V. 39. *By this one is smeared with defilement; by that one attains purity: that, O Lord, indeed, is the difference between thy teaching and the teaching of others.*

V. 40. *Idle talk is this verily; only that is well-said: therefore, certainly might and not-might are the marks of thy teaching and the teaching of others.*

In the hymn to Buddha (called) 'The Praise of the Praiseworthy', this is the sixth chapter named 'the Celebration of Indisputability'.

Verse 1. *In regard to worldly life and unworldly, that which is the nature of this world, that from which all the worlds of living beings, together with the gods, cannot escape;*

V. 2. *Conformable and not conformable, of twelve words, (and) two syllables: that, O Sun of the Good Law, is proclaimed as the Sāvitrī^s of the Law.*

No. 3. Hoernle MS., No. 149^x/₃₅ (Plate III, No. 4, Reverse).

The case of this fragment is similar to that of No. 2, No. 149^x/₃₁. The fragment measures 154 × 60 mm. (or 6 × 2³/₈ inches). About two-thirds of the folio are broken off on the left side. There are five lines on either page in well-written and well-preserved Slanting Gupta characters, 17–19 akṣaras on each line. The text being in ślokaś, and three akṣaras going to 25 mm. (or one inch), it follows that a complete line would comprise about 42–44 akṣaras, and that the folio, when entire, must have measured about 360 mm. or 14 inches.

^s The original text has °savitaddharma°, which yields no sense; nor is the Tibetan sufficiently perspicuous at this place. There is obviously some clerical error in the text. I propose to emend °savitar (voc. sing.) dharma°, and so I translate. Dr. Thomas prefers to emend savitur (gen. sing.), rendering the Tibetan version doubtfully: 'Conformable and not conformable (equal and non-equal? i.e. equal in meaning, not equal in sound), (instead) of twelve words two syllables, that is taught as the proper way of worshipping the sun in regard to the sun of the good religion.'—The phrase dharma-sāvitrī would seem to refer to some formula of the Buddhists. See footnote 2 in the Introduction to the Suttanipāta in Sacred Books of the East, vol. x, p. xiii. The Buddhists took their formula of the Trisāraṇa (Mahāvagga, I, 38, 2, in Vinayapitaka, vol. i, p. 69, buddhaṃ saraṇaṃ gacchāmi dhammaṃ sa° ga° saṃghaṃ sa° ga°) to be the counterpart of the Brahmanist Sāvitrī (or Gayatrī) which consists of three clauses (tri-pada) and twenty-four syllables (catuṣṛiṃśad-akṣara) (SBE., vol. x, p. 75, verse 456). Mātricheta, here, seems to describe the Buddhist dharma-sāvitrī as consisting of twelve words (dvādaśa-pada) and two syllables (dvy-akṣara). The phrase 'two syllables' might refer to dharma, but the Buddhist formula in question comprises only nine words, unless a fourth clause (say tirātanaṃ sa° ga°) be added. There is also the other well-known Buddhist formula, as given in Mahāvagga, I, 23, 5 (vol. i, pp. 40, 41), ye dhammā hetuppabhavā tesaṃ hetuṃ tathāgato āha tesaṃ yo nirodhō evaṇivādī mahāsamaṇo, which does indeed yield twelve words, but only if sandhi is disregarded in tesaṃ.

The text ¹ reads as follows:—

Obverse.

- 1 xxxx ◡ - -x xxxx ◡ - ◡x ◡xxxx◡ - -te tvayy api prahr̥taṁ yayāḥ
 6 Aho sa(m)sāra-daurā-
 2 tmyam aho nīrvāṇa-sāntatā ◡ nātho 'pi san tatra gataḥ karuṇ-ātmā tvayā sadṛk
 7 Nṛānāgata-bhayaṁ nṛōktaṁ na netrī na pravartitā ◡ na
 3 saṁsāraś ca gamito nṛābhayaṭvaṁ caturvidhaḥ 8 Na Mahākāśyap-Ananda-
 pramukhā ² kṛta-buddhayaḥ guptaye na samādiṣṭāḥ ka-
 4 xxxx◡ - ◡x 9 Lok-aika-caḥśur vimalo yadi syās tvaṁ nimīlitaḥ ◡ saty āloko ³
 'pi loko 'yaṁ tamas-ēv-āvagun̥ḥṭhita ² 10
 5 xxxxx◡ - -x xxxxx◡ - ◡x ◡xxxx◡ - -x xxxx traḥ d-aurasā ² 11 Trad-ṛte
 tu Jagannātha gatam arth-ātarāṁ

Reverse.

- 1 satyaṁ ◡ gata-candra ivāśkāśe graha-tāra-gaṇ-ām̐kile 12 xxxxx◡ - -x prī
 yamāna-guṇ-āṇḥjasalḥ janita-vraṇa-dosasya kalp-ānta
 2 x◡ - ◡x 13 xxxxx◡ - -x xxxxx◡ - ◡x ◡x da⁴-nāgasya sarasalḥ śrīr iv
 ācira-nāśinīḥ 14
 3 Khadg-ōpama-saṁsāre kasya vai na bhaved bhayaṁ ◡ dhyāyatāṁ parinirv
 āṇaṁ Buddhānaṁ ⁵ vaśa-vartinām iti 15 ॥ Varnārha-varṇe
 4 Buddha-stotre xxxxxxxx nāma dvaitasamo 'dhyāyaḥ sa māptaś ca⁶ ◡ Catuḥ-
 śatakam, kṛtir ācārya-bhadanta-Mā-
 5 trectasya xxxxxxxxxxxxxxxxxxxx x⁷paī yka tsi : pa-ñā-kti pe rne ṣe(m)
 a kā lka : ॥ ॥

TRANSLATION.⁸

[Obv.] Verse 7. Ah! the misery of Saṁsāra (mundane existence)! Ah! the peace of Nīrvāṇa! though he is a lord, he went there (i.e. into Saṁsāra), having a soul of pity like thine.

¹ See footnote 1, p. 80. For clerical errors, see footnotes 2-6.

² The original omits the visarga; read *pramukhāḥ*, *avagun̥ḥṭhitaḥ*, *aurasāḥ*.

³ Read *āloke*.

⁴ Apparently clerical error for *ta*, for the Tibetan translation suggests *gata-nāgasya*.

⁵ Read *Buddhānāṁ*.

⁶ Read *saṁāptaṁ ca catuḥśatakam*, transferring the interpunction to *adhyāyaḥ*.

⁷ The following remark is not in Sanskrit, but in Kuchean.

⁸ See footnote 7, p. 81.

Verse 8. Future fears were certainly told ; guidance was certainly promoted : *mundane existence of four kinds⁹ was certainly made to attain fearlessness.*

Verse 9. *Though Mahākaśyapa, Ānanda, and others, men of enlightened¹⁰ mind, were certainly appointed for the protection of this path ;*

Verse 10. *if thou, the sole eye of the world, the pure one, be closed, this world, though there be light, is verily veiled in darkness.*

Verse 11. *O Sugata, though there be this Law of the Sugata ; though there be thy own sons, excellent sons, whether teachers or not-teachers ;¹¹*

Verse 12. *yet without thee, O Lord of the world, the true ferry of the meaning (i. e. interpretation of the Law) is gone, just as when the sky, marked with planets and stars, is without the moon.*

Verse 13.¹² of one bright with pleasing qualities ; of one in whom the evil of a wound has arisen

Verse 14. *If thou art not there, this excellent teaching is without essence, just as the beauty of a pool, from which its Nāga has departed, is not long in perishing.*

Verse 15. *Who is not afraid of mundane existence, which is like a sword, when the Buddhas who are endowed with power have thought of deliverance from it.*

In the hymn to Buddha, (called) 'the Praise of the Praiseworthy', this is the twelfth chapter, named 'the Celebration of the Saring from Transitory Existence'. Here also ends the Chatuṣṣataka (or the 400-versed) poetic composition of the Āchārya, the revered Mātricheṭa

⁹ Perhaps referring to the four sights met by the young Gautama, of an old man, a sick man, a dead body, a monk.

¹⁰ The Tibetan version has 'purified mind' [Dr. Thomas]. This points to a reading *kṛta-buddhayaḥ* in the original Sanskrit.

¹¹ The reference apparently is to not-teaching Pratyekabuddhas, and teaching Buddhas.

¹² The Tibetan version transposes verses 13 and 14. It is also not sufficiently perspicuous to assist in understanding the original text [Dr. Thomas].

ADDITIONAL NOTE (16TH AUGUST, 1915).

THE surmise, expressed on p. 2, regarding the find-place of Hoernle MS. 150^{vii}/₅ has now been fully proved to be true. While registering and writing descriptive slips of the manuscript fragments of the collection of Sir A. Stein's second expedition, I discovered another complete folio, No. 4, of the identical pothī of the Mahāpratyāṅgirā Dhāraṇī (Stein Coll., Kha. i. 156, Reg. No. 319), of which fol. 6 is edited on p. 52, and of which fol. 4 was excavated by Sir A. Stein on the site of Khadalik. That site is, thus, conclusively proved to be the find-place of fol. 6.

MISCELLANEOUS FRAGMENTS

EDITED BY DR. F. W. THOMAS

[THE manuscript fragments dealt with in this section belong to three consignments, marked by me Nos. 142, 143-143 *a*, 144 respectively, transmitted by Lieutenant-Colonel P. J. Miles, acting temporarily as 'Special Assistant for Chinese Affairs at Kashgar', to the Government of India in Simla, whence they were forwarded to me in 1903-4.

The letters of the Government of India with reference to these consignments stated that the manuscript fragments were 'purchased', or 'obtained', from Badruddin, Aksakal at Khotan, and they are said to have been found in the Takla Makan Desert, not far from Khotan. In no case is the exact locality of the find mentioned; but from the remarks made by Sir Aurel Stein in his *Ruins of Desert Cathay*, vol. i, pp. 236-7, it appears to be probable that they, like the one mentioned on p. 2, belong to the proceeds of 'the diggings carried on by a certain Mullah Khwajah at the ruined site of Khadalik in the vicinity of Domoko oasis'. Those diggings had been 'intermittently carried on by the Mullah for the last three years or so' before Sir Aurel Stein's visit to Khadalik in September 1906. Their object was to provide him with the means of paying off his arrears of revenue due to the Chinese Government, and for that purpose he used to sell his finds of manuscript fragments in Khotan to Badruddin Khan. From the latter they passed on into the hands of the British Agency in Kashgar.—R. II.]

All the Sūtras of which fragments are here edited belong to the Mahāyāna division of Buddhists. They are the following :—

- (1) Anantamukha Dhāraṇī. Hoernle MS., No. 144, SA. 1 (Inset).
- (2) Bhādrapāla Sūtra. Hoernle MS., No. 143, SA. 3.
- (3) Mahāparinirvāṇa Sūtra. Hoernle MS., No. 143, SA. 4 (Pl. XXI, No. 2).
- (4) Unidentified Sūtra. Hoernle MS., No. 144, SA. 5 (Pl. XX, No. 5).
- (5) Ratnadhvaja Sūtra. Hoernle MS., No. 143, SA. 7 (Pl. XX, No. 6).
- (6) Candragarbha Sūtra. Hoernle MS., No. 143 *a*, SA. 10 (Pl. XX, No. 1).
- (7) Suvarṇaprabhāsōttama Sūtra. Hoernle MSS., No. 143 *a*, SB. 9, and No. 143, SA. 16 (Pl. XXI, No. 3).
- (8) Ratnarāśī Sūtra. Hoernle MS., No. 143, SA. 17 (Pl. IV, No. 3).

- (9) Unidentified Sūtra. Hoernle MS., No. 143 *a*, SB. 2 (Pl. XX, No. 3).
 (10) Śūrangama-samādhi Sūtra. Hoernle MS., No. 144, SB. 87 (Pl. XX No. 4).

The notes are not at all intended as a complete commentary, but deal merely with the most obvious problems. Those to which L. is attached are due to Professor Leumann, to whom I am indebted also for a considerable number of corrections in the readings, and for the valuable assistance of Dr. Watanabe. The English translations, and also a part of the notes, have been supplied by Dr. Hoernle, and he moreover has kindly revised the texts and introductions, and given to them their present form. It will therefore be seen that the parts of this contribution for which I could not claim the sole responsibility include the introductions, the texts, and the notes: in the translation I have co-operated for the most part merely by way of suggestion.

1. ANANTAMUKHA DHĀRAṆĪ

Hoernle MS., No. 144, SA. 1. (Reverse.)

This is a complete folio of a miniature pothī (Fig. 1), measuring 122 × 29 mm. (or $4\frac{1}{8} \times 1\frac{1}{8}$ inches). The string-hole is in the middle of the left half, at 27 mm. from the left edge. There are three lines to the page, written in very early Upright Gupta characters, of small size, nearly everywhere legible, except in a few places where some letters are slightly sand-rubbed. The folio number 4, only faintly visible, stands on the left margin of the obverse side, facing the second line of writing.

FIG. 1

The text has been identified by Professor Watanabe as part of the Anantamukha Dhāraṇī, of which the Chinese Tripitaka includes eight translations (Nanjio, Nos. 353–60), the earliest, No. 355, being by C'Chien, whose date is A.D. 222–80.

The translation (No. 360) exhibits the passage in xxvii. 9, fol. 19 *a* of the Tokyo edition of the Tripiṭaka. The Tibetan version, which is found in the Bkaḥ-ḥgyur, Mdo. 2, fol. 475 *a-b*, does not present any differences of reading.

The text of the folio reads as follows :—

Obverse.

- 1 *ddhy-abhisamkāreṇ*¹ *ābhisamkṛtena yāvad-eva-bhikṣavo*² *janapada-pradeśe-*
- 2 *śāṇiśśrāya*³ *viharanti tān sarvān mahāvane kūṭāgāra-śālā-*
- 3 *yām saṃnipātayeyam*—*athāyusmāñ*—*Chāripūtras (t)athārūpam* *ṛddhy-a-*

Reverse.

- 1 *bhisamkāram abhisamkarod*⁴ *yathārūpeṇa* *ṛddhy*⁵—*abhisamkāreṇ*—*ābhisamkṛtena*
- 2 *yāvad-eva-bhikṣavo*² *janapada-pradeśeṣu viharanti*—*tān sarvān ma-*
- 3 *hāvane kūṭāgāra-śālāyām saṃnipātayāmāsa*—*tena ca samayena*

TRANSLATION.

[Obv.] by the performance of a feat of supernatural power, as many monks as there are living in the parts of the country around, them all I wish to bring together in the hall of the Mahāvana pagoda. Then the venerable Śāriputra performed such [Rev.] a feat of supernatural power as that by the performance of that feat of supernatural power, as many monks as were residing in the parts of the country around, them all he brought together in the hall of the Mahāvana pagoda. And at that time

¹ For the phrase *ṛddhy-abhisamkāra*, 'miracle' (before which supply *yathārūpeṇa*), see Divyāvadāna (Index); also Childers' Pāli Dictionary, *s.v.* *abhisamkāra*, and elsewhere.

² *Yūvad* = *yāvantaḥ* (L.). [Similar examples of the interpolation of *eva* within a compound (*yāvad-bhikṣavo*), as also of *atha*, *ca*, *cāva*, *tathāva*, *syāt*, occur not infrequently in the Nāvaṇīṭaka treatise of the Bower MS.—R. H.]

³ *upaṇiśśrāya* = Pāli *upaṇissāya*, cf. Divyāvadāna, *upaṇiśśritya viharanti* (Index), and Śikṣūsamuccaya, p. 32, l. 4, *upaṇiśraya-vihārīno*.

⁴ *abhisamkarod* = *abhisamakarod* (L.).

⁵ Note the peculiar form of the initial vowel *r*. [Precisely the same peculiar form occurs in the Bower MS., Part IV; see Introduction, p. xxvi, Table of Alphabet.—R. H.]

2. BHADRAPĀLA SŪTRA

Hoernle MS., No. 143, SA. 3.

This is a practically complete folio, measuring about 393×118 mm. (or $15\frac{1}{2} \times 4\frac{1}{2}$ inches). The right-hand half, however, has suffered damage and loss of text, from which even the left has not been entirely free. The latter shows the customary hole for the string within a circle of about 27 mm. (or $1\frac{1}{16}$ inches) diameter, and at the distance of 103 mm. (or $3\frac{7}{8}$ inches) from the left edge. The folio has practically nothing of the usual margins on the left and right; and its number, 28, now rather defaced, is placed at the left edge of the reverse side. The paper is soft, and has a brownish colour. There are ten lines of writing on the page, in Upright Gupta characters, originally good, but now much defaced by sand-rubbing, especially on the extreme right quarter of both sides, where some of the letters have become entirely illegible.

The text has been identified by Dr. Watanabe as from the Bhadrāpāla Sūtra (Nanjio, Nos. 73, 75, 76). In Jñānagupta's translation (No. 75) it corresponds to III. 9, fol. 13^b^v–14^a^{xx} of the Tokyo edition of the Tripiṭaka.

The text¹ of the folio reads as follows:—

¹ [The composition of the text exhibits all the irregularities which usually mark the early Buddhist 'mixed Sanskrit'. Thus we have, e.g., the double sandhi in *devāpi*, *nāgāpi*, &c. (obv. l. 1 ff., i.e. *devāh api*=*devā api*=*devāpi*, &c.); modified spelling in *kṛtvā*, for *kṛtvā* (rev. ll. 5, 8); *kantāra*, for *kāntāra* (rev. l. 7); *cakṣvendriya*, for *cakṣvindrīya* (rev. l. 2; also in No. 7^a^v, p. 110); sing. for plur., in *manuṣya* for *manuṣyā* (rev. l. 2); nominal for pronom. declension in *tāyām*, for *tasyām* (obv. l. 7); masc. for neut. in *sūtrā*, for *sūtrāṇi* (rev. l. 10), *vākyah*, for *vākyāṇi* (rev. l. 3); neut. for masc. in *yūvanti* (rev. l. 9); omission of inflexion in *prāvartta* (obv. l. 10, rev. l. 7), *daurvarṇika* (rev. l. 3), &c.; omission of anusvāra in *sāntā*, for *sāntāṇi* (obv. l. 8), *rājāna* and *pareṣa* (rev. l. 7), &c.; use of Prakrit (or Pāli) forms in *svapna* (obv. l. 4); *sugatehi* for *sugatāḥ*; *vālikā* for *vālūkā* (rev. l. 8); *kāyasmī* (rev. l. 3, 9); *imam*, for *imāṇi* (obv. l. 8), similarly *eta* (*etaṇi*), for *etāṇi* (rev. ll. 3, 4); *yathēṣṭa*, for *yathēṣṭa* (rev. l. 5); *kādāci*, for *kādācit* (rev. l. 6); *rājāna*, for *rājāṇi* (rev. l. 7), &c.; new or rare words *prāvartta*, apparently for *pravarata* (rev. ll. 4, 5, 7, 8), also *prāvarttayanta* (rev. l. 8). See also below, notes 2, 6, 7. Semi-prākriticisms are *parikīrttayisyām* for Prāk. °*ssām* and Skr. °*syē* (obv. l. 8), and *pareṣa* for Pāli *pareṣaṇi*, Skr. *pareṣāṇi* (rev. ll. 6, 7); *hasti* (rev. l. 10), for Skr. loc. *haste* (cf. *loki* in No. 3, obv. l. 5). Some other irregularities are scribal errors, such as, obv. l. 5, *śābūhā* for *śābdā*, and *bodhisa* *syā* for *bodhisatvas tasya*; obv. l. 10, *pratyārthikā* for *pratyar°*; rev. l. 1, *vyāgrās* for *vyāghrās*; l. 3, *jāntu* for *jātu*; l. 10, *sastutā* for *sam°*, and *purasthapitvā* for *purasthāpayitvā*. Single dot and double dot, as marks of punctuation, occur in obv. ll. 2 and 4.—R. H.]

Obverse.

- 1 (*tvasya*) *de(vśā)pi rakṣām karonti nāgāpi yakṣāpi gandharvbāpi*
k(inna)rāpi mahōragāpi rakṣām karonti manuṣyāpi amanuṣyāpi
Śakro pi Brahmāpi catvāro pi mahārājānā bu-
- 2 *ddhāpi bhagavantas tasya bodhisatvasya rakṣām karonti ye te asaṁ-*
kh(y)eyāsu loka-dhātūsu • punar aparām gr̥hapate (tasya bodhisat-
vasya) d(e)vāpi kṣanti : *nāgāpi*
- 3 *yakṣāpi kinnarāpi mahōragāpi manuṣyāpi amanuṣyāpi Śakkro*²
pi Brahmāpi catvāro pi mahārājānā [tasya bodhisatvasya]
xxxxx buddhāpi bha(ga)ranta ta-
- 4 *śya bodhisatvasyāntamaśah*³ *supin-āntara-gatasyāpi mukha-darśanam*
nāma-parikīrtana ca karonti buddha-dharmām (eśasya śrūva)yanti
tasya bodhisatvasya • (pu)nar aparām (gr̥ha)pate tasya
- 5 *bodhisatvasya anuddiṣṭāppratilabdhā*² *dharmāśābdhā śrotr-āvabhā-*
*sam āgacchanti ppratilabhati*⁴ *ca sa bodhisa sya*¹ *saṁā(dher anu)-*
bhāvena tāṁ (dharmām) śṛṇ(oti kalpaṁ) apy ahaṁ
- 6 *gr̥hapate tasya bodhisatvasya guṇa-parikīrtanam kuryyām imāṁ*
saṁādhi dhārayantasya na ca teṣā guṇānām paryyānta)m śakyāṁ
gantum mama vā (pratibhāna)sya kaḥ⁴ pra(vā-]
- 7 *do yo bodhisatvaḥ imāṁ saṁādhiṁ pratilabhitvā tathatvāya śikṣeya*
tathatvāya pratipadyeya atha bhaga(vān tā)yām¹ (velā)yām imā gāthā
ādhababhāṣit⁵ ¶ yo bodhisa tra i-
- 8 *maṁ uddiṣeyā saṁādhi śāntā sugatehi deśitām tasyānuśānsā*⁶ *pari-*

² [The duplication of *k*, preceding *r* in obv., l. 3, *śakkro*, and similarly of *p* in *appratilabdhā* and *ppratilabhati*, l. 5, may be noted. See Whitney's *Skr. Gr.*, § 229, p. 72. It occurs only in these three instances. Thus we have, obv. l. 1, *śakro*, ll. 6, 7, *prati*^o, rev. ll. 3, 9, *kramanti*, &c. When following *r*, the consonant is usually doubled; but *dharmā* is always spelled with a single *m*, obv. ll. 4, 5, rev. l. 6; and *v* is duplicated by *b*, as in obv. l. 1, *gandharvbā*, l. 9, *nirvāṣāḥ*, rev. l. 3, *daurvāṣāḥ*. The same phenomena may be observed in the Bower MS., *Introd.*, II, 3, p. lxxiii.—R. H.]

³ *Antamaśah* = *antaśah*, 'even', as in *Mahāvastu* (*Index*) and *Pāli antamaso*.

⁴ Here, in l. 8, and in rev. l. 3, we have the upadhmāniya, on the top of *p*, in the form of a cross within a circle ⊕. In rev. ll. 5 and 8, the jihvāmūliya, set upon *kr*, in the form, apparently, of two curves 2.

⁵ Read *ādhyabhāṣit*, and see footnote 15 on p. 114.

⁶ *Tasyānuśānsā* [m], acc. sing. feminine, of *anuśānsā* (with *anusvāra* dropped, see footnote 1), 'benediction', 'blessing', as in *Mahāvastu*, vol. ii, p. 373, l. 18. The *Pāli*

kirttayaṣyam Gaṅgāyivā⁷ vālīkā⁸ [enu gr̥ṇa]to ××××(gnih kra-)
× tena śastraṁ na tasya (ghor)āḥ⁴ pari××

- 9 ryyaḥ na tasya rājāna karonti vipriyaṁ yo uddiseyāti imam samādhi
2 Āśi-viṣā ghora-viṣā mahābhayā ×××××××× bhavanti nirvbiṣāḥ na
sukaro heṭa-bhayaṁ ×××
10 (yasyzāṣa) prāvartta bhavet sa×mādhī³ 3Pratyārthik⁸āśya kupitā
bhayānakā manuṣya ×××××××××××××××× saḥanti jā^{tu}×yasyz
āṣa prāvar^{tt}a bhavet samā-

Reverse.

- 1 dhi(h) 4 Āraṇyakā vyāḍa-mr^{ga} ×^ranta simbhās ca vyāgrās¹ ca
vṛ(kū) sṛgālāḥ te tasya raṇyāya ×××××××× hā ×××××××× nās ca 5
×^{ya}×^{kṣ}āpi ca ××××××
2 nākā manuṣya heṭenti pradusta-cittāḥ te tasya tejena bhavanti jīhmā
yasyzāṣa prāvartta bhavet samādhi^h [6 Na tasya rogo na ca a](nta-
rāyaś ca)kṣv-endri(yaṁ)¹ tasya na jātu bha^{ved} niḥ-
3 śiṣṭa vākyah^{1,4} pratibhānavanto ya uddise eta samādhi śreṣṭham 7 Na

has the masc. *ānisaṁso* with an initial long *ā*, and this Pāli form appears once also in Mahāvastu, ii, 324, l. 9; so does, also once, ii, 372, l. 16, the corresponding Sanskrit form *ānūsaiṁsa*; but, on the other hand, the regular Sanskrit form *anūsaiṁso*, with initial short *a*, occurs in Mst. ii, 81, l. 2. The synonymous word *ānūsāsti*, with initial long *ā*, occurs in Mahāvastu, ii, 323, l. 21. In the Sikṣāsamuccaya the masc. occurs once with a short *a*, p. 124, l. 2, and once with long *ā* in p. 121, l. 2. But, as a rule, in our text as well as in others, such as the Mahāvastu, Divyāvadāna, Sikṣāsamuccaya, the word is found always in sandhi, which does not allow of determining the quantity of the initial vowel. The truth seems to be that, with the masculine form of the word, both quantities were used optionally at all periods of Buddhist Sanskrit writing, the initial long *ā* being used in sympathy with the Pāli usage. As to the feminine form of the word, there exists no indisputable case of the use of the initial long *ā*.

⁷ *Gaṅgāyivā*, anomalous double sandhi (footnote 1) for *Gaṅgāyīva* (i.e. *Gaṅgāyāḥ iva* = *Gaṅgāyā iva*). The blundered *vā* of *ivā* is probably due to the following *vā* of *vālīkā*.

⁸ Note the form of the vowel *ī*, which is restricted to the akṣara *li*, and the attachment of the superscript *r* (also found in Śāradā and Nepalese MSS.) to the side (not at the top) of the akṣara in *rthi* (obv. l. 10), which has been observed with the letters *th* (as here, and in No. 5, obv. l. 2), *dh* (No. 3, obv. l. 6, rev. l. 4, and No. 6, rev. l. 7), *g* (No. 3, rev. l. 1, No. 9, obv. l. 6, and No. 11, obv. l. 1), *v* and *ś* (No. 6, obv. ll. 4, 9). See Plate XX, No. 2¹ *durgatī*, 3^{vi} *marga*. [See also footnotes 4, p. 168, 18, p. 183.—R. H.]

- sa kadācin niramyaṃ⁹ na durgatīm na tasya k(āyasm)i krama(nti) [rogā] na tasya daurvbarṇṇika¹⁰ jān[tu bhonti ya uddi]śe e-
- 4 ta samādhi śāntām, 8 Devā na rakṣanti tathasāiva nāgā manuṣya-nāgā atha yakṣa-rākṣasāḥ pradusṭa-cittā na pra(bhonti) [bā]dhitum yasyasāṁ prāvartta bhavet sa-
- 5 mādhiḥ 9 Devāsya bhāṣanti tathasāiva varṇṇaṁ manuṣya-nāgā atha yakṣa-rākṣasāḥ buddhāś ca (śamsanti) yajṇeṣṭa-putraṁ yajṇ⁴ kṛtvā prāvartta pa-
- 6 reṣa deśayet, 10 Na tasya bodhāya kadāci hāni na tasya dharmeṣu kadāci hānīkṣā (na tasya rū)peṇa samo (bhare)ya ya kṛ-
- 7 tva prāvartta pareṣa deśayet, 11 Rājāna kṣobhe atha satva-kṣobhe durbhikṣa-kantāra-bhaye upasthite na tasya kṣobho na bodhi ya-
- 8 kṛtvā prāvartta pareṣa deśayet, 12 Māreṇa va satva adhiṣṭhitā bhaveyuh na tasya (trā)so na pi lo(ma-ha)ṣṇaṁ mucixi xxxxx bhavanti prāvartta-
- 9 yantasya imāṁ samādhiṁ 13 Yāvanti¹ kecit parikirtitā mayā ādīnav-ōpadrava-saṁkileṣāḥ (na tasya kāyasmī) krama(nti) ete (du)xxx
- rx na (purāṇa)kena
- 10 14 Praśamsitā varṇṇita sastutā¹ ca purasthapitvā¹ ime jeṣṭha-putrāḥ yeṣāṁ ime haṣṭi udāra-sūtrā gaḥchanti kāle carime xxxc 15
- ra

TRANSLATION.

[Obv. l. 1.] . . . of the Bodhisattva the Devas also undertake the protection, also the Nāgas, also the Yakshas, also the Gandharvas, also the Kinnaras, also the Mahōragas undertake the protection; also men, also not-men, also Śakra, also Brahmā, also the four Maharājas; also [l. 2] the blessed Buddhas undertake the protection of the Bodhisattva, as many of them as there are in the innumerable world-systems. Once again, O householder, of that Bodhisattva the Devas also undertake the protection, also the Nāgas, [l. 3] also the Yakshas, also the Kinnaras, also the Mahōragas, also men, also not-men, also Śakra, also Brahmā, also the four Maharājas undertake the protection of that Bodhisattva; also finally the blessed

⁹ Read *Nirayam*.

¹⁰ *Daurvbarṇṇika*, 'bad mark', 'disgrace', as in *Divyāvadāna*, p. 411, l. 14.

Buddhas, with regard to that [l. 4] Bodhisattva, even when he is gone a-dreaming, show their faces to him and announce their names, and proclaim the Buddha-Law to that Bodhisattva. Once again, O householder, as to that [l. 5] Bodhisattva, the undeclared, unobtained words of the noumenal world come within the range of his ear, and that Bodhisattva obtains them and hears (about the things of the) noumenal world through the efficacy of that Samādhi. Through a Kalpa period also, [l. 6] O householder, I might announce the excellences of that Bodhisattva who holds that Samādhi; nor is it possible to find an end to those excellences, while what utterance is there for me to describe how a Bodhisattva, having attained that Samādhi, may learn the ultimate nature of things¹¹, and may enter into it? Here the Blessed One at that moment spoke the following Gāthā verses:—

(1) The Bodhisattva who [l. 8] may exhibit this quiet Samādhi, shown by the Sugatas, his praises I shall proclaim, as many as there are grains of sand in the Ganges;

(2); [l. 9] nor do kings act unfriendly (towards him), who exhibits this Samādhi.

(3) Snakes with dreadful poison, terrible become innocuous, nor does a hog offer any risk of injury to him [l. 10] whose Samādhi is in progress.

(4) His adversaries, angry and terrifying men are overcome certainly (by him) whose Samādhi is in progress.

[Rev.] (5) Wild animals, beasts of prey, lions and tigers, and wolves, jackals, they for his delectation (serve?).

(6) (When) men of depraved mind are intent on doing injury, they become defeated by the power of him whose Samādhi should be in progress.

(7) For him there is no disease, nor obstacle; his organ of sight can never be destroyed; as to speech, he is eloquent who exhibits that best of Samādhi.

(8) He does not fall into hell or evil birth; nor do diseases attack his body; nor does disgrace ever attach to him who exhibits that quiet Samādhi.

(9) (Though) Devas do not protect him, neither Nāgas and men; yet Yakshas and Rākshasas, (if) evil-minded, are not able to harass him whose Samādhi is in progress.

(10) Devas speak his praises, so also men and Nāgas; also Yakshas and Rākshasas; and the Buddhas praise him as a son according to their wish, who keeping [Samādhi] in progress shows it to others.

(11) As to his insight (into the absolute) there is never any failing; as to his conditions (past, present, and future) there is never any doubt; as to his form there is no equal to him, who keeping [Samādhi] in progress shows it to others.

¹¹ *Tathatva*, short for *bhūta-tathatva* or *bhūta-tatvatā*, the absolute or ultimate nature of all existence. On it, and on *Samādhi*, see *Suz.OMB.*, ch. v; also *Suz.AF.*, pp. 57, 59, 135, 139.

(12) When among kings there is agitation, and agitation among living beings, when danger of famine or difficult road is present, there is no agitation in him, nor is [affected] the Bodhi of him, who keeping [Samādhi] in progress shows it to others.

(13) By Māra (or death) indeed living beings may be subjected, (but) for him there is no terror, nor bristling of hair; [the anxieties are removed?] of him who has this Samadhi in progress.

(14) However many evils, afflictions, sufferings have been mentioned by me, they do not attack his body,

(15) Praised, lauded and celebrated, having set [Samādhi] before them, these eldest sons in whose hands are these grand Sūtras go at the last

3. MAHĀPARINIRVĀṆA SŪTRA

Hoernle MS., No. 143, SA. 4. (Plate XXI, No. 2, Reverse.)

This is a practically complete folio, measuring about 315 × 93 mm. (or $12\frac{1}{4} \times 3\frac{3}{8}$ inches). In the left half there is the usual string-hole, surrounded by a circle of about 23 mm. (or $\frac{9}{16}$ inch) in diameter. The paper is discoloured by age, and round the edges also by moisture. The folio has practically no margins. Its number, rather worn, appears to be 162, and stands on the left edge of the obverse, facing the fourth line of writing. There are seven lines of writing on the page, in Upright Gupta characters, originally good, but owing to wear less black than usual, and in places, especially on the reverse, faint and illegible.

The text has been identified by Dr. Watanabe as from the Mahāparinirvāṇa Sūtra (Nanjio, Nos. 113–15, 120). In Dharmaraksha's translation (No. 113, A.D. 416–23) the passage is found in XI, 5, fols. 49 ^bⁱⁱⁱ–50 ^a^v (Tokyo edition); in that of Fa-hian (No. 120, A. D. 417) it occurs in XI, 9, fols. 35 ^b^{xv}–36 ^aⁱⁱⁱ (Tokyo edition).

The text ¹ reads as follows:—

¹ [The composition of this fragmentary text is disfigured by many defects. There are also numerous seribal errors, which are noted below. Occasionally an unsuccessful attempt at correcting such errors has been made; see notes 2 and 18. A small flat curve (˘), resembling the sign for the numeral one, serves for various purposes. It regularly represents the *virāma*, and, as a rule, the single dot of the anusvāra. It serves also as a mark of punctuation in cases where other manuscripts have a single dot (thus after *karāṇiya*, obv. l. 1; *āha sma*, obv. l. 2, &c.); though in some places it seems uncalled for; e.g. obv. ll. 5 and 7. The visarga is, as a rule, omitted altogether (thus *karāṇiya*, obv. l. 1, *bodhisatvai*, rev. l. 4, &c.); but it occurs, as the usual double dot, in rev. l. 5 (*tathāgataḥ*) and four times in rev. l. 7. A double bar appears twice in a peculiar large form to mark the end of a paragraph, in obv. ll. 4 and 6; also in the fragment No. 5, obv. l. 2 (Pl. XX, No. 6). Some examples of the usual grammatical peculiarities of the Buddhist 'mixed Sanskrit' are noticed below in the notes.—R. H.]

Obverse.

- 1 mahāsūtra(m) tathāgata-garbha-saṁdīpakatvāt ᳚ kṣipra(m) sūtra-
sthānam adhigantu-kāmena kula-putreṇa vā kula-trāya² vā tathā-
gata-garbhe 'bhiyoga karaṇīya¹ ᳚ ddhi
- 2 āha sma • evam eva^{2 3} Bhagavān, ⁴ evam eva³ Bhagavān, ⁴ tathāgata-
garbha-bhāvanam ᳚ yādyaham⁵ ᳚ pauruṣam praveśitā⁶-prabhāvita ᳚
pratibodhitaś cāsmi ᳚ āha ᳚
- 3 (sma ᳚ s)ādhu sādhu kula-putra evam eva draṣṭavyam lok-ānuvṛtṭya
āha sma ᳚ no hīdam Bhagavan, lok-ānuvartanā⁷ āha sma ᳚ sādhu
sādhu kula-putra evam
- 4 gambhīreṇa vṛkṣa-puṣp-āhāra⁸-bhramara-vat, dharm-āhāreṇa bhavi-
tavyam, ॥ Punar aparaṁ kula-putra yathā maśaka-mūtreṇa mahā-
prthivī nāṭva tr-⁹
- 5 (pyat)e ᳚ atisvalpatvāt, eva¹⁰ maśaka-mūtravat, svalpam ida¹⁰ mahā-
sūtra¹⁰ loki¹¹ pracariṣyati ᳚ anāgate kāle ᳚ sad-dharma-vināśa-
parame ᳚ ma-
- 6 hā-prthivī-gatam, (maśa)ka-mūtravat, kṣyam yāsyati ᳚ ida¹⁰ sapta-
mam nimittam ᳚ sad-dharm-ānūvartanāsyāśeṣāṇi saṁni-nimittāni
jñātavya¹² kuśalena ॥
- 7 (Pu)nar aparaṁ kula-putra (yathā varṣā)su dhvastāsu ᳚ prathamō
hemanta-māsa ᳚ śarad ity ucyate ᳚ tasyā¹⁰ śarady upāvṛtāyā¹⁰
meghā tvarita-tvaritam abhivṛṣyāpa-

² The syllable *ddhi* (for *dhī*) is inserted interlinearly below the syllable *la*, giving the reading *dhitrāya*, corresponding to Māgadhi Pr. instr. *dhūlāe* (Pischel, Pr. Gr., p. 274); acc. *dhitarām* in Mahāvastu, vol. i, p. 180¹⁷, from nom. *dhūtā*.

³ *Eva* is a curious form; the *d* is added interlinearly, above the syllable *bha*, apparently as an afterthought, the scribe thinking of *evam etad*. It is repeated immediately afterwards, in the same line, and only there; the correct form *evam eva* occurs in l. 3.

⁴ *Bhagavān*, nom. for voc. *bhagavan*, as in l. 3.

⁵ *Yādyaham*, probably read *yāvad adyādhām*, Pāli *yāvajja'ham*, 'by to-day, by now'. *Bhāvanam*, acc., 'in regard to impregnating'.

⁶ Or perhaps emend *praveśitāyām prabhāvitā*.

⁷ *Lokānuvartanā*, see Mahāvastu, vol. i, p. 168⁸.

⁸ Read *puṣpāhāra*; the akṣaras *pa* and *sa* differ only by a cross-line.

⁹ *Trpyate*; the letters are not fully legible, and the word might be *vrṣyate*.

¹⁰ Anusvāra omitted in the original; so also *d* in rev. l. 1, *va* for *vad*.

¹¹ For *loke*, locatives in *i* being common in Buddhist Sanskrit; e.g. *hasti* in No. 2. rev. l. 10, p. 91.

¹² *Jñātavya*, and below, rev. l. 3, *sūtra*, sing. for plur., *jñātavyāni* and *sūtrāṇi*.

Reverse.

- 1 [*carṭṭayanty uṣṣam evaṃ idaṃ ma*]hāsūtraṃ *tvārīta-varṣaṇa-śaraṇa-*
megha-nirgamanava ¹⁰ *dakṣiṇā-pathaṃ praviśya mahāparinirvāṇaṃ*
sarvbe sa(*ndh*)*ā-vacana* ¹³ *dharma-*
- 2 (*megha*)*xxxxxx dakṣiṇā-pathakānā* ¹⁰ *bodhisatvānā* ¹⁰ *mahāsattvānāṃ*
sad-dharma-vināśaṃ ājñāya āsanna-he(*manta-vr*)*tta-megha-vat*
Kaśmī-
- 3 (*rāṇi pra*)*viśya pṛthivyā*ṃ *antardhāsyate sarvba-mahāyāna-sūtra* ¹²
vaitulya ¹⁴-*param-āmrta-saddharma-antardhānāni bhaviṣyanti* *ā tad*
idāṇiṃ ayaṃ
- 4 *sūtra-lā*(*bha* *ā*) *Tathāgat-ājñācāyā* āgatā *sad-dharma-antardhānāv* ¹⁵ *iti*
bodhavyam, *bodhisattvai* ¹ *mahāsattvai nara-kumjarai* • *āha*
- 5 *sma* *ā akhyātu* ¹⁶ *bhagavāṃs Tathāgataḥ pratyekabuddha-śrāvaka-bodhi-*
satva-dhātu-nirṇā(nā)karaṇaṃ ¹⁷ *viśada-vispaṣṭ-ārtha* ¹⁰ (*sa*)*rvba-*
sattvānāṃ
- 6 *sukha-vijñānāya bhagavaḥ* ¹⁸ *avocāt tadyathā kula-putra gṛhapatiḥ*
vā gṛhapati-putro vā bhūtasya vrajasya nānā-varṇānā ¹⁰ *gavāṃ*
- 7 *svāmi syāt* ¹⁹ *tatra ca nīlā gāvāḥ syuḥ tā gā*(*cā*) *eko gopaḥ pālayet*
bhataḥ ²⁰ *sa gṛhapati* *ā kadācid* ²⁰ *ātmāno devatā-nimittam*

¹³ Concerning *sandhāvacana* and *°bhāṣya*, see *Saddharma-puṇḍarīka* (ed. Kern), pp. 59, l. 4; 60, l. 12; 62, l. 11; 64, l. 7; 70, l. 5. Cf. No. 10 *av*, p. 126.

¹⁴ Concerning *vaitulya*, see Kern, *Verslagen . . . des Koninklijk Akademie . . .* Afdeeling Letterkunde, 4^{te} Reeks, Deel viii, pp. 312-19.

¹⁵ The new form *antardhāni* (for *°na*) has been traced already by Dr. Wogihara in *Indica*, fasc. 6, p. 18 (L.).—*Saddharmā*, nom. plur., with double sandhi, as in l. 3, refers to the *Vaitulya Sūtras*.—Note also the peculiar lateral position of the super-script *r* in *vā*. It occurs also in obv. l. 6, in the same word, and in rev. l. 1, in *rga* of *nirgamanā*. See footnote 8, p. 90.

¹⁶ Read *ākhyātu*.

¹⁷ *Nirṇānākarāṇam*, 'not distinguishing'; the verb *nānākaroti* is known to Pāṇini, who gives for the absolute part. *nānākrtya* or *nānākarām* (III, 4. 62). The Divy. has *nānākarāṇa*, 'difference', p. 222, l. 20 (L.). See also Mvy., *kin* *nānākarāṇaṃ*, No. 245⁴⁸⁷.

¹⁸ The original reading was *bhagavan* *a*°; the scribe has inserted interlinearly, below *°vana*, the syllable *vā*, and indicated the place of insertion above by two dots placed high up in the space between the letters *va* and *na*, so that the word would now read *bhagavavāna*; but clearly the intention was to substitute *vā* for *va*, so that the word should be read (as the context requires) *bhagavān*.

¹⁹ Read *syāt*; probably damaged by rubbing.

²⁰ Read *tataḥ* and *kadācid*.

TRANSLATION.²¹

[Obv. l. 1.] (He, i.e. the Blessed One, said: Endowed with innumerable merits, O noble youth, is this Mahāparinirvāṇa)²² Grand Sūtra because of its stimulating the Womb of the Tathāgata. By any noble youth or noble maiden, who desires quickly to understand the doctrinal principles of the Sūtra, an endeavour should be made on the Womb of the Tathāgata. [l. 2] He (i.e. Kaśyapa)²³ said: Even so, Blessed One, even so, Blessed One; as regards the impregnation of the Womb of the Tathāgata, by now I have become strong and proficient in the introduction of seed.²⁴ [l. 3] He (i.e. the Blessed One) said: True, true, noble youth; even so it must be conceived, speaking after the manner of the vulgar world. He (Kaśyapa) said: Not so, O Blessed One, I do not (mean to) speak after the manner of the vulgar world. He (the Blessed One) said: True, true, noble youth, [l. 4] it must be done by penetrating deeply into the Absolute as one's food, even as a bee takes its food from (the depth of) the flowers of a tree. Once again, O noble youth, just as by mosquitoes' urine the great earth is in no wise [l. 5] satiated (with moisture) by reason of its extreme sparseness, even so, like mosquitoes' urine, this Grand Sūtra will spread sparsely in the world: in the coming period, characterized by the destruction of the Good Law, [l. 6] it will go to waste, just as mosquitoes' urine oozes into the great earth. This is the seventh sign. All the numerous depressive²⁵ signs of the disappearance of the Good Law should be known by a good man. [l. 7] Once again, O noble youth, just as upon the passing away of the rainy season (comes) the first winter-month (which) is called autumn (*śarad*), (and) on the arrival of that autumn (*śarad*), the clouds, giving quick short showers, [Rev. l. 1] (cause warmth to disappear),²⁶ even so this Mahāparinirvāṇa

²¹ The Mahāparinirvāṇa Sūtra, a portion of which is here translated, is that of the Mahāyānists. It is a very large Sūtra, quite different from the Mahāparinirvāṇa Sūtra of the Hīnayānists which corresponds to the Mahāparinibbāna Sutta of the Pāli Canon. [The translation is based on translations, made by Dr. Watanabe, of the two Chinese versions, which Prof. Leumann was good enough to furnish to Dr. Thomas. They are referred to below in the footnotes.—R. H.]

²² Supplied from the Chinese versions, and restored by Prof. Leumann, *āha sma • asaṅkhyeya-guṇaṁ kulaputra etan Mahāparinirvāṇa-mahāsūtram*.

²³ As the Chinese versions show, the text is in the form of a dialogue between Buddha and Kaśyapa.

²⁴ On the Mahāyānist doctrine of the Tathāgata Garbha, or Tathāgata's Womb, see Suz.OMB., p. 126, n. 1, and Suz.AF., p. 54, n. 2. *Tathāgata-garbha* is practically synonymous with *bhūta-tathatva* and *dharma-kāya*; see Suz.OMB., pp. 125 ff., 145, and Suz.AF., pp. 96, 98. (Cf. footnote 11 on p. 92.) It is treated of at length in the Tathāgata-garbha-sūtra, on which see Suz.OMB., p. 243, note 1, and S.S., p. 407, note 171. 13; also Wassilyew's Buddhism (German), p. 190.

²⁵ The text has *sānni-nimittāni* (for *sānni*), M. W. Dy., p. 1139, 'signs of depression', 'bad signs', opp. *sānnimitta*, 'good sign'.

²⁶ Restored according to Fahian's Chinese version: 'as at the end of summer and in the beginning of winter autumnal rains regularly fall, and warmth hides itself.' The text may be restored *apavartayanti uṣmam*.

Grand Sūtra, like the departure of the quick showery autumnal clouds, having entered the southern region, will rain down all the mysterious sayings²⁷ [l. 2] (contained in) the cloud of the Law (through the activity) of the southern Bodhisattvas, Mahāsattvas.²⁸ On perceiving the destruction of the Law, having after the manner of clouds, at the approach of the winter, [l. 3] entered Kashmir, it will become hid in the earth. All the Mahāyāna Sūtras, the vast²⁹ and exceedingly nectar-like texts of the Good Law, will become hid. Hence now, this is [l. 4] the advantage of (this Mahāparinirvāṇa) Sūtra that it may be understood by the Bodhisattvas, Mahāsattvas, eminent men that this is the permission of the Tathāgata that the texts of the Good Law have gone into hiding. He (Kāśyapa) said: May the blessed Tathāgata declare the absence of distinction between the states of a Pratyekabuddha, a Śrāvaka, and a Bodhisattva,³⁰ explaining it clearly and manifestly [l. 6] for the easy understanding of all beings. The Blessed One spoke: It is as if, O noble youth, a householder or a son of a householder, should be the owner of a fit cattle-shed, and of cattle of various colours, and there should be Nilgais³¹ (among them), and a single cowherd should tend these cattle. Then that householder on some occasion for the sake of his own (tutelary) deity (should cause all the cows to be milked into a single vessel).³²

4. AN UNIDENTIFIED SŪTRA

Hoernle MS., No. 144, SA. 5. (Plate XX, No. 5, Reverse.)

This is a complete folio, measuring 236 × 96 mm. (or $9\frac{3}{10} \times 3\frac{4}{5}$ inches); very well preserved; with the usual circle (19 mm. or $\frac{3}{4}$ " diameter) and hole for the string. The folio-number 75 or 45 (in some forms hardly distinguishable, see Bühler,

²⁷ On *sandhā-vacana*, see footnote 4, p. 126.

²⁸ The text is here too defective to admit any but a conjectural translation. The Chinese version of Dharmarakṣa has 'in the southern regions it (the Mahāparinirvāṇa Sūtra) will be spread by all Bodhisattvas; they cause the Dharmamegha to rain and to fill (the south)'.

²⁹ The text has *vaitulya-sūtra*. The usual term is *vaiṣṭulya-sūtra*. Regarding a Vaitulya Sūtra, see S. S., p. 354, note 4.

³⁰ The text from which the two Chinese versions were made appears to have omitted the visarga after *Tathāgata*; for they translate: 'there is no difference between the state of Buddhas, Bodhisattvas, Śrāvakas, Pratyekabuddhas.' Regarding the difference of the three classes of Buddha's followers, and their respective Yānas, see S. P., p. 79, l. 6, Dh. S. No. 2, p. 35; Suz. OMB., pp. 8, 9, 277 ff.

³¹ The Nilgai (lit. blue cattle, *Boselaphus tragocamelus*) of India. 'The general colour of the old bulls is bluish grey, but younger bulls and cows are browner' (Enc. Brit.).

³² Supplied from Dharmarakṣa's Chinese version.

Table IX) stands on the left edge of the reverse side. There are, on either page, ten lines of very clear and good black writing, in Upright Gupta characters.

The text is a fragment of a Sūtra, the identity of which it has not yet been possible to discover. The extant fragment treats of the progress of a Bodhisattva through the three stages of *prathama-cittōtpādika*, or one in whom the desire to become a Buddha is first awakened, *bodhicaryā-pratipanna*, or one who has entered on the life of a Bodhisattva, and *anuttapika-dharma-kṣānti-pratilabdha*, or one who has attained to that spiritual peace which precludes further rebirth. These three stages are referred to in the passage from the Akṣayamati Sūtra which is quoted in the Śikṣāsamuccaya (ed. Bendall, p. 212, ll. 12-14). The folio-number points to the fragment belonging to a rather extended Sūtra.

The text¹ of the folio reads as follows:—

Obverse.

- 1 laputro² vā kuladuhitā vā :³ ṣa-saptāhena⁴ suviśuddha-cittena aranye
pratyutpanna-buddha-manasi-
- 2 kāreṇa viharati evāśya⁵ buddha-sūrya-ma⁶ manasikāreṇa raśmibhiḥ
sarvba-skandha-dhātv-āyataneṣu
- 3 dāna-dama-saṁyama-ṣaṭpāramitā⁷ vivṛddhiḥ yāvat pāripūrīṁ gaccha-
nti⁸ tadyathā kulaputra grīṣme pa-
- 4 ścime māse sūrya-raśmibhiḥ puṣpa⁹ vikaṣanti phala-dhāny-ōṣadha⁹
vardanti¹⁰ yāvat pacanti satvā-
- 5 nām upabhoga-paribhogah¹¹ saṁkhyām gacchanti evam eva kulaputra
prathama-cittōtpādiko¹² kulapu-

¹ [The text is written in markedly 'mixed Sanskrit'. Thus for cases of the neglect of sandhi see below note 12, of inflection, note 9, of concord, note 14; and for a case of prakritism, note 16. There are also numerous clerical errors, see notes 4-7, 10, 13, 14.—R. H.]

² Complete *kulaputro*.

³ Double dot, or visarga, as a mark of interpunction.

⁴ Read *ṣaṭ-saptā*, and below, rev. l. 5, *yāvat*.

⁵ For *evam aśya*, as below in l. 7.

⁶ Read *sūrya-gṛāma*; cf. rev. l. 3, *sūrya-vimāna*; also *manasikāreṇa*, as in l. 1; cf. Dvy., p. 236²⁰, and Mvy., No. 85¹.

⁷ Read *°pāramitā*.

⁸ The subject of *gacchanti* is some plural indicated by *yāvat*. As regards *pāripūrī*, see Mst., vol. i, p. 373.

⁹ Neglect of inflection; read *puṣpāni*, *°ōṣadhāni*, *anuprēkṣi*, *saṁtānā(h)*, *°mūlāni*, *sarvāni*, *aśeṣāni*, *avipākāni*, *°vimānaḥ*, *°āudhakāraṇ*, *priyo*, *utikṣaṇyāḥ*, *praśāntaḥ*.

¹⁰ Read *vardhanti*, and rev. l. 1, *vivardhanti*.

¹¹ Read *°paribhoga-saṁkhyām*, omitting visarga.

¹² Neglect of sandhi; read *°ōtpādikaḥ*, *°maya*, *°dvīpa*, *nayanair*, *°ōtpādiko* *°nutta*.

- 6 tro vā kuladuhitā vā bodhāya cittam¹³ tṛ-saptāhena suviśuddha-cittena
daśabhir¹⁴ dikṣu pratyutpa-
7 nna-sāmukha¹⁵-buddha-manasānuprêkṣi⁹ viharati evam asya buddha-
manasikāra-raśmibhiḥ samādhi-puṣpa-

Reverse.

- 1 sya samtāna⁹ vikasanti sarvba-kuśalamūla⁹ bodhicaryāya¹⁶ vivardanti¹⁰
sarvba⁹ akuśalamūla⁹ dharmasya
2 vipacyanti uśuṣyanti¹⁷ aśeṣa⁹ avipāka⁹ naśyanti sarvba-pāramita⁷-
bhūmiṣu superipakv-êndriyo bha-
3 vati sarvba-satva-paripācaka upajīvyo bhavati tad yathā kulaputra
sūrya-mahāvīmāna⁹ pūrvbālīna-sa-
4 maye¹² ila Janbudvipe¹² udayati sarvba-tam-ândhakāra⁹ vidhamayati
sarvbeṣāṃ ca priya⁹
5 nayanai¹² udikṣaṇīya⁹ pūjanīyo bhavati kṣatriya-brāhmaṇa-vaiśya-
śūdrāṇāṃ yāva⁴ tīryagyo-
6 ni-gatānām¹⁵ api evam eva kulaputra yaḥ kulaputro vā kuladuhitā
vā prathama-cittôtpādiko¹²
7 anuttarāyām¹⁴ sammyak¹⁵-sambodhāya cittam utpādayati tṛ-saptāhe
vivikte praśānta⁹ śayyāsana-pra-

TRANSLATION.

[Obverse] a noble youth or a noble maiden abides, for the space of six weeks, with well-purified mind, in the forest, in mental vision of realized (*pratyutpanna*) Buddhahood. Thus by his meditation on the sun-chariot of Buddha, by its rays, with respect to all (four) departments of the mind (*dharmas-kandha*), the (two) elements, and the (two) spheres of sense¹⁸, his growth in charity, temperance, self-restraint, the six perfections (and so forth down to) reaches fullness; it is just as, O noble youth, in the summer, in its last month, by the rays of the sun, flowers

¹³ Here *utpādaya* is missed out; cf. rev. l. 7.

¹⁴ Read *daśasu*; for another neglect of concord see below, rev. l. 7, where read *anuttarāya*, dat. sing., agreeing with °*bodhāya*. The fem. loc. *anuttarāyām* would agree with °*bodhau*, as in *Ś.S.*, p. 278, l. 5.

¹⁵ Read °*sāmukha*; but rev. ll. 6, 7, *gatānām*, *sammyak*.

¹⁶ Prākritic, or Pāli, gen. sing., for Skr. °*caryāyā*(h).

¹⁷ Read *ucchuṣyanti* (*ut-śuṣyanti*), similarly *utrasta* and *anutrasta* (for *uttr*^o and *anutr*^o) in Nos. 6^{biii}, 10 a^v. [See Skr. *Vajra*, p. 186, footnote 11.—R. H.]

¹⁸ On these terms see B. Psch., pp. 26, 125, *et passim*.

open out, fruits, grain, and medical herbs grow up (and so forth down to) ripen and are counted fit for the use and enjoyment of living beings. Even so, O noble youth, a noble youth or a noble maiden, being one in whom the first thought (of reaching Buddhahood) has sprung up, turns his thought upon (attaining) enlightenment (*bodha*), and abides, for the space of three weeks, with well-purified mind, mentally envisaging in the ten quarters (the spot where he might become) a realized, face-to-face Buddha. Thus by the rays of the mental vision of Buddha, [Reverse] his chain of Samādhi thoughts¹⁹ opens out like a flower, all the stock of merit of Bodhisattvaship grows up, all the stock of demerit (obstructive) of the Absolute mature and dry up (like an ulcer), and without remainder, without consequences²⁰ perish; in all the periods of pāramitā²¹ he becomes one whose senses are fully matured, in all the ways of maturing of living beings he becomes one who can be depended upon; it is just as, O noble youth, the great chariot of the sun, here in Jambudvīpa rises in the forenoon time, disperses all darkness, and is the beloved of all, to be gazed at with the eyes, and to be worshipped by Kshatriyas, Brāhmanas, Vaiśyas, Śūdras, (and so forth down to) brute animals. Even so, O noble youth, the noble youth or noble maiden who, from the first springing up of the thought (of Buddhahood), turns his thought to the final perfect enlightenment, (and) within the space of three weeks, in solitude, calmly abiding (*pratyuṣṭa*) on his seat

5. RATNADHVAJA, IN THE MAHĀSAMNIPĀTA SŪTRA

Hoernle MS., No. 143, SA. 7. (Plate XX, No. 6, Obverse.)

This folio is complete but for the loss of the upper left corner, measuring 330 × 97 mm. (or 13 × 3 $\frac{7}{8}$ inches); with the usual circle (25 mm. or 1 $\frac{1}{16}$ inch diameter) and string-hole in the left half. The folio-number 94 is at the left edge of the obverse. The paper is discoloured by age. The number of lines is seven on either side. The writing, in Upright Gupta characters, is good; less elegant, larger, and more worn than that of No. 4, but nearly everywhere quite legible.

The text has been identified by Dr. Watanabe as from the second chapter, called *Pūrva*, of the second part, Ratnadhvaṇa, of the Mahāsamnipāta Sūtra (Nanjio, No. 84, ZDMG. lxii, p. 100). It was translated into Chinese by Dharmarakṣa, a native of Central India, between 414 and 421 A.D., under the Northern Liān

¹⁹ On *santāna*, see Petersburg Dy., s. v. Bendall's explanation in Ś.S., p. 23, n. 4, and p. 360, n. 3, is incorrect, as shown even by the Tibetan *rgyud*, 'chain (of thought)'.

²⁰ *Avipākāṇ*, lit. 'without maturing', refers to the doctrine of *karma*; when there is no longer any rebirth as the result of actions, good or bad.

²¹ On *pāramitā-bhūmi*, 'stage of pāramitā', see P.Dy., p. 335 a.

dynasty (Nanjio, App. II, No. 67). In the Tokyo edition of the Tripiṭaka the passage corresponds to III, 2 ; fol. 4 a⁸⁻¹⁹.

It reads as follows¹ :—

Obverse.

- 1 ××~~am~~anasikāra bhavanti bhagavān āha karma-pratyayaṁ eva draṣṭavya kotūhala-prāptānām satbānām bhagava saṁśaya-
- 2 cched-ārtha² imāṁ pūrvba-yoga udāharati smām³ ¶ bhūta-pūrvbam kulaputr-ātite 'dhvani aparimāṇebhin⁴ mahākālpebhiḥ
- 3 adhikkrāntebhi asmiṁ cāṁva cātu-dvīpikāyām yad-āsmiṁ tena kālena tena samayena Jyotisūryagandhaobhāsa-
- 4 śrī nāma abhūṣis tathāgata arha samyak-sambuddho yāva buddho bhagavām kliṣṭe pañcaka-sāde⁵ loka vartta-
- 5 māne caturṇām pariṣāṇām sata-triṇi⁶ yānāni dharman deśayati smām³ tena ca kāla-samayena : rājā-⁷
- 6 m abhūṣi Utpalavaktro nāma cātu-dvīpika-cakkravartti : atha rājā Utpalavaktro apareṇa samayena s-āntaḥpu-

¹ [The text is written in very irregular Sanskrit. Thus we have instances of false concord in obv. l. 3, *asmiṁ dvīpikāyām* ; false number, rev. l. 6, *kulaputrāḥ* for *putrah* ; false gender, obv. l. 6, *dvīpika* (but l. 3, *dvīpikāyām*), rev. l. 2, *gāthebhi* ; false spelling, obv. l. 5, *yānāni* ; false sandhi, obv. l. 2, *kalpebhiḥ adhikkrāntebhi asmiṁ*, l. 4, *śrī nāma*, and *tathāgato arha*, l. 6, *vaktro apareṇa*, rev. l. 2, *bhagavato śīrasā*, and *imebhi gāthebhi*, l. 5, *trapāya*, and so ca, l. 6, *samanvāgato satpuruṣa* ; omission of final consonant, obv. l. 4, *yāva*, of *visarga*, rev. l. 1, *gandhebhya*, ll. 4, 5, *nara*, l. 5, *pathai*, of *anusvāra*, obv. l. 1, *draṣṭavya*, and *bhagava* (for *prākṛitic bhagavām*), l. 2, *artha*, *yoga*, rev. ll. 4, 5, *katha*, though in all these cases the *anusvāra* may be only rubbed off ; on the other hand, there is a wrong *anusvāra* in rev. l. 2, *krtvām*, and l. 4, *abhikhitam* ; insertion of euphonic *m* in obv. l. 6, *rājā-m-abhūṣi* ; *prākṛitic contraction* in obv. ll. 3, 7, rev. l. 6, *gandhaobhāsa* for *gandhāvabhāsa*. Curiosities of spelling are the subscript *b* for *v*, e.g., in obv. l. 2, *pūrvba*, l. 6, *dvīpika* (but l. 3 *dvīpikāyām*), *kotūhala*, obv. l. 1 (for *kaut*), *abhikṣavinsu*, rev. l. 3 (for *abhikṣa*). Also the dots as marks of punctuation may be noticed, and the peculiar shape of the interpunctional double bar, obv. l. 2, rev. ll. 3, 5 ; see footnote 1, p. 93.—R. H.]

² Note the anomalous attachment of the superscript *r* to the side of *tha* in *artha*, instead of above it. See footnote 8, p. 90, footnote 15, p. 95.

³ Here, and in l. 5, *smām* reminds us of some Vedic nasalizations (L.).

⁴ *bhīn mahā* is a clerical error for *bhīr mahā*.

⁵ Apparently syn. *pañca-kaṣāya* ; see Dh.S., No. 91, Mvy., No. 124, L.V., p. 248, l. 13. But see also SBE., vol. xlix, Part ii, p. 169, footnote 2.

⁶ Compare the similar *dve-sata*, M.W.Dy., p. 507². On the three *yāna* see Ś.S., p. 328⁸, L.V., pp. 257¹⁷, 260¹³, Mst., II, p. 362⁸, Dh.S., No. 2.

⁷ *Rājām*, acc. sing., for Skr. *rājānam* ; cf. Pāli *rājāṁ*, and footnote 7, p. 105.

7 ra-parivāraḥ sa-bala-kāyo : yena Jyotisomyagandhaobhāsa-śrīs tathā-
gato tenzôpasamikkramī upêtya tasya

Reverse.

- 1 bhagavataḥ pādaḥ śīrasā vanditvā bhagavanta(m) nānā-puspebhya
oki(ri)nsu • nānā-vādyebhyaḥ nānā-gandhebhya pūjān kṛtvā sār-
dha(m)
- 2 aparimitena bhikṣu-saṅghena pradakṣiṇī-kṛtvān punar api bhaga-
vato śīrasā pādaḥ vanditvā : imebhi gāthebhi bhaga-
- 3 vantam abhistavinsu ¶ Sura-nara-bhujaga-pūjanīyā praśama-kara kalī-
kaluṣam aram sapta-dhana-rahita-sṛti-
- 4 karā⁸ bhaṇi katha bhavati nara sūkṣma-matīḥ [1] Sarvba-jagati tama-
sphuta-pradīpa-karā⁸ jara-maraṇ-ābhīhitam⁹
- 5 pramokṣa-kara : tṛ-apāya-jaga¹⁰ pramo(caya)se bhaṇi¹⁰ katha mucyati
nara maru-māra-pathai¹¹ 2 ¶ So ca ku-
- 6 (la)putrāḥ Jyotisomyagandhaobhāsaśrīs tathāgato rājā¹² Utpala-
vaktram etad avocat trayā-dharma-samanvāgato¹³
- 7 saṁtpuruṣa sūkṣma-matir bhavati : addhyāsayena sarvba-satbe(ṣu)
karuṇāyati : sar(vba-satvānām duḥ)kha-praśaman-ārthā

TRANSLATION.

(Obverse.) . . . they become inattentive. The Blessed One spake, 'the doctrine of Karma, verily, must be considered.' To beings taken with curiosity the Blessed One, for the purpose of removing their doubts, related the following old-time story. In a long by-gone age, a man of noble family (having been such a one) in times past, and countless Great Periods of time having passed, (was born again) in this world of four dvīpas.¹⁴ At that time, on that occasion, there was a Tathāgata

⁸ *Sṛti* . . . *sphuta* : 'help', 'touched' (cf. Jaina Prākṛit *phudā*) are from *spr* 'win', 'reach', 'touch', whence comes also the E. Turkestani word *phāra* 'obtainment', used of the four stages *srota-āpanna*, &c. (L.). The *ā* of the vocative corresponds to the Vedic and Sanskrit *pluti* (L.).

⁹ Probably read 'ābhīhata-pramokṣa'.

¹⁰ On the three *apāya*, see L.V., p. 89¹⁴ *et passim*. The Southern Buddhists have four *apāya*; see P.Dy., p. 49 *b*.—With *bhaṇi* compare *bhaṇe* in Mv.VI, 20, 2, p. 214.

¹¹ *Maru* 'god' = *marut* (L.). Compare L.V., p. 257¹⁷, *deva-manuṣyānām*, with p. 260¹⁴, *maru-manuṣās*; and S.P., p. 12, l. 13.

¹² Read *rājām*. See footnote 7.

¹³ Note *traya-dharma* for *tri-dharma* (L.).

¹⁴ Here the original reads *yalāsmiṇ*, which is not intelligible. Apparently the text is corrupt or mutilated. One expects some phrase like *nirvṛttaḥ*.

named Jyotisūryagandhāvabhāsaśrī,¹⁵ an Arhat, thoroughly enlightened, (and so forth down to) the blessed Buddha, while the world was being afflicted by the fivefold defects, declared to his four classes of disciples the three equal Vehicles (and) the Law. At that time, on that occasion, there was a King Utpalavaktra¹⁶ by name, (who was) the sovereign of all the four dvīpas. Now King Utpalavaktra, at another time, accompanied by his wives and courtiers and his bodyguard, proceeded to where the Tathāgata Jyotisomyagandhāvabhāsaśrī (was staying). Having arrived (Reverse) and having respectfully touched the feet of the Blessed One with the head, they besprinkled the Blessed One with various flowers; and having done worship to him with various forms of music and various scents, and having circumambulated him together with his countless community of monks, and having once more respectfully touched the feet of the Blessed One with the head, they enlogized him with the following Gāthā verses :

(1) O thou that art worthy to be worshipped by gods, men, and Nāgas, that art the complete remover of the impurity of the Kali age, that art the supplier of those that are destitute of the seven kinds of treasure¹⁶: say, how does a man become subtle-minded?

(2) O thou that in all the world art the illuminator of those that are touched with darkness, that art the deliverer of those that are afflicted with old age and death, that deliverest the world of its three places of suffering: say, how is a man delivered from the paths of the Maruts and Māra?¹⁷

Then that man of noble family, Jyotisomyagandhāvabhāsaśrī, the Tathāgata, spake thus to King Utpalavaktra, 'A good man, who satisfies the (following) three conditions, becomes subtle-minded; (namely, first, that) he becomes purposely compassionate towards all creatures; (secondly, that) for the sake of allaying the sufferings of all creatures

6. CANDRAGARBHA, IN THE MAHĀSĀMNIPĀTA SŪTRA

Hoernle MS., No. 143 a, SA. 10. (Plate XX, No. 1, Obverse.)

This folio, measuring 402 × 118 mm. (or 15 $\frac{4}{5}$ × 4 $\frac{3}{5}$ inches) is very fairly preserved, except for a small gap in the right half, and loss of the right lower corner with a portion of the text. In the left half there is the usual circle (25 mm., or 1 in.

¹⁵ The Tathāgata Jyotisūryagandhāvabhāsaśrī (elsewhere, obv. l. 7 and rev. l. 6, called Jyotisomya⁹) and also King Utpalavaktra (obv. l. 6, rev. l. 6) appear to be otherwise unknown. (The Chinese translation calls the Tathāgata *Gaṇḍhagūṇa*, and his world would be *Sugandhāvabhāsa* (L.).)

¹⁶ On the seven kinds of treasure, see Mvy., No. 78.

¹⁷ That is, gods (*deva*) and devils.

diameter) and hole for the string. The folio-number 20 is at the left edge of the obverse. The number of lines is nine on either side. The paper is dark with age or use. The writing, in Upright Gupta characters, is large and clear, though not very elegant, a little rubbed and smudged, especially on the reverse.

The text has been identified by Dr. Watanabe, as from the sixth part, Candragarbha, of the Mahāsaṃnipāta Sūtra (Nanjio, No. 63). It was translated into Chinese by Narēndrayaśas, a native of Udyāna, A.D. 566, under the Northern Tsi dynasty; see Professor S. Lévi's Notes chinoises sur l'Inde, p. 9, also JA., 1913, II, p. 343. The passage corresponds to III, 4, foll. 7^l₂₀–8^l₁₆ of the Tokyo edition of the Tripitaka. The work is not found in the Bkaḥ-hgyur, which has, however, a short work entitled *Candragarbha-prajñā-pāramitā-mahāyāna-sūtra* (Ser. phyin 7, foll. 176–7).

It reads as follows¹:—

Obverse.

- 1 (*sthā*) saṃgamya samā(*ga*)mya *paraspara* evam āhuḥ kim (*e*) tad ihādyā
bhaviṣyanti : yad bayam imānny adṛṣṭa-pūrvbāṇi rūpāṇi paśyāma-
āsruta-pūrvbāśca śa-
- 2 *bdāḥ* (*śr*)nomah na ca kaści jānīte • yathā Māra pāpimāṃ sva-bhavanād
avatīrya *bhagavantaṃ* vandana² pasamṅkrāntaś caturṣu-r² dbi-
peṣu puṣpāṃ³ kṣi-
- 3 (*paṃtaḥ*) puṣpa-varṣaṃ pravarsantaḥ yāni ca puṣpāṇi caturṣv āsura⁴-
pureṣu pra(*varṣitāni taiḥ*) puṣpai sa⁵ hy asura-purāḥ parama :⁴
durgandhenāpū-
- 4 ritāḥ parama-pāpa-dhūma-*rajas-āṃsu*⁵-dhūḍibhir āpūritā daṃśamaśaka-
sari(*śrpāḥir-vaścika-*⁵) viṣamaśikābhir āpūritā śok-ākulā-m² anabhi-
- 5 ramyā-t² tam-āvr̥tā sarvbe hy asura-purāḥ samvr̥tāḥ sarvbe cāsurāḥ

¹ [The text exhibits the same irregularities as No. 5. Thus, in obv. l. 1, plur. for sing., in *bhaviṣyanti*; obv. l. 2, *śrnomah* for *śrnumah*; anomalous sandhi in *paśyāmaśruta*² for *paśyāmośruta*², also rev. l. 3, *ratī iha* for *ratir iha*; superfluous anusvāra in *imānny*²; single and double dot as punctuation; *b* for *v* in *yadbayam*, &c. Others are noticed in the following notes.—R. H.]

² Euphonic insertion of *r*; also *m* and *t* in ll. 4 and 5.

³ *Puṣpāṃ*, irreg. masc. acc. plur., for *puṣpāṇi*, as in l. 3.

⁴ The *ā* in *caturṣvāsura*², and the double dot after *parama* are clerical errors; read *caturṣv āsura*², and *parama-durgandhen*². [But see also the Note on pp. 62–3.—R. H.]

⁵ Read *rajas-āṃsu*² and *śrpāḥir-vaścika-* (see footnote 6).

strī-puruṣa-dāraka-dārikāḥ param-ôpadrav-ôpadrutāḥ śok-âkulā-
m² a-

- 6 nabhiramyāḥ saṁsthitāḥ te svaka-svakāsu vīthiṣu saṁgamyā samā-
gamyâsura-rājñoh purata sthitbā paśyanti asura-rājānaṁ ॥xxxx
7 upadrutaṁ yāvat, Vaimacitro 'sura-rājā sarvb(ai)ḥ sva-rāṣṭra-nivāsibhi
strī-puruṣa-dāraka-dārikābhir asuraiḥ saha sa-pari ॥vārā ॥xxxx
8 ði Vairocanaś c'âsura-rājā sarvbaiḥ sva-rāṣṭra-nivāsibhi strī-puruṣa-
dāraka-dārikābhir asurai saha sa-parivārā i ॥xxxxxx sam-
9 sthān darśayāmāsa⁶ : drṣṭbā ca Rāhur asur-êndro Vaimacitro⁷ asura-
rājānaṁ prcchati sa āha : vikṛtā sarvbe as ॥urā ॥xxxx sa-

Reverse.

- 1 drṣṭāḥ vāyava uṣṇa āgatā jvalana-sadrṣāḥ ime ca pādapa-phalāḥ kṣiti-
tala-patitāḥ śuṣkzôcha padmani⁸ jaladhara-sa ॥rassu rajasāmśu-dhū-
2 pena sphutā hy asmākaṁ asura-bhavanāḥ maksikā-damśamaśaka-
śalabbhām⁹ bahu-vividha-kṛmayāḥ etat jāpa-svara śṛṇomi vi ॥xx
xxxxx
3 kaṁ • nāsti rati ihâiva asurā bahu-duḥkha-vihatāḥ sarvbe tṛṣa-
bhukṣa¹⁰-pīḍitā aśaraṇa-duḥkhitāḥ sarvbe utrasta¹¹ śuṣka-hṛda ॥
ya ॥xxxxx
4 bhayaiḥ kasyâyam prabhāva idṛśo deva-nāsa asuraiḥ kena upāya¹²
śakya śamituṁ ima idṛśa-bhayam, mā iha nāga kṣipra pr ॥a ॥xxxx
5 ya asuraiḥ Rāhur asur-êndraḥ prāha : bho śrūyatām mama vacanaṁ
sa āha : sarvbe bho asura bhūṣi¹³ sukhitām⁹ kāma-guṇaiḥ pañcabhir¹²
ṛddhyā

⁶ Note the peculiar position of the superscript *r* here and in l. 4, °*śrpāhīrvaścikā* ; also in rev. l. 7, *viṣṭpardhina*, with an anomalous insertion of *t*. See footnote 8, p. 90.

⁷ Read *Vaimacitram* ; probably a clerical error, due to the preceding *asurêndro*.

⁸ *Padmanī*, for *padminī*, unless it is a clerical error for *padmāni*.

⁹ Superfluous anusvāra ; also in *sukhitām*, l. 5, *kṣayatām*, ll. 7, 8, 9.

¹⁰ *Bhukṣa*, hunger, for Skr. *bubhukṣā* ; apparently a hitherto unexampled form ; but Mahāvastu, II, p. 202³, has *bhukṣita*, hungry.

¹¹ Read *utrasta* ; correctly *utrastāḥ*, qualifying *asurāḥ*. For another example of omission of *t*, see footnote 17, p. 99.

¹² *Upāya* for *upāyena*.—Compare *pañca kāma-guṇā* in Jātaka, II, p. 60, l. 6.

¹³ Read *asurā abhūṣi*. The text is here rather smudged by interfering traces of

- 6 vīrya-balena śaurya-dhanuṣā asi-prāsa-tomaraiḥ sphitāḥ karvbaṭa-
raccha¹⁴-grāma-nigamā ākirṇa-nārī-naraiḥ śaurya-dhairya-surūpa-
sthāma balavān¹⁵ de-
7 vebhi vistpardhina⁶ 4 Eṣa kāla-kṣayas tathāyukṣayatām⁹ satvebhya
śukla-kṣayaḥ dharma-pudbi¹⁶-kṣa(ya) hry-a(pa)trāpya¹⁷-kṣayatām⁹
vidba¹⁸-kṣayaḥ paṇḍitaiḥ¹⁹
8 kuśala-cārya-kṣaya kalyāṇa-kṣayatām⁹ āryebhya jñāna-kṣayaḥ sasyā-
nām kṣaya puṣpa-auśadhi-kṣaya phalā²⁰ nām²¹ rasa-kṣayaḥ 5 Śailānām
kṣaya ratna-kā-
9 ma-guṇatām²⁰ turya-svarāṇām²¹ kṣayaḥ vastrāṇām kṣayam²¹ anna-pāna-
kṣayatām⁹ harṣa-prāmōda²²-kṣayaḥ devānām kṣaya yakṣa-mānuṣa-
kṣaya gandharvb-āsurāṇām

TRANSLATION.

(Obverse) having assembled (and) congregated they to one another thus spoke : ' What is this (that) here to-day is going to happen ; that we see these forms not seen before, and hear sounds not heard before, and that no one knows, (namely) that Māra, the Evil One, descending from his abode, has come forward to pay his respects to the Blessed One, throwing flowers over the four dvīpas, (and) raining a rain of flowers ? ' And those flowers which were rained over the four settlements of the Asuras, by those flowers every one of the Asura settlements was filled with extreme malodour, was filled with extremely inauspicious, smoky,

letters apparently impressed from the insufficiently dry writing on the super-incumbent folio.

¹⁴ Apparently Pāli *racchā*, Skr. *rathyā*.

¹⁵ Read °*balavān*-*devebhi*.

¹⁶ °*pudbi* is either a blundered or a damaged reading for °*buddhi*°.

¹⁷ But see *Mahāvastu*, III, p. 53, l. 1, *hrī eśāpatrapyaṇi*.

¹⁸ *Vidba* for *vidva*, unless, more probably, it is a clerical error for *vidya* (*vidyā*).

¹⁹ *Paṇḍitaiḥ*, instr. for dat. *paṇḍitebhyaḥ* ; cf. dat. *satvebhya* in the same line, and *āryebhya* in l. 8. The vernacular original probably had *paṇḍitebhi* (*sattebhi*, *ariyebhi*), which would be both instr. and dative.

²⁰ Perhaps read *kāma-kṣayatām* ; the error being due to the occurrence of the phrase above, l. 5.

²¹ *Kṣayam*, anomalous neuter, unless *m* is meant as an euphonic insertion, as in *ākulā-m*, obv. ll. 4, 5.

²² Read *pramoda*, to suit the metre.

dirty particles of dust, was infested with stinging flies, creeping snakes, scorpions,²³ poisonous fleas. Agitated with grief, incapable of joy, overcome with gloom, was every one of the Asura settlements; and all the Asuras, women, men, boys, girls were crowding together, afflicted with (these) extreme afflictions, agitated with grief, and incapable of joy. Standing together, assembled and congregated in their respective streets, they, standing before their two Asura kings, see the Asura king afflicted—and so forth down to—Vaimacitra,²⁴ the Asura king, with all the Asura inhabitants of his dominion, women, men, boys, girls, and with his courtiers and Vairocana, the Asura king, with all the Asura inhabitants of his dominion, women, men, boys, girls, and his courtiers He (Rāhu) saw them standing together, and seeing (them), Rāhu, the overlord of the Asuras, questioned Vaimacitra, the Asura king. He (i.e. Vaimacitra) said, 'Upset are all the Asuras (Reverse) . . . -like; hot winds are come flame-like; and these fruits of the trees are fallen to the ground; dried up here are the lotuses in lakes and ponds; with dust and smoke are filled²³ our Asura dwellings; there are fleas, stinging flies, locusts, and a great variety of insects; this inauspicious sound I hear; verily there is no enjoyment here; the Asuras are afflicted with much discomfort; they all are tormented with thirst and hunger; they are in pain without escape; they all are alarmed; their hearts are dry through (all these) alarms. Whose is this power? Such is the injury (caused) by the Devas; by what contrivance is it possible for the Asuras to relieve this so dire alarm? May not here Nāgas quickly come to eject them, vying with the Asuras?'²³ Rāhu, the overlord of the Asuras, replied: 'Listen! let my word be heard!' He (then) said: (verse 4) 'Listen, all ye Asuras! (formerly) there used to be happiness through pleasurable exercise of the five senses, of magic power, of energetic strength, of prowess in wielding bow, sword, arrow, and lance; prosperous were the capitals, highroads, villages, (and) market-places, crowded with women and men, vying with the powerful Devas in prowess, courage, beauty, and strength. (Verse 5) This (now) is the decay of time; there is decay of life among (all) creatures; decay of fecundity; decay of order and intelligence; decay of shame and modesty; decay of learning among the savants; decay of becoming conduct; decay of well-being among the respectable people; decay of knowledge; decay of the crop of the fields; decay of flowers and medicinal herbs; decay of juice in the fruits; (verse 6) decay of minerals; decay of the enjoyment of gems; decay of the sounds of

²³ The text, which is here defective, is restored and translated on the basis of the Chinese version, supplied by Prof. Leumann.

²⁴ Vaimacitra is Vemacitra in Mvy. No. 172², Vemacitra or Vemacitri in Dvy. 126^s, 148²⁰, Vemacitrī in Mst., III, pp. 138², 254², and Vepacitti in Dīgha and Saṃyutta Nikāya, and in the Jātaka (see Indexes).

musical instruments; ²⁵ decay of garments; decay of food and drink; decay of joy and gladness; decay of Devas, decay of Yakṣas and men; decay of Gandharvas and Asuras;'

NOTE.

[The two speeches, beginning in obv. l. 9, are in verse. That of Vaimacitra's inquiry (obv. l. 9 and rev. ll. 1-4) consists of three verses, as shown by the number 4 (rev. l. 7) which marks the first verse of Rāhu's reply. Their metre, however, cannot be determined with certainty, owing to the mutilation of the text. The number of the surviving akṣaras in the five lines is 174, to which must be added 35 akṣaras (i.e. seven on the average, lost in each line), making a total of 209. The three verses in question would comprise twelve pādas, or quarter verses; hence dividing 209 by 12, we obtain 17 as the number of akṣaras in each pāda, leaving over four akṣaras which are required to complete the beginning of the prose sentence after the third verse. It follows, therefore, that the undetermined verses should be some kind of the Atyaṣṭi class, which contains metres consisting of 17 akṣaras in each pāda. On the other hand, there is no difficulty in determining the metre of the three verses of the reply of Rāhu, the text of which is preserved in its entirety. It is the well-known Śārdūlavikrīḍita, which consists of 19 akṣaras in each pāda, with the caesura at the twelfth. The scansion of the metre, however, is not quite correct in some of the pādas, owing partly to evident scribal errors, but mostly to the fact that the Sanskrit text is an imperfect translation from some vernacular original. Forms like *śukla*, for *śukra*, in rev. l. 7, would point to the vernacular having been that of Magadha (see Introd., p. xxxi).—R. H.]

7. SUVARṆAPRABHĀSŌTTAMA SŪTRA

Hoernle MSS., No. 143 a, SB. 9, and No. 143, SA. 16.

These are two folios of the same manuscript pothi. A short notice of them was published by Dr. Hoernle in the Journal of the Royal Asiatic Society, for 1906, pp. 696-8. The second (SA. 16) is complete, measuring 410 × 93 mm. (or 16 $\frac{1}{10}$ × 3 $\frac{5}{8}$ inches). The first (SB. 9) is a fragment, measuring about 180 × 93 mm. (or 7 × 3 $\frac{5}{8}$ inches), and therefore being about three-sevenths of a complete folio. It is from the right side of that folio, and hence bears no number. Its right margin is marked off by an inked line, which, however, is not regarded by the lines of writing. The latter are on the obverse very clear, but on the reverse much defaced by sand-rubbing. The other folio (SA. 16) displays along the edge of one of the long sides a few irregular gaps, which have entailed, on the obv. ll. 5,

²⁵ The original text has *turya*, i. e. Skr. *tūrya*; Mst., III, p. 122¹⁰ has *turiya*.

6, and rev. ll. 1, 2, some loss of text. Irrespective of these gaps, the text is on the whole very well preserved. In the middle of the left half there is the usual circle, of about 29 mm. (or $1\frac{1}{2}$ inches) in diameter, with the hole for the string. Nearly *vis-à-vis* on the right half of the obverse side there is a double circle, with an inner diameter of 30 mm. (or $1\frac{1}{8}$ inches), and with slanting spokes in the intercircumferential space, perhaps intended to enclose a drawing or miniature, which however was omitted. The folio number 98 is on the left margin of the obverse side. The paper of the two folios is fairly fresh; and there are, on either page, six lines of writing in the Upright Gupta character, and in a rather ornamental hand.

The text of the two folios is from the Suvaṇṇa-bhāsa-ôttama Sūtra, perhaps more commonly known as the Suvaṇṇa-prabhāsa-ôttama Sūtra. Two manuscripts of it are in the Cambridge Collection of Nepalese MSS. (Add. 875 and Add. 1342); a third is in the Hodgson Collection of the Royal Asiatic Society (No. 8); and a fourth in the Hodgson Collection of the Asiatic Society of Bengal (No. B. 9). From the latter an edition has been published in the Buddhist Texts of the Buddhist Text Society of India (Calcutta, 1898). Two passages from the Sūtra are quoted in the Śikṣā-samuccaya (ed. Bendall, in the Bibliotheca Buddhica), pp. 160 and 216, where both elements of the name, *bhāsa* and *prabhāsa*, occur. An abstract of the contents of the Sūtra is given in R. L. Mitra's Sanskrit Buddhist Literature in Nepal (Catalogue of the ASB., Hodgson Collection), pp. 241-8. There exist translations into Chinese (Nanjio, Nos. 127, 130), Tibetan (Rockhill, Life of Buddha, p. 218) and Mongol (I. J. Schmidt, Geschichte der Ostmongolen). Fragments of a translation into Khotanese have been published by M. P. Pelliot (Études Linguistiques, fasc. iv, 1913), and into Uiguric, by Professor F. W. K. Müller (Uigurica, pp. 10-35, 1908). Fragments of the former are mentioned by Professor Leumann (Zur nordarischen Sprache, &c., p. 10, 1912).

(1) Hoernle MS., No. 143 a, SB. 9.

This fragment comprises portions of the colophon of the fifth chapter (*parivarta*), and of the nine initial verses of the sixth chapter. From the fact of the text being written in verse (*upajāti* variety of *triṣṭubh*) it can readily be seen that, allowing for the vacant space of the string-hole, from 21 to 26 akṣaras are lost from the several lines of writing. In the subjoined transcript these lost syllables are supplied from the text of the manuscript of the Royal Asiatic Society (fol. 17), which is more correct than the printed text of the Indian Buddhist Text Society.¹ Neither of these texts is satisfactory, but a discussion of their variations and defects seems out of place here. Some of the more relevant ones are noticed in the footnotes.

¹ For the collation of the Cambridge MSS., Add. 875, foll. 18 b, 19 a, and Add. 1342, foll. 15 b, 16 a, the readings of which also are referred to in the footnotes

Obverse.

- 1 *Iti Suvarṇabhāṣā* *ttamātaḥ* ² *sūtrē[nd]ra-rājñe* ³ *Hiranyāvatī-dhārāṇi-parivartto (nā-)*
 2 *ma pañcamah* ⁴ || || *Atha khalu Bhagavān tasyāṁ velāyām imū gā* th
ādhvabhāṣit, ⁵] *Anyeṣu sūtreṣu acintikeṣu (ativi-)*
 3 *starāṁ deśita śūnya-dharmāḥ* | *tasmād ime sūtra-var-ōttame ca saṁkṣepa* ^{to}
deśita ⁶ *śūnya-dharmā(h 1) Satb-ā(lpa-bud)dhī* ⁷ *(av)i(jāna)mā(n)ā :*
 4 *na śakya jñātuṁ khalu sarva-dharmāṁ yasmād dha sūtrēndra-var-ōttamena* ⁸
saṁkṣepato deśita ⁶ *śūnya-dharmāḥ* 2 *Anyair upāyais ca nayai-*
 5 *ś ca hetubhi satvāna* ⁸ *kāranya-ras-ōdayād dha* | *prakāśitaṁ sūtra-var-ēndram*
etad ⁹ *[yathā] (v)i(j)ānaṁti ha sarvba-satbāḥ* 3 *A(yam) ca kāyo yatha* ⁹
 6 *śūnya-grāmaḥ ṣaḍ-grāma* ¹⁰ *caur-ōpama indriyāṇi* | *tāny eva grāme nivasānti*
sarve ^{na} *(te vijāna)ṁti paraspareṇa* 4 *Cakṣv-endriyaṁ* ¹¹ *rūpa-gateṣu*

Reverse.

- 1 *dhāvati śrotr-ēndriyaṁ śabda-vicāraṇena* | *ghrāṇ-ēndriyaṁ gandha-vicitra-hā* ¹²
rr ¹² *~ jīhv-ēndriyaṁ nitya* ¹³ *raseṣu dhāvate* 5 *Kāy-ēndriyaṁ spa-*
 2 *rśa-gateṣu dhāvati man-ēndriyaṁ dharma-vicāraṇena* | *ṣaḍ indriyāṇzīti pa* ¹⁴
raspareṇa ~ svakaṁ svakaṁ viṣayaṁ anātikkrāntā ¹⁴ 6

to the text, the Editor is indebted to the kindness of Miss C. M. Ridding. In the old palm leaf MS., Add. 2831, the passage appears to be missing.

² A (prākritic) abl., common in colophons, but awkwardly associated with the following locative. ³ Read *rāje*.

⁴ All three MSS. and the Calc. print have *suvarṇa-prabhāṣōttama-sūtrēndra-rāje kamalāḥkaro nāma sarva-tathāgata-stava-parivarttaḥ*.

⁵ Read *ādhyabhāṣit*, and see note 15 on p. 114. The three MSS. read *abhāṣata*.

⁶ So all three MSS.; but, with Calc. print, read *deśitāḥ*, m.e.

⁷ Read, with all three MSS., *buddhir avi*°; sandhi as if from *buddhiḥ ravi*°; but a better construction is given by reading *sattvā alpa-buddhi*, nom. plur., mase. or neut.

⁸ For *satvānām*, gen. plur., m.e.

⁹ For *yathā*, m.e.; so also in rev. l. 5, *tathā*.

¹⁰ The two Cambridge MSS. and the Calcutta print have *saṁgrāma*, the RAS. MS. *sagrāma*; but no doubt *ṣaḍ-grāma* is intended, as below, rev. l. 3, where, however, all the MSS. repeat *saṁgrāma*.

¹¹ Read *cakṣv-indriyaṁ*; see footnote 1, p. 88.

¹² Read, with all three MSS., *hāri*, neut.; they too have *nitya*, but read *nityaṁ*.

¹³ Note the Khotanese *rr* here, but the ordinary *r* in l. 5.

¹⁴ Apparently for *anatikkrāntāni*, 'not overstepping'. The three MSS. read *abhidhāvati*.

3 *Cittaṁ hi māy-āpama-cañcalaṁ ca ṣaḍ-indriyaṁ viṣaya-vicāraṁ* (1) *as*¹⁵ *ca* *yathā* *āṁ* *naro dhāvati śūnya-grāme* *ṣaḍ-grāma-caurebhi*
 4 *saṁśritaś ca* 7¹⁶ *Cittaṁ yathā ṣaḍ-viṣay-dhātum ca prajānate indriya-*
*gaucaraṁ*¹⁷ *ca rūpaś ca*¹⁸ *śabdaś ca tathā* *āṁ* *gandho rasaś ca sparsa-*
 5 *s tatha* ⁹ *dharmagocaraṁ* 8 *Cittaṁ ca sarvatra ṣaḍ-indriyeṣu śakunir iva calaṁ*
i *ndriya-sapraviṣṭaṁ*,¹⁹ *yaṁtraṁ ca yaṁtr*²⁰ *cēndriya-saṁśritaṁ*²¹ *ca* :
 6 ²² *na cēndriyaṁ kurvatu jñānaṁ ātmakam* 9 *Kāya ca niṣceṣṭa nivṛpāraṁ*²³
ca (a) *sārakaḥ prra[tya]ya-saṁbhavaś ca . abhūta-parikalpa-samu-*

TRANSLATION.

[Obverse.] Here ends the fifth chapter, named *Hiraṇyāvati Dhāraṇī*, in the *Suvarṇabhāṣāṣōttama*, the king of foremost *Sūtras*. Thereupon the Blessed One on that occasion spoke the following *gāthā* verses :—

Verse 1. In other *Sūtras* unthinkable (in number) the principles of the *Śūnya* doctrine (of Phenomenalism²⁴) are set forth at great length; hence in this most excellent *Sūtra* the principles of the *Śūnya* doctrine are set forth succinctly.

Verse 2. Beings are of small power of apprehending (and) are without understanding; they cannot comprehend forsooth all the principles; hence by means of this most excellent *Sūtra* the principles of the *Śūnya* doctrine are set forth succinctly.

Verse 3. By other expedients,²⁵ arguments, and reasons, from an uprising of the feeling of pity for living beings, this most excellent *Sūtra* is published, in order that all living beings might apprehend (the *Śūnya* doctrine).

Verse 4. This body is like a deserted village;²⁶ the six senses resemble free-

¹⁵ Read *vicāraṇā*.

¹⁶ Here all the MSS. and Cale. print inadvertently repeat the pāda *prajānate indriyagocaraṇaṁ ca*; its superfluity is shown by the fact that its retention would increase the missing akṣaras in line 4 to the impossible number 34, while its omission yields the suitable number 23. The RAS. MS. similarly repeats verse 2.

¹⁷ Read *gocaraṁ*.

¹⁸ Read *rūpaṁ ca*.

¹⁹ Read, with the three MSS., *saṁpraviṣṭaṁ*.

²⁰ The three MSS. read *yaṁtra yatrēndriya*.

²¹ Read, with the MSS., *saṁśritaṁ*.

²² All the three MSS. agree with this reading of the pāda, against the Cale. print.

²³ So the three MSS.; but read *nivṛpāraś*.

²⁴ See B. Psych., pp. xxxv, xxxvi.

²⁵ That is, figures of speech, such as freebooters in verse 4, bird in verse 9.

²⁶ Deserted houses or villages are proverbially in India, from the time of the *Arthasāstra*, a resort for thieves.

booters in the village; they all indeed reside in the village, (but) they do not recognize one another.

[Reverse.] Verse 5. The sense of sight makes for things endowed with form; the sense of hearing is concerned with sounds; the sense of smelling grasps the manifold odours; the sense of the tongue continually makes for the tastes.

Verse 6. The body-sense²⁷ makes for things amenable to touch; the sense of ideation²⁸ is concerned with the mental objects.²⁸ These are called the six senses; they do not mutually overstep their own particular spheres.

Verse 7. Thought, again, unsteady like *Māyā*, and concerned with the objects of the six senses, runs about like a man in the deserted village, and is taken up entirely with the six freebooters of the village.

Verse 8. According to which of the six objects thought is occupied with, it is conscious of the objects of the senses: form, and sound, moreover smell, taste, and tactility, furthermore mental objects.

Verse 9. And thought is flitting everywhere like a bird over the six senses, and settles on a sense as an instrument, and becomes a combined instrument-sense; for (without such combination) a sense cannot produce a knowledge of its own (object);

Verse 10. And the body is without motor impulse or activity, and there is no real basis for the rise of consciousness.

(2) Hoernle MS., No. 143, SA. 16. (Plate XXI, No. 3, Reverse.)

This folio comprises a portion of the final verse (*upēndravajrā* variety of *triṣṭubh*) and the colophon of the fourteenth chapter, and the prose introduction and the six initial verses (*śloka*), together with a portion of the seventh, of the fifteenth chapter. In our folio the former chapter is numbered the fifteenth, which is probably a clerical error; otherwise it would indicate that the *Sūtra*, as it stood in the manuscript to which our folio belonged, included a chapter which is not now found in any other existing manuscript. The obverse text of our folio occurs also in one of the fragments of the Mannerheim MSS., and is edited by Professor Reuter on pp. 7 ff. of the *Journal of the Finno-Ugrian Society*, xxx. In the Hodgson MS. of the Royal Asiatic Society the text of our folio stands on folio 55, and in the Calcutta print on pp. 69, 70.¹ It reads as transcribed below; the missing portions, in smaller italics, are supplied from the RAS. MS.

²⁷ i.e. skin-sensibility; see B. Psch., pp. 172 and lii, note 1.

²⁸ See B. Psch., pp. 18 and xxxii; *manēndriya* is 'the faculty of ideation or representative imagination', and '*dharma*, when related to *manas*, is as a visual object to visual perception—is, namely, mental object in general'.

¹ See footnote 1 on p. 109. The passage stands in Add. 875, fol. 59 *ab*, and Add. 1342, foll. 50 *b*, 51 *a*. In Add. 2831 it is missing.

Obverse.

- 1 m^2 me śrutaiḥ sūtr¹ m^2 umoditaiḥ ca \wedge yath-ābhiprāyeṇa ni 3 bodhi 4
 prāptaiḥ sa-dharma-kāyaḥ hi mayā ca labdhaiḥ \wedge 32 ¶ Suvarṇa-
 bhās-ōttamātaḥ 5 sū-
 2 trēndra-rājñe 5 Su-saṁbhava-parivartto nāmnā pañca(*daśa*)maḥ 6
 samāptaḥ 15 ☉ Atha khalu Bhagavān 7 śriyo mahādevatā(*yāmaṁ*-)
 3 trayāmāsa yat kaście chrī-mahādevate 8 śrāddhaiḥ kulaputro vā • kula-
 duhitā vā • atit-ānā(*g*)ata-pratyū(*tpa*)nnā-
 4 nām Buddhānām bhagavatānām 9 acintyā mahatī vipulā vistrīrṇā 10
 sarv-bhōpakaraṇaiḥ pūjām karttu-kāmena • a(*ti*)t-ānā-
 5 gata - pratyutpannānām B[u]ddhānām bhagavatām \wedge gambhī(*raṇi*
Buddha-go[ca]ra)ṇ prajānitu 11 -kāmo bhavet, tenzāvaśyaṇ tatra
 pradeśe vā vihāre vā \wedge
 6 12 arāṇya 13 -deśe vā \wedge yatrayāṇ Suvarṇa-bhās-ōttamaḥ sūtrēndra-rā
 jā vistareṇa samprakāśyate 14 nāvyākṣipta-cittēndravahita- 14 śro-

Reverse.

- 1 tenzāyaṇ Suvarṇa-bhās-ōttamaḥ sūtrēndra-rā(*jā* śrotavyaḥ \wedge Atha)kha
 lu Bhagavān imāṇ sarv-ārthaiḥ bhūyas 15 yā mātrayā (*saṁ*)paridī-
 payamā-

2 A half-formed *m*, cancelled by a vertical line passed through it; similarly in rev. l. 5 a badly formed *th* cancelled by cross-lines. From the Cambridge MSS. supply the complement *Tathā pramāṇaiḥ bahū-praṇya-skandhaiḥ yan*, and amend, with Cambridge MS., Add. 1342, *me śrutaiḥ cābhyannumoditaiḥ ca*; Add. 875 has, also faultily, *cānnumoditaiḥ ca*.

3 *mi* m.e., prākritic for *me* (*mama*), see Pischel's Prākritic Grammar, § 418, p. 294.

4 [*bodhi* seems treated as neuter; so also rev. l. 6, *stūpaiḥ*; cf. *samūlhi śreṣṭhaiḥ*, No. 2 b^3 , p. 90. The Cambridge MS. Add. 875 also has the neut. *kāyaḥ labdhaiḥ*; but it, and Add. 1342, read *bodhi prāptā*.—R.H.]

5 See footnotes 2 and 3 on p. 110.

6 Apparently an error for *caturdaśamaḥ*, as in all the MSS.

7 Prākritic for *bhagavān*, and below, rev. l. 6, for *asmīn*.

8 Originally *mahādevī* had been written, but the long *i* sign is deleted.

9 Read *bhagavatām*, as in l. 5; also read, with the three MSS., *acintyām*, 10 *trīṇ*, 11 *lām*, 12 *ṇām*.

10 Read *vistrīrṇām*.

11 Prākritic for *prajānātum*.

12 This line is much smudged by impressions of letters on the superjacent folio.

13 Read *arāṇya*; so also in rev. l. 6, *antare*.

14 The three MSS. and the Cale. print read differently *nāvyākṣipta-cittēndravahita* o ; but the reading *nāvyākṣipta-cittēndravahita* is confirmed by the Mannerheim MS.

- 2 nas tasyām velāyām imām gāthām adhvabhāṣit¹⁵ || Ya(d i)cche
[sarvba-] Buddhānām pūjām (ka)rtum ac[i]nt[i]kā[m] • gambhīra(m)
sarvba-Buddhānām gocaram ca prra-
- 3 jānitum¹⁶ 1 tam¹⁷ ca deśōpasamkkramya¹⁸ vihāram lenam eva ca
yatra deśiyate¹⁷ sūtram Suvarṇa-bhās-ōttamam¹⁹ nv idam 2 Acintī-
kam idam
- 4 sūtram ananta-guṇam ākaram, mocakam sarvba-satvānām anakair
duḥkha-sāgaraiḥ 3 Ādin sūtrasya paśyāmi maddhy-anta-nidhanam ta-
- 5 ॥² thā • atigambhīra-sūtr-ēndram upamaśya na vidyate 4 Na
Gaṅgā-rajāsānī²⁰ ca na dharanyām na ca sāgarām na cāmbara-
tāta-sthasya • kiñcie cha-
- 6 ky-ō²¹ mākr̥tum²¹ 5 [Dha]rma-dhātu-praveśe ca praveṣṭavyās²² tath-
ārintare¹³ 6 yatra dharm-ātmakam stūpam⁴ gambhīram su-pratiṣṭhi-
tam 6 Tatra ca stūpa-madhye 'smim²³ pa-²³

¹⁵ [Read *adhvabhāṣit*. The curiously misshapen form of the akṣara *dhya* occurs also in the preceding fragment, obv. l. 2 (p. 110), and in the fragment of the Bhadrupāla Sūtra, obv. l. 7 (p. 89). The verb *adhvabhāṣ*^o is very commonly used in connexion with *gāthā*, see e. g. L.V., pp. 118²⁰, 124¹⁴, 132⁵, 140²², &c., Mst., I, 55⁷, 56¹³, &c., II, 66¹⁶, 84⁸, 11, 34, 37, &c., III, 28¹², 31¹⁶, 34¹³, &c. In fact it is used as frequently as the simple verb *abhāṣ*^o. The verb *adhvabhāṣ*^o also occurs, though rarely (e. g. L.V., pp. 47⁴, 49⁴, 78³, 97⁴), and the akṣara *dhya* does not so easily account for the misshapen *dhva*. There is possibly a similar clerical error in No. 6, rev. l. 7, *vidva* for *vidya*. The three MSS. read here simply *abhāṣata*.—R.H.]

¹⁶ Note the Khotanese *rr* in *prajānitum*, and see footnote 13 on p. 110.

¹⁷ Prākritic for *tut* (*tac*), conj.; and for *deśiyate*, pass. causal.

¹⁸ Correctly *deśam upasaṅkramya*, which, however, would not have suited the metre. The akṣara *mya* is a correction by a later hand; originally it seems to have been *myi*. The three MSS. have a different reading which avoids the grammatical difficulty, *ya icchet . . . sa carec cōpasamkkramya*.

¹⁹ Read *svarṇa*^o, m.e.

²⁰ Read *°rajāsānī*; the final *ī* is m.e.; and omit the second *na*. The MSS. read *rajāsā cāva*.

²¹ The akṣara *pa* had been missed out, and is written in the margin, below l. 6, and the place where it should be inserted is marked by a small cross above the line. Prākritic for *śakyam upamākartum*.

²² Read *praveṣṭavyas* (sc. *dharmadhātu*) and *antaro*. The RAS. MS. has *praveṣṭavya tadantaro*; the two Cambridge MSS. have *praveṣṭavyam tadantaram*. Moreover all three MSS. read *praveśena*. The Cal. print, apparently quoting the ASB. MS., reads *prakāśena*.

²³ The complement of the verse in the three MSS. is *paśyet Śākyamunim jinam | idam sūtram prakāśantam manojñena svareṇa ca*.

TRANSLATION.

[Obverse.] Verse 32. As being the earnest of a great store of merits (*puṇya-skandha*) this Sūtra has been heard by me and approved; and, according to its intention, absolute knowledge (*bodhi*) has been obtained by me, and with it the absolute body²⁴ (*dharmakāya*) by me has been acquired.

Here ends the fifteenth chapter, named Susambhava, in the Suvarṇabhāsōttama most royal Sūtra.

Thereupon then the Blessed One addressed the excellent Mahādevī, 'if, O Mahādevī, any believing noble youth or noble maiden, from a desire to render inconceivable, great, abundant, extensive worship with every means (in his power) to the past, future, and present blessed Buddhas, be desirous to know the profound Buddha-sphere of the past, future, and present blessed Buddhas, he must necessarily, wherever this Suvarṇabhāsōttama most royal Sūtra is proclaimed in full detail, whether it be in the country, or in a monastery, or in the forest, [Reverse] listen to this Suvarṇabhāsōttama most royal Sūtra with an undisturbed mind and an attentive ear.' Thereupon then the Blessed One, illuminating this whole subject in an increasing measure, spoke on that occasion the following gāthā verses²⁵:

Verse 1. Since I desire to render unthinkable worship to all Buddhas, and to know the profound sphere of all the Buddhas,

Verse 2. therefore I betake myself to a country, or a monastery, or even a cave, where this Suvarṇabhāsōttama Sūtra is taught.

Verse 3. Unthinkable is this Sūtra, infinitely good, precious, and liberating all living beings from many oceans of pain.

Verse 4. The beginning of the Sūtra I see, (but) it has neither a middle nor an end (i. e., it is illimitable); it is a very profound Sūtra; like it there exists nothing.

Verse 5. Neither the sands of the river Gaṅgā, nor the ocean on the earth, nor in heaven (*i. e.* what stands on the surface of the sky) can anything be likened to it?

²⁴ On *puṇyaskandha*, *bodhi*, *dharmakāya*, and *dharmadhātu*, see Suz.OMB., pp. 199, 294 ff., 256 ff. and 115, 193 ff.; also SBE., xlix, p. 178, and Prof. de la Vallée Poussin in JRAS. for 1906, pp. 946 ff., where other references will be found. See also p. 96, footnote 24. The idea in verses 6 and 7 seems to be that the study of the Sūtra serves as the entrance to the noumenal, or absolute world (*dharmadhātu*), and enables one to realize the absolute (*dharmā*). In the Sūtra the Jina, or Buddha, in his *sambhoga-kāya*, speaks, as it were, to the human bodhisattva (see Suz.OMB., pp. 267-8, 272), and therewith agrees the reading (see note 22) *prakāśenī*, 'for the sake of the proclamation of the dharmadhātu, let its interior be entered, where the stūpa exists from which the Jina proclaims'.

²⁵ See for a very similar phrase L.V., p. 36, l. 12.

Verse 6. And by the entrance of the noumenal world (*dharmadhātu*) let thus its interior be entered, where a profound stūpa, representing the noumenal (*dharmā*), is well set up.²⁴

Verse 7. And there in the middle of the Stūpa one may behold the Jina (sage) Śākyamuni proclaiming this Sūtra with a pleasing voice.

8. RATNARĀŚI SŪTRA

Hoernle MS., No. 143, SA. 17. (Plate IV, No. 3, Obverse.)

This is a nearly complete folio, measuring about 290 × 65 mm. (or $11\frac{2}{5} \times 2\frac{1}{2}$ inches), but on the right side a narrow slip, about 30 mm. (or $1\frac{1}{5}$ inches), which had been glued on, has come off, and is now missing. The blank place of junction (about 8 mm. wide) can be seen on the Plate; beyond it the slip projected about 22 mm. (or $\frac{4}{5}$ inch), and, allowing for the usual blank margin, carried on the reverse side about one to three akṣaras, while, on the obverse side, on the whole width of the slip, there stood about two to four akṣaras. The entire length of the folio, including the projecting portion of the glued-on slip, must have been about 312 mm. (or $12\frac{3}{5}$ inches). The missing syllables are conjecturally supplied in the transcript, and shown in smaller italic type. The folio is also slightly damaged along the right half of the bottom, and on that right half also the writing is indistinct through sand-rubbing. Otherwise the writing is black and well preserved. It is in a small, but very neat calligraphic hand, in Upright Gupta characters, and in five lines on either side. The folio number 5 is on the left margin of the obverse.

The text is from the Ratnarāśi Sūtra, of which a Tibetan version is to be found in the *Bkaḥ-hgyur* (*Dkon. brtsegs*, vol. 3 (vi), foll. 261a–298b of the India Office copy). The part contained in our fragment corresponds to foll. 265–6a. The Sūtra was translated into Chinese in A.D. 397–439 (Nanjio, No. 23 (44), col. 19). Passages from the Sūtra, outside our fragment, are cited in the *Śikṣūsamuccaya* of Śāntideva; see the Index to the edition by the late Professor Bendall.

The text of our folio with the Tibetan version in parallel columns, runs as follows:—

Sanskrit.	Obverse.	Tibetan.
1 sammohani nigacchati • 8 ime	ltuñ • ba • ste	Ḥod • sruñ • brgyad •
Kāśyapa aṣṭau śramaṇa-	po • hdi • dag • ni • dge	sbyoñ • gi •
dharm-âvaraṇās te pravra-	chos • kyī • sgrib • pa • ste	rab • tu •
jītena parivarjayitavyāḥ ॥ N=	byuñ • bas • de • dag • yoñs • su •	

Sanskrit.

Tibetan.

- āhaṃ Kāśyapa śra(ṃaṇa)-
līṅga-saṃsthā *panam ida-*
2 m iti vadāmi • guṇa-dharmaṃ ¹
pratipatyāhaṃ Kāśyapa śra-
maṇam iti vadāmi • śramaṇena
Kāśyapa kāye 'smiṃ kāśāya² ²
dhāra(ya)māṇena niṣkāśāye-
na³ te-
- 3 na bhavitavyaṃ • tat kasmād
dhetoh niṣkaśāyasya Kāśyapa
kāśāyam anujñātam, yaḥ kaś-
cit Kāśyapa sa-kaśāyaḥ kāye
'smiṃ⁴ kāśāyāṃ dhāraya-
- 4 ti anyatrāśayādhimuktyā sar-
vāṃs tām⁴ kāśāya-dagdhān
iti vadāmi tat kasmād dhetoh
āryānāṃ⁵ eṣa Kāśyapa dhva-
jaḥ upaśam⁵ ā(nukū)lo maitr-
d(nu)yukta⁶ i-
- 5 ti virāga-caritānāṃ⁵ etāni
vastrā(n)i • tatra Kāśyapa ya
āryānāṃ dhvajās tām⁴ śrṇuṣva •
dvādaścēme Kāśyapa āryānāṃ

- spaṃ • bar • byaho | Hod • sruṃ •
dge • sbyoṃ • gi • kha • dog¹ • daṃ •
rtags • kyī • dbyibs • kyis • dge •
sbyoṃ • žes • ṇa • mi • hchad • kyī •
yon • tan • gyi • chos • la • nan • tan •
byed • paḥi • dge • sbyoṃ • ni • dge •
sbyoṃ • žes • ṇas • bśad • do || Hod •
sruṃ • dge • sbyoṃ • gis • ni • rñog • pa •
med • paḥi • sems • kyis² • lus • la •
dur • smrig • dag • beaṃ • bar • byaho ||
de • ciḥi • phyir • že • na | Hod • sruṃ •
rñog • pa • med • pa • la • ṇas • dur •
smrig • gnaṃ • gi | Hod • sruṃ • rñog •
pa • daṃ • beas • paḥi • lus • la³ • dur •
smrig • dag • hchaṃ •
de • dag • thams • cad • dur • smrig •
tshig • paḥo • žes • bśad • de | bsam •
pas • mos • pa • rnam • ni • ma • gtogs •
so || de • ciḥi • phyir • že • na | hdi •
[265 b]ui • hphags • pa • rnam • kyī •
rgyal • mtshan • yin • paḥi • phyir • tei
skyo⁴ • žiṃ •
hdod • chags • daṃ • bral • bar • spyod •
pa • ruams • kyis • gos • hdi • dag •
ni • ṇe • bar • ži • baḥi • rjes • su •
mthun • pa • byams • paḥi • rjes • su •

¹ Read *pratipadya*, and note the curious position of the anusvāra in *dharmam*.

² *n* was omitted, and is supplied above the akṣara *dhā*.

³ Read *niṣkāśāyeṇa*.

⁴ Prākṛitic for *asmiṃ*; *tām*.

⁵ Read *āryānām*; *upaśam*^o; *caritānām*.

⁶ See P. Dy., s. v. *meṭta*.

¹ Tib. inserts *varṇa* (*kha . dog*) between *śramaṇa* and *līṅga*.

² Tib. reads *niṣkaśāyeṇa manasū* (*rñog . pa . med . paḥi . sems . kyis*).

³ Tib. has *sa-kaśāya-kāye* (*rñog . pa . daṃ . beas . paḥi . lus . la*).

⁴ Tib. inserts either *śoka* or *upatāpa* (*skyo*) before *virāga*.

Sanskrit.

dhvajāḥ (katam)e (dv)ā(da-)ḥ
śa • ta-

Tibetan.

zugs⁵ • paḥo 1 • Hod • sruñ • de • la •
hphags • pa • rnams • kyī • rgyal •
mtshan • gañ • ze • na 1 Hod • sruñ •
bcu • gñis • po • hdi • dag • ni • hphags •
pa • rnams • kyī • rgyal • mtshan • te 1

Reverse.

1 pa āryānām dhvajam⁷ 1 samādhir
āryānām dhvajāḥ 2 prajñā
āryānām dhvajāḥ 3 vimuktir
āryānām dhvajāḥ 4 vimukti-
jñāna-darśanam āryānām dhva-
jāḥ 5 saty-āvatāra āryānām
dhvajāḥ 6

bcu • gñis • gañ • ze • na⁶ 1 Hod •
sruñ • tshul • khirms • hphags • pa •
rnams • kyī • rgyal • mtshan • dañ 1
tiñ • ñe • hdzin • hphags • pa • rnams •
kyī • rgyal • mtshan • dañ 1 śes • rab •
hphags • pa • rnams • kyī • rgyal •
mtshan • dañ 1 rnam • par • grol • ba •
hphags • pa • rnams • kyī • rgyal •
mtshan • dañ 1 rnam • par • grol • bañi •
ye • śes • mthoñ • ba • hphags • pa •
rnams • kyī • rgyal • mtshan • dañ 1
bden • pa • la • hjug • pa • hphags • pa •
rnams • kyī • rgyal • mtshan • dañ 1
rten • ciñ • hbrel • bar • hbyuñ • ba •

2 pratītya - samutpād - ānubuddhy -

⁷ Neuter, to suit *tapas*; otherwise masculine; as neut., *dhvaja* is exceedingly rare; see M. Williams's Skr. Dy. The curve, or prone comma, placed over the akṣara *m* does duty for both the numeral one and the sign of virāma.

⁵ Tib. has *upaśamānvūlo maitrāṇv-
yukto* (ñe • bar • ži • bañi • rjes • su • mthun •
pa • byams • pañi • rjes • su • zugs). It has
ke āryānām dhvajās, and omits *tān śṛṇuṣva*.

⁶ Tib. has 'what twelve? Morality, (*śīla* in place of *tapas*), Kāśyapa, is a banner of the Āryas.'

⁷ Tib. here differs considerably, giving as successive dhvajās, *rten • ciñ • hbrel • bar • hbyuñ • la • hjug • pa* (*pratītyasamutpādvatāra*), *bsam • glan • bži* (*catvāri dhyānāni*), *tshad • med • pa • bži* (*catvāri apramāṇāni*?), *gzugs • med • pañi • sgoms • par • hjug • pa • bži* (*catvāro rūpabhāvanāvatārāḥ*?), *skyon • med • pa • la • hjug • pa* (*adosāvatāra*?), *zag • pa • zad • pa* (*āśravakṣaya*).

Sanskrit.

anātā āryāṇām dhvajah 7
catbāro brahma-vihārā āryā-
ṇām dhvajah 9⁸ catbāri
dhyānāni āryāṇām dhvajah 9
catasra ārūpya-⁹ samā-

3 pattaya āryāṇām dhvajah 10
niyām-āvakkrāntir āryāṇām
dhvajah 12 ime Kāśyapa
dvādaśāryā¹⁰ dhvajah tatra
Kāśyapa yo bhikṣur ebhir
dharmair a¹¹ nanu-

4 gataḥ āryāṇām dhvajam kāśya-
vastraṁ kāye dhārayati tam
aham vitatha-dharma-prati-
pannam iti vadāmi • uḍḍara¹⁰-
dharma-vihāriṇam iti vadāmi •
ta¹¹ thāgata-

5 śāsana-dū-sthitam iti vadāmi
nirvāṇa-pakṣa-vipakṣa-sthitam
iti vadāmi • saṁskāra¹⁰-pakṣ-
ānukūlam iti vadāmi • māra-

⁸ Read 8.

⁹ *ṇām*, which had been omitted, is added above the line, and the place of insertion indicated by three dots.

¹⁰ Probably read *saṁsāra* with the Tibetan, which has *hkhor* • *ba*.

Tibetan.

la • hjug • pa • hphags • pa • rnams •
kyi • rgyal • mtshan • dan • t bsam •
gtan • bzi • hphags • pa • rnams • kyi •
rgyal • mtshan • dan • t tshad • med •
pa • bzi • hphags • pa • rnams • kyi •
rgyal • mtshan • dan • t

zugs • med • paḥi • sgoms • par •
hjug • pa • bzi • hphags • pa • rnams •
kyi • rgyal • mtshan • dan • t skyon •
med • pa • la • hjug • pa • hphags •
pa • rnams • kyi • rgyal • mtshan •
dan • t zag • pa • zad • pa • hphags •
pa • rnams • kyi • rgyal • mtshan •
te • t Hod • sruṅ • bcu • gñis • po • hdi •
dag • ni • hphags • pa • rnams • kyi •
rgyal • mtshan • no • t⁸ Hod [266 a]
sruṅ • gaṅ • la • la • rgyal • mtshan •
hdi • dag • dan • ldan • par •

hphags • paḥi • rigs • gos • dur •
smrig • dag • hchaṅ • ba • de • ni •
nor • baḥi • chos • la • žugs • paḥo •
žes • nas • bsad • do • t chos • dan •
hgal • bar • gnas • pa • žes • bsad •
do • t⁹ de • bžin • gsegs • paḥi •

bstan • pa • las • rin • du • gnas • pa •
žes • bsad • do • t¹⁰ mya • nan • las •
hdas • paḥi • phyogs • kyi • mi •
mthun • paḥi • phyogs • la • gnas •

⁸ Tib. has *yatra Kāśyapa ya ebhir dhva-
jair* (sic) *upēta āryakulavastrakāśyāṇi
dhārayati*.

⁹ Tib. gives *dharma-virodha-sthitam* (?)
for *uḍḍaradharmavikāriṇam*.

¹⁰ Tib. has *buddha-śāsana-dūra-sthitam*
for *tathāgata-śāsana-dū-sthitam*.

Sanskrit.

baḍiśa¹¹-grastam iti vadā
mi •

Tibetan.

pa · zes · bśad · do ṽ h̄khor · baḥi ·
phyogs · daṽ · mthun · pa · zes ·
bśad · do ṽ ṇa · rgyal · gyi · mthil ·
bas · zin · pa · zes · bśad · do ṽ¹¹

¹¹ Read *baḍiśa*.

¹¹ Tib. replaces *māra-baḍiśa* (= *māra-vadīśa*) by *mānakaratala* (?).

TRANSLATION.

[Obverse.] falls into infatuation. These, O Kāśyapa, are the eight hindrances¹² to observing the principles of a Śramana: they must be abandoned by one who has abandoned the world. Nor do I, O Kāśyapa, speak as setting up a mark of a Śramana. By his practising the principles of virtue, O Kāśyapa, do I judge any one to be a Śramana. A Śramana, O Kāśyapa, who wears the yellow robe on his body, must be free from (moral) stain. For what reason? To the stainless, O Kāśyapa, the yellow robe has been allowed. Whoever, O Kāśyapa, (being soiled) with stains, wears the yellow robe on his body, save with a steady resolve (to keep his duties), all such, I say, are burned by those robes. For what reason? For the Elect, O Kāśyapa, it is their banner¹³; they are the garments of those that practise renunciation (symbolizing) that they are disposed to calmness, that they are devoted to friendliness. Now, O Kāśyapa, listen to what are the banners of the Elect. Twelve, O Kāśyapa, are these banners of the Elect. What twelve? [Reverse.] (1) Asceticism is a banner of the Elect; (2) self-concentration¹⁴ is a banner of the Elect; (3) wisdom is a banner of the Elect; (4) emancipation is a banner of the Elect; (5) knowledge of and insight into emancipation is a banner of the Elect; (6) incarnation of truth is a banner of the Elect; (7) firm¹⁵ recollection of the chain of causation¹⁶ is a flag of the Elect; (8) the four perfect states¹⁷ are a banner of the Elect; (9) the four (kinds of) mystic

¹² Five *āvaraṇa*, or hindrances, are mentioned in Dvy., p. 378, l. 4, and in Ś.S., p. 90, l. 6 and note 2. A twofold division is mentioned in Dh.S., No. 115.

¹³ For the metaphorical use of *dhvaja*, banner, see Ś.S., p. 134, l. 6, and Mst., vol. iii, p. 65, l. 4.

¹⁴ On this, and the three following items, see Dh.S., No. 23; also Mvy., No. 4, Mv., I, 36, 2 (p. 62, transl. pp. 182-3).

¹⁵ The word *anātā* is obscure; perhaps a false reading for *avatāra*.

¹⁶ See Dh.S., No. 42.

¹⁷ See P.Dy., p. 95 a, also p. 70 a.

meditation¹⁸ are a banner of the Elect; (10) the attainments of the four incorporeal states¹⁹ are a banner of the Elect;²⁰ (12) entrance upon a course of asceticism²¹ is a banner of the Elect. These, O Kāśyapa, are the twelve banners of the Elect. Now, O Kāśyapa, that monk who, not observing his principles, wears on his body the yellow robe which is the banner of the Elect, him I declare to be devoted to false principles; him I declare to be practising heretical²² principles; him I declare to be badly observing the commandments of the Tathāgata;²³ him I declare to be taking a stand with the partisans opposed to the party of Nirvāṇa; him I declare to be well-disposed towards the partisans of Saṃsāra; him I declare to be seized by the hook of the Evil One.

9. AN UNIDENTIFIED FRAGMENT

Hoernle MS., No. 143 *a*, SB. 2. (Plate XX, No. 3, Obverse.)

This is an incomplete folio, measuring 270 × 120 mm. (or 10 $\frac{3}{8}$ × 4 $\frac{7}{16}$ inches), being short, to judge by its similarity to No. 6 (*ante*, p. 103), by about one-third on the right side. In the left half, about 88 mm. (3 $\frac{3}{8}$ inches) from the left edge, there is the usual circle (27 mm. or 1 $\frac{1}{16}$ inches in diameter) and hole for the string. There are practically no margins; consequently the folio-number 106, on the left edge of the obverse side, trenches on the space of the fifth line of writing. The writing, nine lines on either page, in Upright Gupta characters, is clear, though not elegant, very similar to that of fragment No. 143 *a*, SA. 10 (No. 6, p. 103), apparently by the same hand.

The text, written in a curiously debased dialect, is astrological. It names a Rishi Kharuṣṭa, with reference to whom we may take note of the researches of Professor Sylvain Lévi in the *Bulletin de l'École Française d'Extrême Orient*, vol. iv, pp. 543–79, especially p. 565. As will be seen, the ‘mixed dialect’ is here

¹⁸ See Dh.S., No. 72.

¹⁹ In the four brahmalokas, P.Dy., p. 58 *a*. See Dh.S., No. 82.

²⁰ The eleventh banner is missing in the text; compare the Tibetan version.

²¹ Cf. Ś.S., p. 270, l. 4; also p. 374.

²² The text has *uḍḍara*, an otherwise unknown word. The context requires a word with a bad sense, such as ‘heretical’. Perhaps derived from *uḍḍara* or *avaḍḍara* from *uḍḍ* or *avaḍḍ*, ‘split’; cf. Prakrit *ḍara* for Skr. *dara*. There is also *ūḍara*, a *rākṣasa*.

²³ The text has *dū-sṭhitam*, which may be correct; but it might be a clerical error for *dūra-sṭhitam*, ‘far removed from’, which is suggested by the Tibetan; see footnote 10.

very corrupt, and in some places the meaning is obscure. Also note that throughout this fragment *r* is replaced by the Khotanese *rr*.

[The greater part of the text is metrical: there are considerable parts of the Daṇḍaka stanzas, numbered 85–95. Up to the present the Daṇḍaka metre—also called Skandhaka or Veṣṭaka—has been traced only in Jain literature, and in a few texts of the Northern Buddhists and of the Brāhmanas. There are many varieties of the metre: either the lines may be of separate and varying length, or there may be stanzas containing tetrads of lines of some particular type. The varieties of the first kind have been discovered in the Jaina canon by Professor Jacobi (see Weber's *Indische Studien*, pp. 389–441). Any Daṇḍaka line consists of a series (or stick, *daṇḍa*) of feet, each foot having four morae. In the stanzas of our fragment each line comprises four such feet, and their general scansion is

uuu | uu | uu | uu || e.g.

iha praeu- | ra citra | mṛgaśiri | śravaṇam || 87^l verse

kṣūrās | ca karma | sata var- | jayatām || 88th verse

There are, however, many irregularities. But to discuss these here is scarcely possible; for a full insight into the metrical structure of our fragment is prevented both by its extensive lacunas and by its ungrammatical language.—L.]

The text reads as follow :—

Obverse.

- 1 Pūrvba-bhadrravati 11 Ṛṣi-brrate gandharvba-devati Aśvini trriśi muhur-
ta-caritrrautasiś tvaṁ 5 Matsa-kumām
- 2 ra(kṣ)itva prrānavati śukha sālīsatām yo tu dba caramāṇa jāyamti
prraja 6 Auṣata-yoga-vi
- 3 la tasya garbh-ādhānam iha prracura Citra Mṛgaśiri Śravaṇam 7
Nidhanam Punarvbasi Svāta Śata(bh)i sā
- 4 vivāti-kalaha-kṣūrās ca karma-sata varjayatām 8 Vipa-kara Kirttiya
Phalguṇi Āsāda
- 5 kṣṇa-karmāṇi maga kṛtvā dṛdham saṁpakara Pūrvba-phalguṇi iha
Pūrvba-āśāda-Bha drravati
- 6 yu guhya-marga-vrrajana-sādhana Ardra-Dhaniṣṭha-yota 90 Kurya
atrra sarvba-rudra-karmāni
- 7 atrra dṛdha-parama-mitrā Aśleṣa Jiṣṭha cām 91 Uttara-bhadrra(vat)i
tṛtiyēsha bhava kurya so(bh)

- 8 tva-hiti yatha-karmaṃ jñātva vivitās ca vidu 92 Yama-devati puna
caturdiśa vrraje yatha pūrvba-kr(yā)ṣṣ
9 hitena kṛyāyām yathā-nirdiṣṭa pūrvba sura-manuja-ṛṣayāṃ trrīmśi
rātrrau māsa pūrṇa sama diṣṣa

Reverse.

- 1 echāya parivartati ca iha Aśvini rātrri nayati Anurādha Sūryam a(grva)
tu dakṣiṇa-diśa āṣṣ
2 trra sura-riṣi prōtsāhita tvam ca eta māsa kṣitrra rakṣa nṛṇa bhūjaga
yakṣa 94 Bhṛṣika dit×rṣṣ
3 gi sthāpita haurattaya samanugrraha-cārī deśi deśi sthāpita karmi
sama-viṣam-ānukulīṣṣ
4 nukūla 95 ¶ Atha Kharuṣṭam riṣi sarvba prrajali-kṛtva parṣa vijñāpa-
yati āhaṣṣ
5 trra-hora-rāśi-sthāna-krrama-parivarta-cārī drṣṭa-śrruta-vijñāta evam ca
etarhi (na)ṣṣ
6 pti nakṣatrra-grraha-cārī tuṣṭi anumodata utāho nāṭi atha tāvaṃ
cāṭva sarvbaṣṣ
7 jali-praṇamya evam ābus tvam bho sarvba-deva-guru sa-sur-āsura
jagati śrrīṣṭo asadrṣa-vi(dbā)ṣṣn
8 tva-hit-āṛṣi sarvba-śṛya sampanno sarvba-guṇa-pāraga sarvba-tr-adhva
samata-yukto 'si na ca kaṣṣcitṣṣ
9 jñāna eva-rūpa rātrri-divasa-kṣaṇa-nakṣatrra-grraha-māsārdha-māsa
prrajñapayitu yathā-s tvamṣṣ

NOTES.

Obverse. Line 1. *Bhadrravati* = bhadrapadā, as *devati* for *devatā*, and in l. 2 *auṣata* for *auśadha*. *Muhurta* for *muhūrta*; long vowels are mostly shortened in our fragment; so l. 2 *rakṣitva*, ll. 6, 7 *kurya*, l. 8 *yatha* &c., and *e* becomes *i*, as in l. 7 *Jiṣṭa*, &c. *Māsa* = *matsya*, 12th sign of zodiac; *kumām* = *kumārī* (? *kanyā*), 6th sign. Verse number 5 for 85; the decade figure for 80 is omitted down to l. 6, where we have 90.

Line 2. *Rakṣitva* for *°tvā*; so in l. 8, *jñātva*, rev. l. 4 *kṛtva*. *Dbā* = *dvau*. *Auśata-yoga* = *auśadha-yoga*.

Line 3. *Citrra*, *mṛgaśirī*, *śravaṇam* = *citrā*, *mṛgaśirā*, *śravaṇā*; so also *punarvbasi*, *svāta* = *punarvasu*, *svāti*.

Line 4. *Vivāti* = *vivāda*; *Kirttiya* = *Kṛttikā*. Read *vipat-kara*.

Line 5. Read *likṣṇa-karmāṇi* and *sampat-kara*; *t* was omitted originally, and afterwards inserted above *ka*, though wrongly in the form of *n*. *Maga* = *mārgam* (?); *āṣā a* = *āṣādhā*.

Line 6. *Marga* = *mārga*, note the position of *r*, see footnote 8, p. 90; *ardrra*° = *ārdra-dhaniṣṭhā*; *yota* = *yotraṁ* or *yoktraṁ*, at end of compound; *kurya* = *kuryāt*.

Line 7. *Jiṣṭa* = *jyēṣṭhā*; *bhadravati* as in l. 1.

Line 8. Read *satva-hite* (?). *Vivitās ca vidu* = *vividhās ca vidavaḥ* (?); *yamudevati* as in l. 1.

Line 9. *Kṛyāyām* = *kriyā yām* (?); *trrīṁśi rātrau* = *trīṁśyām rātrau* (?); *ṛṣayām* = *ṛṣayaḥ* (?).

Reverse. Line 1. *Cchāyā parivarttati iha aśvinī rātrīm nayati anurādhā sūryam*.

Line 2. Apparently read *etan-māsa kṣetra rākṣasa nara bhujaga yukṣa*; and compare the clause in No. 5, rev. l. 3, *surā-nara-bhujaga* (p. 102). *Bhṛścika* = *vṛścika*.

Line 3. *haurattaya* = *horā-traya* (?); *deṣi deṣi* = *deṣe deṣe*.

Line 4. Read *anukūla*; *kharuṣṭam ṛṣim sarvā prāñjalikṛtya parṣad vijñāpayati*.

Line 5. *kṣetra-horā-rūṣi*, &c.

Line 6. *anumodanam utāka na iti* (?); *tāvam* = *tāvat*.

Line 7. Read *prāñjali*; *śrīṣṭo* = *śreṣṭho*; *vidhā* = *vidvān* (?).

Line 8. Read *sattva-hit-ūṣi*; *sarvā-śrīyā sampanno*; *sarvva-try-adhva*. With *trādihva* compare *trapāya* in No. 5, rev. l. 5, p. 102.

TRANSLATION.¹

Obverse.

[Line 2, Verse 87.] A formula of medical herbs; in this respect effective are (the lunar asterisms) *Citrā*, *Mṛigaśīrā*, *Śravaṇā*, [Verse 88], *Nidhana*, *Punarvasu*, *Svāti*, *Satabhiṣā*, of those who abandon disputes, quarrels, knives (?) and . . . rites. [Verse 89] Causers of misfortune are (the lunar asterisms) *Kṛttikā*, *Phalgunī*, *Āṣādhā*, [l. 5] rough works, having made a firm path. Causers of success in this respect are (the lunar asterisms) *Pūrva-phalgunī*, *Pūrva-āṣādhā*, *Pūrva-bhādrapadā* . . [l. 6, Verse 90] arrangers to go on a secret path are (the lunar asterisms) *Ārdra* and *Dhaniṣṭhā* in combination. [Verse 91] One may do here all fierce rites, here firm, foremost friends are (the lunar asterisms) *Āśleṣā* and *Jyēṣṭhā*. [Verse 92] If (the lunar asterism) *Uttara-bhādrapadā* be here the third (?), let him do [l. 8] for the benefit of living beings, according to circumstances, having known, and various wise men. [Verse 93] The fourteenth day, again, has *Yama* for its deity: he should proceed to act as in the former case.

¹ The text is in too bad condition to admit of a complete or satisfactory translation.

Reverse.

[Line 1, Verse 94.] The shadow turns round, and here (the asterism) Āśvini leads the night, but (the asterism) Anurādhā the sun towards the southern quarter [l. 2] by Suras (and) Rishis thou art encouraged, and in this month (and) field by Rākshasas, men, serpents (and) Yakshas. [Verse 95.] (The asterism) Vṛiṣeika (or scorpion)

[Line 4.] Now the Rishi Kharuṣṭa² addressed the whole congregation, which stood with folded hands, and said [l. 5] 'you have seen, heard (and) understood the (astrological) fields, hours, signs, positions, progresses, (and) revolutions; and likewise [l. 6] the motions of asterisms and planets; are you satisfied and content, or not?' Now then, all (the congregation), [l. 7] bowing (to him) with folded hands, spoke thus: 'thou art the preceptor of all the Devas, the best sage in the world of Suras and Asuras, unlike any other, [l. 8] a well-wisher of all living beings, possessed of all eminences, pastmaster in all virtues, endowed with an equal range (of knowledge) of the three periods of time (past, present, and future), nor has any other (person) [l. 9] such knowledge as thou, to give instruction with regard to nights, days, moments, asterisms, planets, half-months, months'

10. ŚŪRAṆGAMA-SAMĀDHI SŪTRA

Hoernle MS., No. 144, SB. 87. (Plate XX, No. 4, Reverse.)

This is a part, between one-half and two-thirds of a folio, imperfect on the left, and therefore lacking a number. But for one small gap near the right lower corner, the existing part, measuring 258 × 121 mm. (or 10 × 4½ inches), is undamaged. The writing, eight lines on either side, in Upright Gupta characters, is fine, bold, formal, black, and clear: a little rubbed at the left lower corner of the obverse and corresponding upper corner of the reverse; but the reverse lines 6-8, with continuation 8a, are in a different, smaller, thinner, distinctly cursive hand, and probably by another scribe (footnote 13, p. 127), and contain a different text.

The text is the conclusion of a Śūraṅgama-samādhī Sūtra, followed by a Dhāraṇī, or charm (in the cursive hand). A Tibetan version, with, however, an amplified ending, may be seen in the Bkaḥ-hgyur, Mdo. vol. 5 (ix), foll. 407 b-510 a of the India Office edition. It was translated into Chinese in A.D. 384-417 (Nanjio,

² The reputed inventor of the Kharoshthī script, whose story is related in the Sūryagarbha Sūtra; see Professor S. Lévi's article referred to in the introductory remarks.

No. 399, col. 98). For some passages, cited in the Śikṣāsamuccaya, see the Index to the edition by the late Professor Bendall. For convenience in following the drift of the passage a conjectural Sanskrit rendering of the corresponding portion of the Tibetan text is appended in parallel columns.

The existing Sanskrit text reads as follows:—

Obverse.

- 1 kulaputreṇa vā kuladulhitunā¹ vā imasya sūraṁgamasya samādhau likhi-
- 2 yaś ca ho punar Drḍhamate bodh-ārthikaḥ kulaputro vā kuladuhitā vā kalpa-śata-sa-
- 3 sūraṁgame samādhau saha śravaṇena na oliyen¹ na saṁtrasen na saṁtrāsam āpadye-
- 4 (prata)raṁ niryaṇam² vadāmi sarvba-jñatāyām kaḥ punar upāyo yaḥ śrutvā uddiśet pra-
- 5 gata-cintikatāṁ śrutvānūtrasitu²-kāmena pratyakṣa-jñānam gantu-kāmena - iha sa-
- 6 aparikṣipitu-kāmena³ sandhā-vacanam⁴ anugantu-kāmena pratyakṣa-jñāna-darśa-
- 7 x(dh)ih śrotavyaḥ (i)masmin¹ ho punaś sūraṁgame samādhau nirdiśamāne aprame-
- 8 yāny a(vaivartti)ka-bhūmau⁵ pratiṣṭhitāni apramāṇatarāṇi⁶ ca yeṣāṁ

Reverse.

- 1 yaṁ sūraṁgama-samādliḥ pratilabdhaḥ aṣṭāvīṁsatīnām⁷ ca sahas-rāṇām
- 2 xkxxtxni - ṣaḍvīṁsatīnām⁷ cōpāsak-ōpāsikā-sahasrāṇām dharmacakṣur viśuddhaḥ ṣa-

¹ Prākritic forms for *duhitrā*, *avalīyet*, *imasmin*.

² Read *niryaṇam*, and l. 5, *anūtrasitu*; see footnote 17, p. 99.

³ For *aparikṣipitu-kāmena* = 'through desire not to leave'; see the Tibetan.

⁴ *Sandhā-vacanam*, enigmatic speech; see Prof. Kern's translation of the Saddharma-puṇḍarīka (in SBE., vol. xxi), p. 59, footnote 3.

⁵ *Avaivarttika-bhūmi*, cf. *Karuṇā-puṇḍarīka*, ed. Buddhist Text Society of India, p. 127, ll. 19, &c.

⁶ *Apramāṇatarāṇi* = 'very countless'; see the Tibetan *śin . lu . tshad . med*.

⁷ Read *aṣṭāvīṁś*, *ṣaḍvīṁś*.

- 3 ॥yo 'bhūṣit, ⁸ idam avocad Bhagavān āttamanā Manyuśrīḥ ⁹ kumāraka-
bhūto dr-
- 4 ॥(tvā)s te ca sarvbe mahāśrāvakāḥ sa-deva-gandharvba-mānuṣ-āsuras
ca loko bhagavad-bhā-
- 5 ॥[bh]īraṁ ¹⁰ śubham bodhi-tray-āvaham, Śūramgama-mahāsūtram
bodhy-ārtham ¹¹ likhitaṁ mayāt, ¹²
- 6 ॥(ta)mah ¹³ saptānām samyak-sambuddhānām sa-śrāvakānām uṣāṁ ¹⁴
namaskṛtvā imāṁ vidyā ¹⁴ prayoja-
- 7 ॥(dh)i-gāndhāri-mālīni a gacchāhi ekābhikā n-āsti te iha vāsam gacchāhi
dvitīyakā tritī- ¹⁵
- 8 ॥siddhyantu maṁtra-padā taratu vidyā taṁ Brahmānumannyatu ¹⁶
svāhā a ime(h)i ॥ padehi na ॥ dī-tire sthitvā vaila-sa-
- 8a la-nāda[m] ā ॥ karṇya prāpta ॥ vya eṣā siddhi ¹⁷ ॥

The Tibetan version runs as follows :—

Tibetan Version.	Sanskrit conjectural rendering. ¹⁸
blo · gros · brtan · pa · de · lta	[Evaṁ sati Dṛḍhamate iha-jātau
bas · na ·	para-jātau vā guṇa-parigraha- kāmena]

⁸ Read 'bhūṣit.

⁹ Note the curious spelling *Manyuśrīḥ* for *Mañjuśrīḥ*.

¹⁰ Plainly part of a versified colophon, in śloka metre—

××××× gaṁbhīraṁ śubham bodhi-tray-āvaham
śūramgama-mahāsūtram bodhy-ārtham likhitaṁ mayāt ॥

¹¹ Read *bodhy-artham*.

¹² Read *mayā*.

¹³ The lines 6-8a plainly contain a mantra added, in cursive letters and mixed Sanskrit, after the colophon. The characteristically different tracing of the subscribed *r* seems to point to a different writer. In the appendix we have the ordinary Indian *r*, while in the sūtra it looks suspiciously like the Khotanese *rr*.

¹⁴ Read *teṣāṁ*; *vidyāṁ prayojayāmi*.

¹⁵ Read *dvitīyaka*, *trītyaka*.

¹⁶ Read *anumanyatu*.

¹⁷ See footnote 35, p. 132.

¹⁸ The parts missing from the leaf are enclosed in square brackets. Where feasible the original Sanskrit is followed. In respect of sandhi, &c., no strict rule, inconsistent with Buddhist Sanskrit, is followed, the object being merely to indicate the sense.

Tibetan Version.

[Obv. l. 1] rigs · kyi · bu · ham ·
rigs · kyi · bu · mo · tshe · hdi · ham ·
tshe · rabs · gzan · la · yon · tan ·
yons · su · hdzin · par · hdod · pas ·
dpaḥ · bar · hgro · baḥi · tiñ · ñe ·
hdzin · hdi · yi · ger · bri · ba ·
dañ ṽ bklag · pa · dañ · luñ · nod ·
pa · dañ ṽ kha · ton · bya · ba ·
dañ ṽ bsad · pa · la · brtson · par ·
byaḥo ṽ

[l. 2] blo · gros · brtan · pa ·
yañ · rigs · kyi · bu · ham ṽ rigs ·
kyi · bu · mo · byañ · chub · hdod ·
pas · bskal · pa · brgya · plrag ·
ston · du · pha · rol · tu · phyiñ ·
pa · drug · spyod · pa · bas ṽ gañ ·
gis ·

[l. 3] dpaḥ · bar · hgro · baḥi ·
tiñ · ñe · hdzin · hdi · thos · ma ·
thag · tu · sems · ma · žum · la · mi ·
skrag · mi · dñañ ṽ dñañ · bar · mi ·
hgyur · žiñ · mos · pas · byed · na ṽ
de · ni ·

[l. 4] ches · myur · du · bla · na ·
med · pa · yañ · dag · par · hdzogs ·
paḥi · byañ · chub · tu · ñes · par ·
hbyuñ · bar · hgyur · na · gañ · gis ·
thos · nas · luñ · hbog · paḥam · gzan ·
la · hchad · par · hgyur · ba · lta ·
ci · smos ṽ de-bžin ·

Sanskrit conjectural rendering.

[Obv. l. 1] kulaputrena vā kula-
duhitunā vā imasya śūraṅgamasya
samādhau likhi[tvā vācayitvā
udgrhya paṭhitvā nirdīśya yatnaḥ
kāryaḥ]

[l. 2] yaś ca ho ¹⁹ punar Dhr̥ḍha-
mate bodh-ārthikaḥ kulaputro vā
kuladuhitā vā kalpa-śata-sa[hasre
saṭ-pāramitās caritvā imasmiñ]

[l. 3] śūraṅgame samādhau saha
śravaṇena na olīyen na saṁtrāsen
na saṁtrāsam āpadye[d adhimuñcet
sa kṣi-]

[l. 4] pratarāṁ nirvāṇān ²⁰ anut-
tarāyāṁ samyak-sambodhāyāṁ ²¹ ṽ
kiṁ punar ²² yaḥ śrutvā uddīśet
pa ²³[rebhyaḥ vā nirdīśet Tathā-]

¹⁹ ho not in the Tibetan.

²¹ Skr. sarvajñatāyāṁ.

²³ Skr. pra°.

²⁰ Skr. nirvāṇāṁ vadāmi.

²² Skr. kaḥ punar upāyo.

Tibetan Version.

[l. 5] gsegs · paḥi · bsam · gyis ·
mi · khyab · pa · thob · nas · mi ·
h̄jigs · par · h̄dod · pas · dpah̄ · bar ·
hgro · baḥi · tiñ · ñe · h̄dzin · dkon ·
mchog · h̄di · mñan · par · byaḥo ṽ
ma · thos · paḥi · chos · rnam · thos ·
nas · mi ·

[l. 6] spoñ · bar · h̄dod · pa · dan̄ ṽ
ldem · po · ñag · rtogs · par · h̄dod ·
pa · dan̄ ṽ ye · śes · mñon · sum · du ·
gyur · pa · rtogs · pa · h̄dod · pas ·
dpah̄ · asbar · hgro · baḥi · tiñ · ñe ·
h̄dzin · h̄di · la ·

[l. 7] mos · par · byaḥo ṽ 502 a ṽ
dpah̄ · bar · hgro · baḥi · tiñ · ñe ·
h̄dzin · h̄di · bśad · paḥi · tshe · sems ·
can · grañs · med · tshad · med · pa ·
bla · na · med · pa · yañ · dag · par ·
h̄dzogs · paḥi · byañ · chub · la · yañ ·
dag · par · žugs · so ·

[l. 8] gañ · byañ · chub · sems ·
dpah̄ · sa · la · gnas · pa · ni · de ·
bas · kyañ · śin · tu · tshad · med ·
do ṽ gañ · dag · bzod · pa · thob ·
par · gyur · pa · ni · de · bas · kyañ ·
śin · tu · tshad · med · do ṽ skye ·
ba · geig · gis · thogs · paḥañ
tshad · med · par · gyur · to ṽ

Sanskrit conjectural rendering.

[l. 5] gata-cintikatāṁ labdhv²⁴
ānuttrasitu-kāmena²⁵ idam²⁶ [śūraṁ-
gama-samādhī-ratnaṁ śrotavyam ṽ
āsruta-dharmān śrutvā na]

[l. 6] kṣipitu-kāmena abhisandhi²⁷-vacanam anugantu-kāmena
pratyakṣa-jñāna - darśa[na-kāmena
inasmīñ śūraṅgama-samādhau

[l. 7] adhimoktavyam ṽ] inasmīñ²⁸
śūraṅgama-samādhau nirdiśyamāne
aprame[yāni asaṁkhyeyāni satt-
vāny anuttarāyāni samyak-saṁ-
bodhāyāni saṁviṣṭāni²⁹]

[l. 8] yāni bodhisattva³⁰-bhūmau
pratīṣṭhitāni apramāṇatarāṇi ca ṽ
yeṣāṁ [kṣāntir labdhā tāni ca apra-
māṇatarāṇi ṽ eka-jāti-dhṛtāni punar
apramāṇāni ṽ aśītīnām bodhisattva-
sahasrāṇām²⁹]

²⁴ Skr. *śrutvā*.

²⁵ Skr. inserts *pratyakṣa-jñānaṁ gantukāmena*.

²⁶ Skr. *iha*.

²⁸ Skr. inserts *ho punar*.

³⁰ Skr. *avāivarttika*.

²⁷ Skr. *sandhā*.

²⁹ Skr. much briefer here.

Tibetan Version.

[Rev. l. 1] byañ · chub · sems ·
dpah · khri · brgyad · stoñ · gis · ni ·
dpah · bar · hgro · bañi · tiñ · ñe ·
hdzin · hdi · thob · bo ॥ srog · chags ·
brgyad · khri · drug · stoñ · gis · ni ·
bla · na · med · pa · yañ · dag · par ·
hdzogs · pañi · byañ · chub · sems ·
bskyed · do ॥ dge · sloñ · dañ ·
dge · sloñ · ma · fiñ · khri · brgyad ·
stoñ · ni · len · pa · med · pa · zag ·
pa · las ·

[l. 2] sems · rnam · par · hgro ·
lo ॥ dge · bsñen · dañ · dge · bsñen ·
ma · brgyad · khri · drug · stoñ · ni ·
chos · la · chos · kyi · mig · riñ ·
med · ciñ · dri · ma · dañ · bral · ba ·
rnam · par · dag · go ॥ lha · khrag ·
khrig · phrag · sum · cu · rtsa · drug ·
gis · ni · chos · mñon · par · rtogs ·
par ·

[l. 3] gyur · to ॥ 509 b ॥ bcom ·
ldan · hdas · kyis · de · skad · ces ·
bkah · stsal · nas ॥ tshe · dañ · ldan ·
pa · kun · dgah · bo · dañ ॥ hjam ·
dpal · gžon · nur · gyur · pa · dañ ॥
byañ · chub · sems · dpah · blo · gros ·
brtan · pa · dañ ॥ byañ · chub · sems ·
dpah · byams · pa · dañ ॥ de · ma ·
yin · pañi · byañ · chub · sems ·
dpah ·

Sanskrit conjectural rendering.

[Rev. l. 1] i]yañ sūraṅgama-
samādhiḥ pratilabdhaḥ³¹ [śaḍaśīti
jīva-sahasrair anuttara-samyak-
saṁbodhi-cittam utpannam ॥ aṣṭā-
viṁśatīnāṁ bhikṣu-bhikṣuṇī-sahas-
rāṇāṁ alabdh-āśravataś citta-
vimuktiḥ ॥ śaḍaśītināṁ]

[l. 2] cōpāsak-ōpāsikā-sahas-
rāṇāṁ [dharme] dharma-cakṣur
[niraja-nirmala]-viśuddham ॥ [devā-
nāṁ śaṭṭriṁśad-adhika-niyutānāṁ
abhisama-]

[l. 3] yo 'bhūṣīt³² ॥ idam avocat
Bhagavān ॥ āttamanā [āyusmān
Ānando] Mañjuśrīḥ kumāraka-
bhūto Dr[ḍhamatir bodhisattvo
Maitreyo bodhisattvas tad-anye ca
bodhisattvā mahāsa-]

³¹ From this point the Sanskrit is much divergent, and much briefer.

³² Here the Tibetan inserts a long passage, foll. 502a-509 b^v.

Tibetan Version.

[l. 4] sems · dpah · chen · po ·
gžan · dag · dañ · ñan · thos · cheu ·
po · de · dag · dañ · thams · cad ·
dañ · ldan · pañi · hkhor · de · dañ ·
lha · dañ · mi · dañ · lha · ma · yin ·
dañ · dri · zas · bcas · pañi · hjig ·
rten · yi · rañs · te · bcom · ldan ·
h̄das · (510 a) kyis · gsuñs · pa · la ·
mñon · par · bstod · do ·

Sanskrit conjectural rendering.

[l. 4] ttvās te ca sarve mahā-
śrāvakās [tac ca Sarvāvac cakrañ]
sa-deva-mānuṣ-āśura-gandharvaś ca
loko Bhagavad-blā[ṣitam abhyanan-
dānñ iti] ³³

TRANSLATION.³⁴

This being so, Driḍhamati, [l. 1] a youth or maiden of good family, desiring in this or another birth the acquisition of merit, should be energetic in regard to this Śūraṅgama meditation, writing it, reading it, receiving it, repeating it, expounding it. [l. 2] Moreover, Driḍhamati, a youth or maiden of good family who, aiming at absolute knowledge, has during 100,000 kalpas practised the six pāramitās; [l. 3] and who, in regard to this Śūraṅgama meditation, as soon as he has heard it, does not slacken, nor apprehend, nor fall into apprehension, but devotes himself to it, [l. 4] quickly emerges into supreme perfect illumination. Again, whosoever, having heard it, should teach it, or expound it to others; one who desires, [l. 5] having attained to the way of thinking of the Tathāgata, to have no apprehension, should hear this gem of a Śūraṅgama meditation: one who, having heard unheard-of dharmas, desires not to abandon them, who desires to understand enigmatic speech, who desires to realize manifest knowledge, should devote himself [l. 7] to this Śūraṅgama meditation. This Śūraṅgama meditation being expounded, countless, numberless beings have established themselves in supreme perfect illumination: [l. 8] those who have risen to the stage of Bodhisattva are likewise countless; those who have obtained patience are also countless; those again who are detained only by a single life are countless. By 80,000 Bodhisattvas [Reverse, l. 1] this Śūraṅgama meditation has been won; in 86,000 living creatures the thought of supreme perfect illumination has been engendered; to 28,000 monks and nuns has come, in consequence of not admitting sinfulness, [l. 2] liberation of mind; in 86,000 lay adherents, male and female, the

³³ For these last words and the whole passage cf. the conclusion of the Karuṇā-puṇḍarīka, in the Catalogue of Buddhist Sanskrit MSS. of the Royal Asiatic Society, p. 18, and R. Mitra's Nepalese Buddhist Literature, p. 290.

³⁴ The translation follows the Tibetan Version.

eye for the Absolute has been made free from dust, free from defilement, pure ; to a myriad and thirty-six devas [l. 3] there has been right discernment.

This spake the Blessed One. With attentive mind the venerable Ānanda, Mañjuśrī in his condition of youth, Dīṇhamatī the Bodhisattva, Maitreya the Bodhisattva, and the other Bodhisattvas, great beings, and all those great Śrāvakas, the world with its devas, men, asuras, gandharvas, welcomed the speech of the Blessed One.

This . . . profound, auspicious, great Śūraṅgama Sūtra, which conveys the three-fold supreme knowledge, has been copied by me for the sake of absolute knowledge.

[l. 6] having made obeisance to the seven perfectly Enlightened Ones, together with their Śrāvakas, this magic formula . . . I apply . . . [l. 7] 'O Gāndhārī, O Mālinī, may (the fever) depart which comes every day; may it have no lodgement here (i.e. in this body); may (the fever) depart which comes every other day, or which comes every third day; [l. 8] may the words of the mantra be effective; may the magic prevail; may Brahṃā grant it. Svāhā!' With these words, standing on the brink of the river, listening to the noise of the water in the cavern, this (i.e. the desired) success may be attained.³⁵

11. SADDHARMA-PUNḌARĪKA SŪTRA

Hoernle MS., No. 142, SB. 53. (Plate XX, No. 2, Obverse.)

This is a fragment of a folio which is mutilated on both sides. It measures 180 × 118 mm., or $7\frac{1}{10} \times 4\frac{3}{8}$ inches. The larger loss seems to be on the left-hand side; and with it the folio number is lost. The writing is in Upright Gupta characters, and though not elegant, it is clear; it much resembles that of No. 9 (Pl. XX, No. 3). The Khotanese hard *rr* seems not unfrequently to replace the ordinary *r*.

The text of the fragment is from the Saddharma-puṇḍarīka Sūtra, of which it comprises the end of the 15th (obv. ll. 1, 2) and beginning of the 16th chapters (*paricartā*). The complete text of the Sūtra has been edited, from Nepalese Manuscripts, by Professor H. Kern, in conjunction with Professor Bunyiu Nanjio, in the Bibliotheca Buddhica X. An English translation of the Sūtra, also by Professor Kern, has been published in the Sacred Books of the East, vol. xxi. There exist several translations into Chinese. On these, as well as on other points connected with the text of the Sūtra, Professor Kern's Introduction to his Translation, and

³⁵ The text and translation of this clause is conjectural. The restoration of the phrase *nadī-tīre*, 'on the river's bank', is fairly certain; and the subsequent reading and interpretation of the phrase *vailasalanāda* is suggested by it. The mantra would seem to have been pronounced in a rocky cave on a river's bank. The two akṣaras, which have been read *nāda*, admit also the reading *tāo*; but this reading, in combination with *vailasala*, yields no sense.

Professor Nanjio's Preface to the Edition may be consulted. See also the latter's Catalogue, Nos. 134, 136, 138, 139.

The text of our fragment is given below in parallel columns with that of the Bibliotheca Buddhica edition (p. 326, l. 10–p. 329, l. 4), the missing portions being printed in smaller italic type and within brackets.

Obverse.

Hoernle MS.

- 1 ॐnti durgati¹ 22 Cari acari jāniya
nitya-kālaṃ vadāmi satbāna
tathā tathā
- 2 ॐrike sūtrre Tathāgata-āyu-pra-
māṇa-nirdeśa-parivartto nāmaḥ
pañcadaśama
- 3 ॐbhāṣīyamāṇe apprameyānām²
asamukhiyeyānām satbānām art-
than abhūṣi
- 4 ॐetad avocāt imasmiṃ kho puna
Ajita Tathāgata-āyu-pramāṇa-
nirdeśe (dha)
- 5 ॐvālīka - samānāṃ bodhisatva -
koṭi - nayuta-śatasahasraṇi an-
utpattikeṣu(dh)armeṣu³
- 6 ॐdhisatbānām mahāsadbānām
dhāraṇi-pratilābha abhūṣit

Nepalese MSS.

- [*prapata*]nti durgatiṃ ॥ 22 ॥ Carim
carim jñāniya nitya-kālaṃ va-
dāmi sattvāna tathā tathā[*āham* |
kathaṃ nu bodhāv upanāmeyam katha
Buddha-dharmāṇa bhareyu lābhinaḥ ॥
23 ॥ *Ity ārya-Saddharma-puṇḍa-*]
rike dharmā - paryāye Tathāgat
āyus - pramāṇa - parivarto nāma
pañcadaśama[*h* ॥ *Asmīn khalu punas*
Tathāgat-āyus-pramāṇa-nirdeśe]
nirdeśyamāṇe 'prameyānām asam-
ukhiyeyānām sattvānām arthaḥ
krto 'bhūt, | [*atha khalu Bhagavān*
Maitreyam bodhisattvaṃ mahāsatt-
vaṃ]
āmantrayate sma | asmīn khalu
punar Ajita Tathāgat-āyus-pra-
māṇa - nirdeśa - dha[*rma-paryāye*
nirdeśyamāṇe 'śṣaṣṭi-Gaṅgānadi-]
vālūkā-samānāṃ bodhisattva-koṭi-
nayuta-śatasahasraṇām anutpa-
ttika-[*dharmā-kṣāntir utpannā* | *e-*
bhyaḥ sahasra-guṇena yeṣāṃ bo-]
dhisattvānām mahāsattvānām dhā-
raṇi - pratilambho 'bhūt, | [*anye-*

¹ See footnote 8 on p. 90.

² Read 'yānām and abhūṣit. Note the apparent hard *rr* in *appra*^o, here and elsewhere, compared with the ordinary *r* in *prati*^o, l. 6.

³ For this varia lectio comp. B. B. edition, p. 437, footnote 1.

Hoernle MS.

lokadhātu-paramāṇu

7 ॥ Zābha abhūṣi² apareṣāṁ ca lokadhātu-paramāṇu-
raja-samānām bodhisatbā

8 ॥ sāhasrika-lokadhātu-paramāṇu-
raja-samā bodhisatbā mahā-
satbā idam dharma-pa

9 ॥ mā bodhisatbā mahāsatbā⁴ vimala-
nirbhāsa-cakkrām pravart-
tayinsu anye ca cūṭi

10 ॥ ti prratibaddhā abhūṣit, anut-
tarāyām sammyak-sambodhā-
yā⁵ anye ca catbāra ca

Nepalese MSS.

ṣām ca sāhasrika-]lokadhātu-paramāṇu-[*rajaḥ - samānām bodhisattvānām mahāsattvānām imāṁ dharmaparyāyaṁ śrutvāsāṅga-pratibhānatāprati-*]

lambho 'bhūt, | anyeṣāṁ ca [*dvi-sāhasrika -*]lokadhātu - paramāṇu-
rajaḥ - samānām bodhisattvā[*nām mahāsattvānām koṭi - nayuta - śatasahasra-parivartāyā dhāranyāḥ prati-*]
lambho 'bhūt, | anye ca tri-]

sāhasrika-lokadhātu-paramāṇu-rajaḥ-samā bodhisattvā mahāsattvā
imāṁ dharmaparyāyaṁ śrutvā
ācivartya-dharmacakraṁ pravartayāmsuḥ | anye ca madhyama-lokadhātu-paramāṇu-rajaḥ-sa-]

mā bodhisattvā mahāsattvā [*imāṁ dharmaparyāyaṁ śrutvā*] vimala-
nirbhāsa - cakram pravartayāmsuḥ | anye ca kṣudraka-[*lokadhātu - paramāṇu - rajaḥ - samā bodhisattvā mahāsattvā imāṁ dharmaparyāyaṁ śrutvāsāṣṭa-jā-*]

ti-baddhā abhūvann anuttarāyām samyak - sambodhau | anye ca [*turdvīpaka - lokadhātu - paramāṇu - rajaḥ - samā bodhisattvā mahāsattvā imāṁ dharmaparyāyaṁ śrutvā catur-jāti-*]

⁴ The final ā is partially rubbed out.

⁵ Read *samyak-sambodhāyām*.

Reverse.

Hoernle MS.

Nepalese MSS.

1 ▮▮▮ *pratibaddhā* abhūṣīt, anuttarāyā⁶ samyak-saṁbodhāyām
anye ca tri-cātudbīpi ▮▮▮

pratibaddhā abhūvann anuttarāyām
samyak-saṁbodhau । anye ca tri-
caturdvīpa[*ka - lokadhātu - para -*
māṇu-rajah-samā bodhisattvā mahā-
sattvā imam dharmā-paryāyam śrutvā
tri-jāti-pratibaddhā a-

2 ▮▮▮ blūṣīt, anuttarāyām samyak-
saṁbodhāyām anye ca dvi-
cātudbaipika-paramā(ṇu) ▮▮▮

bhūvann anuttarāyām samyak-saṁ-
bodhau । anye ca dvi-caturdvī-
paka-[*lokadhātu-*]paramāṇu[*-raja-*
saṁā bodhisattvā mahāsattvā imam
dharmā - paryāyam śrutvā dvi-jāti-
pratibaddhā abhūvann]

3 ▮▮▮ anuttarāyām samyak-saṁbodh-
āyām anye ca cātudbīpika-
paramāṇu-*raja-sa* ▮▮▮

anuttarāyām samyak - saṁbodhau ।
anye ca[*āka*]-caturdvīpaka-[*loka-*
dhātu-]paramāṇu-*raja-sa*[*mā bodhi-*
sattvā mahāsattvā imam dharmā-
paryāyam śrutvā āka-jāti-pratibaddhā
abhūvann anuttarā-]

4 ▮▮▮ yām samyak - saṁbodhāyām
aṣṭa-lokadhātu-paramāṇu - sa-
mebhiś ca sattebhi⁷ (ma) ▮▮▮

yām samyak-saṁbodhau । aṣṭa-[*tri-*
sahasra - mahāsahasra -]lokadhātu -
paramāṇu[*-raja-*]samāś ca [*bo-*
dhi]sattvair ma[*hāsattvair imam*
dharmā-paryāyam śrutvā anuttarāyām
samyak-saṁbodhau cittāny utpādītāni
॥ *Atha sa-*]

5 ▮▮▮ manantara-nirdiṣṭā ca Bhaga-
vata imeṣā bodhisatbānām
mahāsatbānām dharm-ā ▮▮▮

manantara-nirdiṣṭe Bhagavat-āśisām
bodhisattvānām mahāsattvā -
nām dharm-ā[*bhisamaye pratiṣṭhāne*
atha tāvad evaṃ pari vaihāyasād anta-
riksām

6 ▮▮▮ *mandārava-divyāṇa* puṣpāṇā

māndārava-mahāmāndāravāṇām pu-

⁶ Read *anuttarāyām*.

⁷ Read *bodhisattebhi*.

Hoernle MS.

mahāvarṣa abhipravarṣi⁸ teṣu
ca lokadhātu-sata

7 *niṣṭāni* sarvāṇi abhyava-
kiranti abhiprakitanti Bhaga-
vantaṁ ca Śākya

8 *(sa)na-niṣaṇa*⁹ abhyavakiranti
abhiprakiranti taṁ ca sarvā-
vanta bodhisatva

9 *upare* ca vaihāyase antarīkṣe
mahā- dundubhayaḥ prrādur-
bhavinsu te ca a

10 *(vai)hāyase* antarīkṣāto prra-
patinsu hār-ārdhahāra-mukti-
hāra-maṇiratnāni

Nepalese MSS.

spāṇām puṣpa-varṣam abhipra-
vṛṣtaṁ teṣu ca lokadhātu-*[koṭi-
nayuta]*-sata*[sahasreṣu yāni tāni
Buddha-koṭi-nayuta-satasahasrāṇy
āgatya ratna-vṛkṣa-mūleṣu siṃhāsana-
śp -]*

viṣṭāni tāni sarvāṇi cāvākiranti
smābhyavakiranti smābhipra-
kiranti sma । Bhagavantam ca
Śākya-*[munim Tathāgatam arhantaṁ
samyak-saṃbuddhaṁ taṁ ca Bhaga-
vantaṁ Prabhūtaratnaṁ Tathāgataṁ
arhantaṁ samyak-saṃbuddhaṁ pari-
nirvṛtaṁ siṃhāsana-śpa-]*

viṣṭam avakiranti smābhyava-
kiranti smābhiprakiranti sma ।
taṁ ca sarvāvantaṁ bodhisattva-
*[gaṇaṁ tāś catasraḥ paśado 'vaki-
ranti smābhyavakiranti smābhipra-
kiranti sma । divyāni ca candana-
āguru-cūrṇāṇy antarīkṣāt pravarṣanti
sm-]*

ôpariṣṭāc cāntarīkṣe vaihāyasaṁ
mahādundubhaya 'ghaṭṭitāḥ pra-
ṇedur *[manoḥā-madhura-gambhīra-
nirghoṣāḥ । divyāni ca dūṣya-yugma-
śatasahasrāṇy]*

upariṣṭād antarīkṣāt prapatanti sma
। hār-ārdhahāra-muktāhāra-ma-
ṇiratna-*[mahāratnā]*ni, &c.

⁸ Read *mandārava-divya-puṣpāṇām mahāvarṣam abhipravarṣitaṁ*. The Nepalese text in ll. 6-10 differs not inconsiderably in places.

⁹ Read *niṣaṇa*.

TRANSLATION.¹⁰

Verse 23. Knowing the moving and not-moving (of living beings), I say unceasingly in this way or that ['How then may I lead (them) to the knowledge of the Absolute, how may they become recipients of the Buddha-doctrines?']

Thus ends the fifteenth chapter in [the noble Saddharma-puṇḍarīka Sūtra], named 'the Exposition of the Duration of Life of the Tathāgata'.

[Now while this exposition of the duration of life of the Tathāgata] was being spoken, innumerable, countless living beings profited by it. [Then the Blessed One] spoke thus [to the Bodhisattva Mahāsattva Maitreya:] 'O Ajita, while this exposition of the duration of life of the Tathāgata was being given, hundred myriads of koṭis of Bodhisattvas, comparable to the sands [of sixty-eight Gaṅgā rivers, have acquired the peace of the existence] which involves no liability to rebirth.¹¹ [A thousand times more than these] are the Bodhisattvas Mahāsattvas who have obtained Dhāraṇī; [and other Bodhisattvas Mahāsattvas, equal] to the [dust] atoms of a [one-thousand-]world system, [have by hearing this sermon of the Law] obtained [the condition of unhampered intelligence]. [l. 7] Again, other Bodhisattvas [Mahāsattvas], equal to the dust atoms of a [two-thousand-]world system, [have obtained the Dhāraṇī that makes hundred thousand myriads of koṭis of revolutions. Again other] Bodhisattvas Mahāsattvas, equal to the dust atoms of a [three]-thousand-world system, [have by hearing] this sermon of the Law [moved forward the wheel that never rolls back. Again other] Bodhisattvas Mahāsattvas [equal to the dust atoms of a mean world system have by hearing this sermon of the Law] moved forward the wheel of spotless radiance. Again other [Bodhisattvas Mahāsattvas, equal to the dust atoms of] a small [world system, have by hearing this sermon of the Law], after being entangled [in eight rebirths], reached supreme perfect enlightenment. Again other [Bodhisattvas Mahāsattvas, equal to the dust atoms of a four-continental world system, have by hearing this sermon of the Law,] [Reverse, l. 1] after being entangled [in (only) four rebirths,] reached supreme perfect enlightenment. Again other [Bodhisattvas Mahāsattvas, equal to the dust atoms] of three four-continental [world systems, have by hearing this sermon of the Law, after being entangled in (only) three rebirths,] reached supreme perfect enlightenment. Again other [Bodhisattvas Mahāsattvas, equal to the dust] atoms of two four-continental [world systems, have by hearing this sermon of the Law, after being entangled in (only) two rebirths, reached]

¹⁰ With a few alterations based on the fresh Sanskrit texts, the translation follows Professor Kern's translation in the Sacred Books of the East, vol. xxi, pp. 310 ff. Passages outside the fragment are enclosed in square brackets.

¹¹ Less accurately in SBE., vol. xxi, pp. 254, 311; and vol. xlix, Pt. II, pp. 40, 169.

supreme perfect enlightenment. Again other [Bodhisattvas Mahāsattvas,] equal to the dust atoms of [one] four-continental [world system, have by hearing this sermon of the Law, after being entangled in (only) one rebirth, reached supreme] perfect enlightenment. And by Bodhisattvas [Mahāsattvas], equal to the [dust] atoms of eight [tri-millenary, grand-millenary] world systems, [having heard this sermon of the Law, the idea of supreme perfect enlightenment has been conceived. Now] [l. 5] no sooner had the Blessed One given to those Bodhisattvas Mahāsattvas [a well-founded understanding] of the Law, [when at once there rained down from the upper sky] a great rain of Māṇḍāvāra celestial flowers; and in those hundred [thousand myriad koṭis of] world systems [as many hundred thousand myriad koṭis of Buddhas as had come and were] seated [on thrones at the foot of jewel trees], all those they covered and overwhelmed. Also the Blessed One, the Śākya[muni, the Tathāgata, the Arhat, the Perfectly-enlightened One, yea and the Blessed One, the Prabhūtaratna, the Tathāgata, the Arhat, the Perfectly-enlightened One, who, having entered Nirvāṇa,] was seated on his throne, they covered and overwhelmed. Also the entire [host] of Bodhisattvas, [and the four classes of the audience they covered and overwhelmed. Also (a rain) of celestial powder of sandal and agallochum rained down,] and also above, in the upper sky, great drums became audible, and that without being struck, [with a pleasant, sweet, deep resonance. Also double pieces of celestial cloth,¹² by hundreds of thousands,] fell from the upper sky. Necklaces, half-necklaces, pearl necklaces, excellent jewels,

¹² *Dāṣṭya* (also *dāṣṭa*) is simply a piece, or length, of (white cotton) cloth. Such pieces were used for various purposes: as wrappers (dress of laymen, opp. monks, JRAS., 1915, p. 111; of men, SBE., xi. 122, note, as well as of women, Dvy. 614^{xvii}; of a corpse, SBE., xi. 92); as spreads over chairs (Ś.S. 353ⁱ), or floors, stairs, &c. (Cv. v, 21, 2; SBE., xx. 128, note); as curtains for women's apartments (Ś.S. 76^{xii}). *Yugma* refers to two lengths, not to two kinds of material (linen and cotton), as apparently in Dr. Otto Franke's *Dighanikāya*, p. 247, note 7, but see also *ibid.*, pp. 227, n. 4, 228, n. 1; the alternation of linen and cotton applies only to the preparation of a corpse for cremation, *ibid.*, pp. 233, 249.

ADDITIONAL NOTE (OCTOBER, 1915).

ANOTHER confirmation of the surmise, regarding the find-place being Khadalik, expressed on p. 85, is afforded by two fragments in the Stein Collection, viz. one (Kha. i. 301 b, Reg. No. 398) of another folio of the *Suvarṇaprabhāsōttama* MS., of which folio 98 is edited on p. 113; and the other (Kha. i. 304, Reg. No. 403) of another folio of the *Ratnaraśi* MS., of which folio 5 is edited on p. 116. See also the Additional Note on p. 84.—[R. H.]

MISCELLANEOUS FRAGMENTS

EDITED BY H. LÜDERS.

[THE manuscript fragments dealt with in this section belong to two consignments, marked by me Nos. 142 and 148. Both were transmitted by Sir G. Macartney, K.C.I.E., British Consul-General in Kashgar, to the Government of India, who forwarded them to me in May, 1903, and January, 1906, respectively.

The fragments are stated by Sir G. Macartney to have been purchased by him from Badruddin, Aksakal of Khotan, who had himself bought them from 'treasure seekers', but could give no information regarding their precise find-place. On the whole it is probable that they belong to the proceeds from the diggings by treasure seekers in the ruins of Khadalik, which are referred to on pp. 2 and 85.—R. H.]

1. SADDHARMA-PUNḌARĪKA

Hoernle MSS., No. 148, SA. 22-25. (Plate XVIII, No. 1, Fol. 253, Obverse.)

A preliminary notice of this fragment was published in the Journal of the Royal Asiatic Society for 1906, pp. 695 ff., by Dr. Hoernle, who from the mentioning of the Bodhisattva Prajñākūṭa was enabled to identify the leaves as having belonged to a manuscript of the Saddharma-puṇḍarīka and containing portions from the end of chapter xi and the middle of chapter xii of that work.

The fragment consists of four leaves of strong and rather smooth dun-coloured paper measuring about 567×180 mm. (or $22\frac{1}{4} \times 7\frac{1}{8}$ inches), and numbered on the left-hand margin of the obverse 253, 254, 259, 260, the hundreds, tens, and units being placed one below the other as commonly done in Central-Asian manuscripts. Each page contains seven lines. In order to make the lines quite straight and equally distant from one another, the scribe has used an instrument like the modern Indian ruler, the impressions still being clearly visible. On the left side a circle measuring about 40 mm. (or $1\frac{1}{2}$ ") in diameter was drawn before the writing was commenced, and its centre was pierced with a large hole for the passage of the string which was to hold the leaves of the manuscript together. The akṣaras, (e. g. *yā* and *syā*, fol. 253, obv. ll. 1, 2,) measure 22-30 mm. (or $1-1\frac{1}{5}$ ").

The leaves are perfect, although small holes, apparently due to the corrosive action of the ink, are found in many places. In the transcript all letters that on this account have been more or less damaged are printed in *italic type*.

The characters belong to the Upright Gupta script of the calligraphic type. The most striking feature of this alphabet is the variety of signs for medial *ā*. In our fragment there are no less than four distinct forms. There exists, however, even a fifth form in this species of script, though no example of it happens to occur in our fragment; but an example is found in the third fragment described below (p. 168), and may be seen in *ṇā* at the end of line 4 on Pl. XVIII, No. 3, obv. l. 4. The most frequent form is an acute-angular rightward prolongation of the head-line of the mātrkā (see e. g. *gā*, 253 *a*^{vi}). It is regularly used in *kā*, *khā*, *gā* (*gryā*), *cā* (253 *a*^v), *ñchā*, *tā* (253 *a*ⁱⁱⁱ, or *tthā*, *trā*, *tvā*), *dā* (253 *a*^{vii}, or *dyā*, *drā*, *dvā*), *nā* (*nyā*, 253 *a*ⁱⁱⁱ), *bāhā*, *bhā* (Pl. XVIII, No. 3 *a*, l. 7), *rā* (Pl. XVIII, No. 3 *b*, l. 2, or *rtā*, *ryā*, *rhā*), *lā* (Pl. XVIII, No. 2, l. 5), *vā* (Pl. XVIII, No. 3 *a*, l. 1, or *vyā*), *śā* (*ścā*, *śvā*), and is added also to the sign for initial *a* to form initial *ā* (Pl. XVIII, No. 3 *a*, l. 7). Once only the second form is used in *kū* (260 *b*ⁱⁱ) and the fourth form in *tvā* (260 *a*^v), but in both cases the akṣara stands at the end of the line, and the regular sign would have protruded on the margin. The second form, a vertical stroke resembling the modern Nāgarī sign, occurs regularly in *mā* (e. g. 253 *a*^{vi}), and *dhā*, there being only one case where *dhā* shows the first form (259 *a*^{vii}). The *thā* sometimes shows the first form, but sometimes also a form which might be called intermediate between the first and second (253 *a*^{vi}). The third form consists of a curve, rising above the head of the mātrkā, and turning to the right. It is used in *pā* (254 *b*ⁱⁱⁱ, or *prā* 254 *a*^v), *yā* (Pl. XVIII, No. 3 *a*, l. 8), *ṣmā*, *ṣyā* (254 *a*ⁱ), *sā* (Pl. XVIII, No. 3 *a*, l. 7, or *stā* 254 *a*ⁱⁱ, *sthā* 254 *a*^{vi}, *syā*, Pl. XVIII, No. 3 *a*, l. 6, *srā*), and *hā*; but never in *jā* (or *jñā*) and *ṇā* (or *nyā*). In the latter cases, there is always in use a fourth form, which is a strong exaggeration of the third form, and which appears to have originated in Central Asia, though the germs of it are already apparent in the Northern Indian script of the seventh century (see Bühler's Indian Palaeography, table IV, 14^{ii. xii} *jā*, 17^{xvi. xix} *tā*, 21^{iv. xiv} *ṇā*, 26^{xv} *nā*, 27^{viii. xiv} *pā*, 37^{viii. xv} *ṣā*). In this form the original curve is made to rise, in two parallel lines, high above the head of the mātrkā. So we have it always in *jā* (253 *a*ⁱⁱⁱ, and Pl. XVIII, No. 3 *b*, l. 4), or *jñā* (253 *a*^{iv}, and Pl. XVIII, No. 3 *a*, l. 5), and in *ṇā* (253 *a*ⁱⁱⁱ), or *nyā* (Pl. XVIII, No. 2, l. 5), and optionally interchanging with the third form, in *tpā* (253 *a*ⁱ), *pā* (254 *b*ⁱⁱⁱ, or *plā*, or *prā*), *yā* (253 *a*ⁱ, but with the third form 254 *a*ⁱ, *b*ⁱ), *ṣmā* (254 *a*ⁱⁱ), *ṣyā*, *sā* (254 *b*ⁱⁱⁱ, but with third form 254 *a*ⁱ), or *stā*, or *sthā*, or *smā*, or *syā* (253 *a*ⁱ, but with third form 254 *b*^{vii}), or *srā* (254 *a*^{iv}), and *hā* (253 *a*^{vii}). Sometimes, indeed, these two forms are found to alternate in the same letter in the same line, as e. g. in *pā* (254 *b*ⁱⁱⁱ) and in *sthā* (254 *a*^{vi}, twice with the third, and once with the fourth

form)—a fact which shows them to be mere varieties of an essentially identical form. A modification of the fourth form appears in *jñā* (253 a^{vi}), in which the down-stroke of the two parallels is so reduced as to form a mere hook at the top of the up-stroke.

A similar variety of forms exists in the case of medial *u* and *ū*. Medial *u* is generally expressed by a sort of wedge added at the foot of the mātṛkā (see e.g. *ju*, 253 aⁱ). This form is found in *cu*, *ju*, *dhju*, *nu* (253 aⁱ, or *nnu*), *pu* (253 a^v), *bu* (Pl. XVIII, No. 2, l. 4), *mu* (253 a^v), *yu* (Pl. XVIII, No. 3 b, l. 8), *lu* (253 a^{iv}), *śru*, *ṣu* (*kṣu*), *su* (Pl. XVIII, No. 2, l. 2, or *nsu*), *hu*. But in other cases medial *u* is denoted by a curve or a hook. In *ku* (253 a^{vi}), *du* (254 a^{iv}, b^{vi}) and *ru* (259 a^{vi}) the sign exactly resembles the modern Nāgarī sign. In *gu* (253 aⁱⁱ, iii) and *śu* (253 aⁱⁱⁱ) the *u* is expressed by an upward curve attached to the lower part or the middle of the second vertical of the mātṛkā. The same sign is added below to the foot of the letter in *dhku* (259 bⁱⁱⁱ, vi) and mostly in *tu* (254 a^{vii}, bⁱ, ii, 259 b^{iv}, 260 a^{iv} in *dhātu*), but in *tu* (254 aⁱⁱⁱ and 260 a^{iv} in *samprakāśayitum*) the *u*-sign has the shape of the modern Nāgarī sign for medial *ū*.

For medial *ū* we find four different forms, which are apparently nothing but the forms for medial *u* doubled. (1) The wedge-shaped form is doubled in *pū* (e.g. 253 aⁱⁱ), *mū* (260 b^{iv}), *sū* (253 b^{vi}), and *hū* (253 bⁱⁱⁱ), the two wedges being placed one before the other and the first one being connected by an ascendant line with the foot of the mātṛkā. (2) The sign for *ū* in *kū* (253 a^{iv}) is the doubled *u*-sign used in *ku* with shortening of the second sign. (3) The sign used in *śu* is doubled to denote the long vowel in *śū* (253 a^{vii}), and (4) the sign found in *dhku* is doubled with enlarging of the lower sign in *bhū* (253 a^{vi}).

The ordinary form of medial *i* takes the form of an erect acute angle, seen e.g. in *ti* (253 aⁱⁱⁱ). Twice, however, it occurs in a modified form, in which the angle appears to be laid on one of its sides, viz. on the right side in *ṭi* (260 bⁱ) and on the left in *bḥi* (253 b^{vii}). The former prone alternative seems to be restricted to combination with *ṭ*, while the latter does not seem to be subject to any particular restriction. All the three forms occur in the third fragment, see p. 168.

A modified form of medial *o* is found in *lo* (e.g. 253 bⁱ, 259 a^v, vii), the right part of the ordinary sign being attached to the upper end of the vertical bar of the *la* and drawn out into a long downward straight line, exactly as in the fourth form of the medial *ā*.¹

The rest of the medial vowels appears in one form only.

As regards consonantal signs, it will be observed that the wedge at the foot of the second vertical of *ga* (e.g. 253 a^v) and *śa* (Pl. XVIII, No. 3 a, l. 1), and mostly also the faint side-stroke of *śa*, disappear whenever another consonant is joined to

¹ [Most of these vowel signs occur also in the Sanskrit Vajracchedikā MS., see p. 178.—R. H.]

those letters at the bottom; see e. g. *gra* (253 *b^{iv}*, 254 *b^{vii}*), *śrī* (253 *a^{iv}*), *ści* (253 *bⁱ*, Pl. XVIII, No. 3 *b*, l. 1). Under the same condition the *ta* also generally loses its side-stroke, and in such cases the sign for *ta* does not differ from that for *na*; see e. g. *tta* (253 *aⁱ*), *tra* (253 *a^v*), *tra* (253 *a^{iv}*); also *tr* (253 *bⁱ*). Occasionally in the case of *tra*, the side-stroke is optionally retained; thus in *tatra* (253 *aⁱ*), *putra* (254 *aⁱⁱ*, *b^{iv}*), and *yatra* (253 *bⁱⁱ*) with the side-stroke; but *tatra* (254 *aⁱ*) and *putra* (253 *a^v*) without it. See also the introductory remarks to the second Saddharma-puṇḍarīka fragment (*infra*, p. 162). If *ka* is combined with another consonant, or with the vowels *u*, *ū*, or *r*, its lower portion is dropped altogether, the *ka* again closely resembling the *na*; see e. g. *ksa*, *kṣī* (Pl. XVIII, No. 3 *a*, l. 4), *kya* (253 *bⁱⁱⁱ*), *ku* (253 *a^{vi}*), *kū* (253 *a^{vi}*), *kr* (253 *a^v*). In this case, however, a confusion with *na* can rarely arise, as in ligatures with *ku* the subscript letter is generally attached to the left (e. g. *ksa* 253 *aⁱ*, Pl. XVIII, No. 2, l. 4), not to the right side of the letter as in ligatures with *na* (e. g. *nyā* 253 *aⁱⁱⁱ*, *nsa* Pl. XVIII, No. 2, l. 4); also the forms for medial *u* and *ū*, used in *ku* and *kū*, are quite different from those occurring in combination with *na* (comp. *ku* 253 *a^{vi}* with *nu* 253 *aⁱ*).

The superscript *r* is placed above the line if added to *ka*, *na*, *ta*, and *bha* (see e. g. *rṇa* 253 *aⁱⁱⁱ*, *rti* 254 *a^{vii}*, *rtiā* 254 *aⁱⁱⁱ*), and upon the line if added to *tha*, *dha*, *ma*, *ya*, *la*, *va*, *ṣa* and *ha* (see e. g. *rma* 253 *aⁱⁱⁱ*, *rya* Pl. XVIII, No. 2, l. 1, *rva* 253 *aⁱⁱⁱ*). In this connexion, it may be noted that the peculiar sign which indicates the special *r* of the Khotanese and Kuchean languages of Eastern Turkestan, and which in the sequel is transcribed by *rr*,¹ occurs seven times in our four folios. As a rule it is found in the subscript position, with *k* (e. g. in *śakrra* 254 *a^{vi}*, *cakrra* 254 *a^{vii}*, 260 *a^{vi}*, *upasaṃkṛraminsu* 260 *bⁱ*), *gh* (in *śighrra* 254 *b^v*, *vi*, *vii*), but once it occurs also in the superscript position with *l*, in *durrlabham* (254 *a^{iv}*).² Its shape may be seen in Pl. XVIII, No. 2, l. 5 *prra*, and l. 6 *srre*. See also the introductory remarks to the second Saddharma-puṇḍarīka fragment (*infra*, p. 163).

The subscript *v* is sometimes written *b*; thus with *t* in *satba* 253 *a^v* (but *satva* 253 *a^{vi}*), 259 *aⁱⁱⁱ*, 260 *a^v*, *vi*; *śrutbā* 259 *bⁱⁱⁱ*; with *d* in *dbā* 253 *b^{vi}*.

Absence of vowel in the case of *t* (253 *a^{iv}*, and Pl. XVIII, No. 2, l. 3), *u* (253 *bⁱ*, 259 *a^{vi}*), and *m* (253 *bⁱⁱⁱ*, 254 *aⁱ*, *iv*, *vii*) is indicated by writing a half-sized letter without the serif below the line and placing a curve above it. The letters *t* and *n* can hardly be distinguished.

A few remarks are called for by the punctuation. The full stop is generally indicated by a dot placed on the line (e. g. 253 *aⁱⁱⁱ*, *iv*; also Pl. XVIII, No. 3 *b*,

¹ [See Professor Leumann's dissertation *Zur nordarischen Sprache und Literatur*, pp. 41, 57; also *infra*, p. 217.—R. H.]

² [For an instance of superscript *rr* in Khotanese writing, see p. 397.—R. H.]

ll. 7, 8).³ Four times, after *sainḍṛṣyate* in 253 a^{vi}, after *abhāṣata* in 253 b^v, after *lokulhātau* in 259 a^{vii}, and after *parivṛtā* in 259 b^v, we find the double dot, which occurs also in inscriptions⁴ and in the Bower MS.⁵ In 253 b^v it is followed by a double vertical stroke, which appears also alone to mark the end of a sentence in 259 b^{i, vii}, 260 a^{i, vii}. In 253 b^v, 260 a^{i, vii} the two vertical strokes are joined at their lower ends by a slanting line; in 259 b^{i, vii} they are not connected. The use of all these signs is rather arbitrary. They are frequently wanting where we should expect them, while once (259 a^v) it is found in a place where it is superfluous. See also the remarks on blundered dots on p. 156.

Before entering into a discussion of the contents of the fragment, I give the text of the four leaves, with the text of the Nepalese manuscripts printed opposite, and a translation. For the Nepalese text I beg to offer my sincerest thanks to Professor Kern, who, when I showed him the fragment, at once promised to copy out for me the corresponding passages from the edition of the Saddharma-puṇḍarīka, which he had ready for publication. Of the manuscripts used by Professor Kern, A belongs to the Royal Asiatic Society, B to the British Museum, C^a C^b to the University of Cambridge, K to Mr. Kawaguchi, W to Mr. Watters.

[Note. It is due to Professor Lüders to explain that his quotation of the Nepalese text, printed below, was completed before the Bibliotheca Buddhica edition appeared in print, and that after a delay, for which he is in no wise responsible, it is now, for considered reasons, published exactly as it was originally written out by him. Professor Lüders states that 'his Nepalese text reads exactly as it was copied for him by Professor Kern, but that the text which is now published in the Bibliotheca Buddhica shows several discrepancies which he is unable to account for. If the readings of the text in the Bibliotheca Buddhica should be correct, that would affect more or less his remarks on *sainjānanti* (253 aⁱⁱⁱ, p. 159), *saṁśritarān* (253 a^{vii}, p. 161), the missing *anuttarān* (253 b^{vii}, p. 157), *saṁprakāṣayaty* (254 a^{iv}, p. 161), *pravartikānān* (260 aⁱ, p. 161), but not the general results arrived at.' But the fact is that the Bibliotheca Buddhica print does not present a pure

* I think it highly probable that this dot occurs also in the fragments of a block-print from Idytkutsari, edited by Pischel (Sitzungsberichte der Kgl. Preuss. Akademie der Wissenschaften, 1904, p. 807 ff.). In these fragments the virāma is generally expressed by a dot placed above the letter, the dot in such cases corresponding to the semicircle employed in our fragment. Three times, however, after *avocat* in 161 a^{iv} and after *duṣkṛtam* in 171 a^v, 171 bⁱⁱⁱ two dots appear, one above and the other after the last letter. Pischel considered this to be the original designation of the virāma, but as *avocat* stands at the end of a sentence and *asti duṣkṛtam* apparently are the last words of a verse, I feel almost sure that the second dot is the sign of punctuation.

⁴ Bühler, Indische Palaeographie, p. 84.

⁵ See e.g. Part V, fol. 2 a, l. 4; fol. 3 b, ll. 1, 3, &c.

Nepalese text, but incorporates a number of Eastern Turkestani readings (denoted by O; see Prof. Kern's Add. Note, p. v), such as *śraṃṣayaty* (p. 264, l. 9) for *saṃpra-kāśayaty*. The two portions of text preserved in our fragment are in that print on p. 261, l. 14–p. 265, l. 3, and on p. 269, l. 7–p. 271, l. 3.—R. H.]

TEXT

HOERNLE MS. No. 148.

Fol. 253 Obv.

- 1 (*sarv*)e *ca* (*te*) Mañjuśrīyā Kumāra-bhūtena vi(n)ī(t)ā anuttara-syā¹ samyak-saṃbodhau tatra ye bo-
- 2 *dhisattvā* mahāyāna-saṃprasthitāḥ pūrvam abhūvaṃs te mahāyāna-guṇā² śaṭ-pārami-
- 3 tāḥ saṃvarṇayanti •
- sarve *ca*
te sarva-dharmāḥ śūnyān³ iti
saṃjānanti mahāyāna-guṇān
- 4 ś *ca* • *atha khalu* Mañjuśrīḥ kumāra-bhūtaḥ Prajñākūṭam bodhisattvam etad avocat, sarvo
- 5 'yaṃ kulaputra mayā samudra-madhya-gatena satba-vinayaḥ kṛtaḥ sa cāyaṃ saṃdr-
- 6 śyate : *atha* Prajñākūṭo bodhisattvo Mañjuśrīyaṃ kumāra-bhūtaṃ gāth-ābhigītena pari-prēcha-

¹ Read *anuttarasyaṃ*.² Read *guṇān*.³ Read *dharmāḥ śūnyān*.

NEPALESE MSS.

- sarve *ca* te Mañjuśrīyā kumāra-bhūtena vinītā anuttarāyaṃ samyak-saṃbodhau tatra ye bo-
- dhisattvā*¹ mahāyāna-saṃprasthitāḥ pūrvam abhūvaṃs te mahāyāna-guṇān, śaṭ-pārami-tāḥ saṃvarṇayanti [ye śrāvaka-pūrvā bodhisattvās² te śrāvaka-yānam eva saṃvarṇayanti] sarve *ca* te sarva-dharmāḥ³ chūnyān iti saṃjānate sma mahāyāna-guṇān-
- ś *ca* *atha khalu* Mañjuśrīḥ kumāra-bhūtaḥ Prajñākūṭam bodhisattvam etad avocat, sarvo
- 'yaṃ kulaputra mayā samudra⁴-madhya-gatena saṃvinayaḥ kṛtaḥ sa cāyaṃ saṃdr-
- śyate i *atha khalu* Prajñākūṭo bodhisattvo Mañjuśrīyaṃ kumāra-bhūtaṃ gāth-ābhigītena pari-prēcha-

¹ C^b adds *mahāsattvā*.² AW °*pūrvā-bodhi*°.³ BK *sarvān dha*°.⁴ AW *mahā-samū*°.

HOERNLE MS. No. 148.

7 *t*, mahāsamudra¹ mahāprajña ma-
hāśūra ma/ābala • asaṁkhyeyā
vinītā

NEPALESE MSS.

ti sma¹ ॥ mahābhadrā prajñayā
sūra-nāmann asaṁkhyeyā² ye
vinītās [trayādya \ sattvā amī kasya
cānyāṁ prabhāvas tad brūhi prṣṭo
naradeva tvam etat, ॥ 47 ॥ Kaṁ vā
dharmaṁ deśitavān asi tvaṁ kiṁ vā
sūtraṁ bodhi-mārg-ōpadeśeyāṁ \ yac
chrutvān bodhaye jāta-cittāḥ sarva-
jñatve niścite labdha-gāthāḥ³ ॥ 48 ॥
Mañjuśrīr āha \ samudra-madhye Sad-
dharmā-puṇḍarikāṁ sūtraṁ⁴ bhāṣi-
tavān na cānyat \ Prajñākūṭa āha \
idaṁ sūtraṁ gambhīraṁ sūkṣmaṁ
durdṛśaṁ⁵ na cānena sūtreṇa kiṁcid
anyat sūtraṁ samam asti \ asti kaścit
sattvo ya idaṁ sūtra-ratnaṁ⁶ satku-
ryād anuboddhum anuttarāṁ samyak-
saṁbodhiṁ abhisāmboddhum \ Mañju-
śrīr āha \ asti kulaputra Sāgarasya
nāya-rājño duhit-āṣṭa-varṣū jātyā
mahā-prajñā tikṣṇ-ēndriyā jñāna-
pūrvāṅgamena kāya-vān-manas-kar-
maṇā samanvāgatā sarva-tathāgata-
bhāṣita-vyañjan-ārth-ōdgrahaṇe dhā-
raṇi-pratilabdā sarva-dharma-sattva-
samūdhāna-samūdhi - sahasr-āṅka-lak-
ṣaṇa-pratilābhini \ bodhicitt-āvinivar-

¹ Read mahābhadrā.

¹ C^b paryaprechata, K paryaprechat.

² KW °khyayā.

³ A °gā, B °lābhāḥ, C^b °nābhāḥ, K °gādhāḥ.

⁴ BC^bK om.

⁵ W durdaśanaṁ.

⁶ BK ratna-sūtraṁ.

HOERNLE MS. No. 148.

NEPALESE MSS.

kadācid vīryaṃ sraṃ-

Fol. 253 Rev.

1 sitavān, trsāhasra - mahāsāhasrā-
yāṃ loka-dhātō¹ nāsti sa ka-
ścid antamaśaḥ sarṣapa-mā-

2 tro pradeśaḥ yatrānena śarīraṃ
na niksīptaṃ satva-hetoḥ pa-
ścād bodhim abhisambuddha² •
ka e-

3 taṃ (śra)ddadhāsyati yaḥ śakya³
muhūrtenānutta(rā)⁴ samyak-
sambodhim abhisamboddhum,
atha tasyāṃ

4 velāyāṃ Sāgara-nāga-rāja-duhitā
agrataḥ sthitā dṛśyate sā bha-
gavata-

¹ Read °dhātāu.

² Read °buddhaḥ (see p. 156).

³ Read śakyaṃ.

⁴ Read °nuttarāṃ.

tinī vistīrṇa-praṇidhānā sarva-satt-
veṣv ātma-prem-ānugatā guṇ-ōtpā-
dane¹ ca samarthā na ca tebhyaḥ pari-
hīyate | smita-mukhī paramayā śubha-
varṇa-puṣkaratayā samānvāgatā mai-
tra-cittā karuṇāṃ ca vācāṃ bhāṣate |
sā samyak-sambodhim abhisambod-
dhum samarthā || Prajñākūṭo bodhi-
sattva āha | dṛṣṭo mayā bhagavān
Śākyamunis tathāgato bodhāya ghaṭa-
māno bodhisattva-bhūto 'nekāni puṇ-
yāni kṛtavān anekāni ca kalpa-saha-
sraṇi na] kadācid vīryaṃ sam-

śritavān | tri-sāhasra-mahāsāhasrā-
yāṃ loka-dhātāu nāsti kaścid
antaśaḥ sarṣapa-mā-

tro [pi prthivī-]pradeśo yatrānena
śarīraṃ na niksīptaṃ sattva-
[hita-]hetoḥ | paścād bodhim abhi-
sambuddhaḥ | ka e-

vaṃ² śraddadhyād³ yad [anayā]⁴
śakyaṃ muhūrtena samyak-sam-
bodhim abhisamboddhum, || atha
[khalu] tasyāṃ

velāyāṃ Sāgara-nāga-rāja-duhitā
agrataḥ sthitā[sam]dṛśyate[sma]⁵ |
sā bhagavata-

¹ BK °nenā.

² BK enaṃ, W etāṃ.

³ B śraddhāsyati, K śraddhadhyāt,

C śraddadhāt.

⁴ BK yat tayā, C yadā' nayā.

⁵ AW om.

HOERNLE MS. No. 148.

NEPALESE MSS.

5 *h* pādaṁ śirasā vandy¹âkânte
'sthāt tasyām velāyām² imā
gāthā abhāṣata : || puṇyaṁ
puṇya-

6 (*gabh*)īraṁ ca diśaḥ spharati sar-
va(śa)ḥ sūkṣmaṁ (śar)īraṁ
dvātrīṁśa-lakṣaṇais samalan-
kṛtam anuvyañ-

7 (*jana*)-yuktam ca sarv-asatva-na-
maskṛ tv³âbhī(*gamyā*)m ca
antarāpaṇavad yathā yañ

h pādaṁ śirasābhivandy¹âkânte
'sthāt tasyām velāyām imā gāthā
abhāṣata || puṇyaṁ puṇyaṁ

gambhīraṁ ca diśaḥ sphurati sarva-
śaḥ sūkṣmaṁ śarīraṁ dvātrīṁ-
śa-lakṣaṇaiḥ samalanakṛtam⁴ ||
anuvyañ-

jana-yuktam ca sarva-sattva-nama-
skṛ[*tam* | *sarva-sa*]ttv-âbhigamyam
ca antarāpaṇavad yathā || 50 || ya-

Fol. 254 Obv.

1 yā(*mī*) sambodhiṁ sākṣī me tatra
tathāgata⁴ • vistīrṇam deśa-
yisyāmi sarva-duḥkha⁵-pramoca-
nam a-

2 tha tasyām velāyām āyuṣmāñ
'Chāriputrās tām nāgarāja-du-
hitaram etad avocat kevalam

3 kula-dulite bodhāya cittam ut-
pannam avivar(*ty*)âprameya-
prajñā cāsi samyak-sambud-
dhatvam tu du-

4 rrlabham asti kula-duhite strī na
ca vīryam sraṁsayati anekāni

[*th-ēccha*]yā me sambodhiḥ sākṣī me
'tra tathāgataḥ | vistīrṇam deśa-
yisyāmi dharmam duḥkha-pra-
mocanam || 51 || a-

tha [*khulu*] tasyām velāyām āyuṣ-
māñ Śāriputrās tām [*Sāgara*]-nā-
ga-rāja-duhitaram etad avocat |
kevalam

bhagini² bodhāya cittam utpannam
avivartyâprameya-prajñā cāsi
samyak-sambuddhatvam tu du-

rlabham | asti bhagini³ strī na ca
vīryam samprakāṣayaty⁴ [*anekāni*

¹ Originally *vedyâi* was written, but the scribe seems to have corrected *ve* into *rañ* by effacing the down-stroke of the *e*-sign.

² Read *velāyām*.

³ See p. 156.

⁴ Read *ogataḥ*.

⁵ The visarga in *duḥkha* has been added afterwards above the line.

¹ AW °sū vanditvā.

² BC^bK *te kulaputri*.

³ BC^bK *kulaputri*.

⁴ C^b *janayati*, BK *sammayati*, W *praśayati*.

HOERNLE MS. No. 148.

ca kalpa-sahasrā-

- 5 ni puṇyāni karoti ṣaṭ-pāramitāḥ
paripūrayate • na cādyāpi
buddhatvaṁ prāptobhi¹
- 6 kiṁ (kā)raṇaṁ pañca sthānāni
adyāpi strī na prāpnoti • pra-
thamaṁ brahma-sthānaṁ dvi-
tīyaṁ śakra-sthā-
- 7 naṁ • tṛtīyaṁ mahārāja-sthā-
naṁ, ²caturthaṁ cakravarti-
sthānaṁ pañcamam avaiṣvartika-
bodhisatva-

Fol. 254 Rev.

- 1 sthānam, atha tasyāṁ velāyāṁ
Sāgara-nāgarāja-duhitur ekaṁ
maṇi-ratnam asti ya³ kṛtsnaṁ
- 2 trisāhasra-masāhasraṁ⁴ lokadhā-
tūṁ mūlyam⁵ kṣamati sa ca
maṇis tayā nāgarāja-duhitṛā
bha-
- 3 gavato datto bhagavatā cānu-
kāmpām upādāya pratigrhīta⁵ •
atha Sāgara-nāgarāja-
- 4 duhitā Prajñākūṭaṁ bodhisattvaṁ
sthaviraṁ ca Śāriputraṁ etad
avocat, yo 'yaṁ mayā bha-

¹ Read *prāpnoti*.² Read *sthānam*, or *sthānaṁ*.³ Read *yat*.⁴ Read *mahāsāhasraṁ*.⁵ Read *mūlyam*, and *grhītaḥ*.

NEPALESE MSS.

ca kalpa-śatāny] anekāni ca kalpa-
sahasrā-

- ni puṇyāni karoti ṣaṭ-pāramitāḥ
paripūrayati na cādyāpi bud-
dhatvaṁ prāpnoti ।
- kiṁ-kāraṇaṁ । pañca sthānāni stry
adyāpi na prāpnoti । [*katamāni*
pañca] prathamaṁ brahma-sthā-
naṁ dvitīyaṁ śakra-sthā-
naṁ tṛtīyaṁ mahārāja-sthānaṁ¹
caturthaṁ cakravarti-sthānaṁ
pañcamam avaiṣvartika-bodhisat-
tva-

sthānam, ॥ atha [*khalu*] tasyāṁ velā-
yāṁ Sāgara-nāgarāja-duhitur eko
maṇir² asti yaḥ kṛtsnaṁ
trisāhasraṁ mahāsāhasraṁ loka-
dhātūṁ mūlyam kṣamate । sa ca
maṇis tayā [*Sāgara*]-nāgarāja-du-
hitṛā bha-

gavate dattaḥ । [*sa*] bhagavatā cā-
nukāmpām upādāya³ pratigrhī-
taḥ । atha Sāgara-nāgarāja-
duhitā Prajñākūṭaṁ bodhisattvaṁ
sthaviraṁ ca Śāriputraṁ etad
avocat, yo 'yaṁ maṇir mayā bha-

¹ C^b °rājika°.² BK °ka-maṇi-ratnam.³ B °cānukāmpām upādāya.

HOERNLE MS. No. 148.

- 5 gavata¹ mañir dattaḥ sa ca bhagava(tā ś)īghrraṁ pratighrīto n=ēti sthavira āha • tvayā ca śī-
- 6 ghrraṁ datto bhagavatā ca śīghrraṁ pratighrītaḥ Sāgara-nāgarāja-duhit-āha • bhadañta Śāripu-
- 7 tra yady ahaṁ mardhinī² syāṁ śighrratara³ samyak-sambodhim abhisambuddhye yaṁ na cāsya mañeḥ pratigra-

Fol. 259 Obv.

- 1 prativitarkam ājñāya Yaśodharāṁ bhikṣuṇīm etad avocat, ārocayāmi te Yaśodhare
- 2 itaś cavitvā strī-bhāvaṁ vivartayitvā da(ś)ānāṁ buddha-koṭī-nayuta-śata-sahasrāṇāṁ
- 3 sântike bodhisattvo dharma-bhāṇako bhaviṣyasi • anupūrveṇa ca bodhisattva-caryāṁ pari-
- 4 pūrayitvā paścime samucchraye Raśmi-śata-sahasra-paripūrṇa-dhvajo nāma

¹ Read *bhagarato*.² Read *maharddhinī*.³ Read *śighratarāṁ*.

NEPALESE MSS.

- gavato dattaḥ sa ca bhagavatā śīghraṁ pratighrīto n=ēti¹ • tvayā ca śī-
- ghraṁ datto bhagavatā ca śīghraṁ pratighrītaḥ • Sāgara-nāgarāja-duhit-āha • yady ahaṁ bhadañta Śāripu-
- tra maharddhikī syāṁ śighratarāṁ samyak-sambodhim abhisambuddhye yaṁ na cāsya mañeḥ pratigrā-

[*hakaḥ syāt, u*][*Alha khalu bhagavān Yaśodharāyā bhikṣuṇyāś cetasaḥcāva cetah-*]

- parivitar-kam ājñāya Yaśodharāṁ bhikṣuṇīm etad avocat, ārocayāmi te Yaśodhare
- [*prativēdayāmi te • tvam api*] daśānāṁ buddha-koṭī-sahasrāṇāṁ

- antike [*satkāraṁ gurukāraṁ mānanāṁ pūjanāṁ arcanāṁ apacāyanāṁ² kṛtvā*]
 bodhisattvo dharma-bhāṇako bhaviṣyasi • bodhisattva-caryāṁ cānupūrveṇa pari-
- pūrya³ Raśmi-śata-sahasra-paripūrṇa-dhvajo nāma

¹ K °to utleti; W °ta utareti; B °ta uta; A °ta.² *arcanāṁ apacāyanāṁ* only in K.³ AC^bW *paripūrayitvā*.

HOERNLE MS. No. 148.

- 5 *tathāgato* 'rhan samyak-saṃbud-
dho loka bhaviṣyasi • vidyā-
caraṇa-saṃpannaḥ *sugato* lo-
6 *ka-vid anuttaraḥ* puruṣa-damya-
sāraṭhiḥ śāstā deva-manuṣyā-
nā¹ buddho bhagavān, bhā²-
7 drāyaṃ loka-dhātau : aparimitaṃ
ca tasya bhagavato Rāśmi-
śata-sahasra-pari-

Fol. 259 Rev.

- 1 pūrṇa - dhvajasya tathāgatasy-
āyus-pramāṇaṃ bhaviṣyati ||
atha khalu Mahāprajāpati bhi-
2 kṣuṇī ṣaḍ-bhikṣuṇī-sahasrai³ • sa-
parivārā bhagavataḥ sāntikād
ātmano vyāka-
3 raṇaṃ śrutv-ānuttarāyāṃ sam-
yak-saṃbodhau āścarya-prāp-
tā abhūd adbhuta-prāptā Ya-
śodharā
4 bhikṣuṇī Rāhula-mātā catur-bhik-
ṣuṇī-sahasrai³ parivṛtā : pura-
5 skṛtā bhagavataḥ sāntikāt sam-
mukhaṃ ātmano vyākaraṇaṃ
śrutv-ānuttarāyāṃ
6 samyak-saṃbodhau āścarya-prāp-
tā abhūṣi adbhuta-prāptāś ta-
syāṃ velāyāṃ tā bhikṣuṇya i-

¹ Read °nām.² Read *bha*°.³ Read °sraiḥ (see p. 156).

NEPALESE MSS.

- tathāgato* 'rhan samyak-saṃbuddho
loke¹ bhaviṣyasi vidyā-caraṇa-
saṃpannaḥ *sugato* lo-
ka-vid anuttaraḥ puruṣa-damya-sā-
raṭhiḥ śāstā devānām ca manu-
ṣyāṇām ca buddho bhagavān
bha-
drāyaṃ loka-dhātau : aparimitaṃ ca
tasya bhagavato Rāśmi-śata-sa-
hasra-pari-

- pūrṇa-dhvajasya tathāgatasy-
[*ārha-
taḥ samyak-saṃbuddhasy*] āyus-pra-
māṇaṃ bhaviṣyati || atha khalu
Mahāprajāpati [*Gautamī*] bhi-
kṣuṇī ṣaḍ-bhikṣuṇī-sahasra-parivārā

Ya-

- śodharā ca
bhikṣuṇī catur-bhikṣuṇī-sahasra-
parivārā
bhagavato 'ntikāt svakaṃ vyāka-
raṇaṃ śrutv-ānuttarāyāṃ
samyak-saṃbodhau āścarya-prāp-
tā adbhuta-prāptāś ca tasyāṃ
velāyāṃ i

¹ AC°W om.

HOERNLE MS. No. 148.

- 7 *mā*¹ *gāthām bhāṣiṃsu* ॥ bhagavān si netāsi vināyako 'si śāstāsi lokasya sa-deva-

Fol. 260 Obv.

- 1 kasya • āśvāsa-dātā nara-deva-pūjiti² vayan ti samtoṣita adya nāyaka ॥ *atha*
 2 khalu tā bhikṣuṇya imā gāthā¹ bhāṣitvā bhagavantam etad avocu • vayan api bhaga-
 3 van utsahāma imān dharma-paryāyan paścime kāle tathāgate parinivṛte³ iha Sa-
 4 he loka-dhātāu samprakāśayitum apy anyeṣu loka-dhātuṣu • *atha khalu bhagavān*⁴ *ye-*
 5 *ta*⁵ *tāny* aśīti-bodhisatba-koṭi-nayuta-śata-sahasrāṇi pratilabdhānān bodhisattvā-
 6 nān mahāsatbānā⁶ avaivartika-dharma-cakrā-pravartakā bodhisattvā mahāsatvās tenāvalo-
 7 kayati *sma* ॥ *atha khalu te bodhisattvā*⁷ • samanantar-āvalokitā evaṃ bhagaratā sarve utthā-

NEPALESE MSS.

- mān gāthām abhāṣanta¹ ॥ bhagavān vinetāsi vināyako 'si śāstāsi lokasya sa-deva-

kasya āśvāsa-dātā nara-deva-pūjito vayan pi samtoṣita adya nātha ॥ 1 ॥ *nātha*

khalu tā bhikṣuṇya imān gāthām bhāṣitvā bhagavantam etad ūcuḥ ॥ vayan api bhagavan samutsahāma² imān dharmaparyāyan samprakāśayitum paścime kāle [*paścime samaye*] 'pi [*tez*] anyeṣu loka-dhātuṣv [*iti*] ॥ *atha khalu bhagavān* *ye-*

na tāny aśīti-bodhisattva-koṭi-nayuta-śata-sahasrāṇi [*dhāraṇi-*] pratilabdhānān bodhisattvānān avaivartika - dharma - cakrapravartikānān

tenāvalokayānāsa ॥ *atha khalu te bodhisattvā* [*mahāsatvāḥ*] samanantar-āvalokite bhagavatā utthā-

¹ Read *imān*, and *imān gāthām*.

² Read *pūjito*, and for the same blunder see the third fragment, rev. l. 8, *śaili* for *śailo*, p. 171, and Notes, p. 173.

³ Read *parinivṛte*.

⁴ Read *bhagavān*. ⁵ Read *na*.

⁶ Read *mahāsatvānān*.

⁷ Read *bodhisattvāḥ* (see p. 156).

¹ W ° *śataḥ*; AB ° *śata*.

² BC^bK om. *sam*.

HOERNLE MS. No. 148.

Fol. 260 Rev.

- 1 y^śāsanebhyo yena bhagavāns ten-
āñjali¹ prañāmayitvā bhaga-
vantam upasaṁkraminsu • e-
2 vaṁ cintayaty² asmākam api bha-
gavān adhyeṣyaty asya dhar-
ma-paryāyasy³ ānāgate 'dhvani
saṁprakā-
3 śana(tū)ya • atha khalu te sarve
bodhisatvā evaṁ anuvicintayi-
tvā saṁprakāṁpayiṣu (pa)-
4 rasparasy⁴ ūvam ūcuḥ katham
kariṣyāma kulaputrāḥo ayam
bhagavann³ asmākam adhye-
5 ṣaty asya dharma-paryāyasy³ ānā-
gate 'dhvani saṁprakāśanātā-
ya • atha khalu te sarve bodhi-
6 satvā bhagavatā⁴ gauraveṇātma-
naś ca pūrva-caryā-praṇidhā-
nena sāmagryā bhagavatau⁴
'bhimukhā
7 sthitvā siṁha-nādaṁ nadinsu •
vayaṁ bhagavann imaṁ dhar-
ma-paryāyaṁ tathāgate pari-
nirvṛte daśa-

NEPALESE MSS.

- y^śāsanebhyo yena bhagavāms ten-
āñjalim prañāmy¹āi-¹
vaṁ cintayāmāsuḥ | asmān² bha-
gavān adhyeṣayaty³ asya dharma-
paryāyasya saṁprakā-
śanatāyai⁴ | te khalv
evaṁ anuvi-
cintya saṁprakampitāḥ pa-
rasparam ūcuḥ | katham [vayaṁ] ku-
laputrāḥ kariṣyāmo yad bhaga-
vān adhye-
ṣayaty asya dharma-paryāyasy³
ānāgate 'dhvani saṁprakāśana-
tāyai⁵ || atha khalu te kula-
putrā bhagavato gauraveṇātmanaś
ca pūrva-caryā-praṇidhānena
bhagavato
'bhimukham
siṁha-nādaṁ nadante sma | vayaṁ
bhagavann [anāgate 'dhvanz] imaṁ
dharma-paryāyaṁ tathāgate parī-
nirvṛte daśa-

[su dikṣu gatvā sarva-sattvāl lekhayi-
ṣyāmaḥ pāṭhayiṣyāmaś cintāpayi-
ṣyāmaḥ prakāṣayiṣyāmo bhagavata ev-
ānubhāvena]

¹ Read āñjalīm.² Read cintayānti.³ Read bhagavān.⁴ Read bhagavato.¹ K prañāmy¹āi°.² ABC²K asmākam. ³ K adhyeṣaty.⁴ AW °śanāyeti, B °śanāya.⁵ BK °śanāyeti, C^b °śanāyati.

TRANSLATION.¹

(Fol. 253 *a.*) And all these had been instructed by Mañjuśrī, the royal prince, so that they had reached the highest perfect enlightenment. The Bodhisattvas among them, who had previously set out in the Great Vehicle, praised the virtues of the Great Vehicle, the six perfections.² And all of them recognized the voidness of all objects and the virtues of the Great Vehicle. Thereupon Mañjuśrī, the royal prince, spoke thus to the Bodhisattva Prajñākūṭa: 'Noble youth, all this instruction of beings has been done by me while I was staying in the midst of the ocean, and this is seen (as the result thereof).' Thereupon the Bodhisattva Prajñākūṭa asked Mañjuśrī, the royal prince, by chanting the (following) Gāthās:

'Most excellent one,³ most wise one, great hero, most mighty one, innumerable (beings) have been instructed'⁴

[The Bodhisattva Prajñākūṭa said: 'I have seen the Lord Śūkyamuni, the Tathāgata, striving after enlightenment. He did many meritorious works, when he had become a Bodhisattva, and during many thousands of ages] he never slackened in his energy. (Fol. 253 *b.*) In the Trisāhasra-Mahāsāhasra world there is not even a spot as large as a grain of mustard-seed where he has not sacrificed his body for the sake of beings. Afterwards he has attained enlightenment. Who will believe that⁵ it will be possible to attain the highest perfect enlightenment in one moment?' Now at that instant the daughter of Sāgara, the King of Nāgas, appeared standing in front (of them). Having bowed her head to the feet of the Lord, she stood aside. At that time she spoke the following Gāthās:

'The holy, subtle body, gifted with profound virtues, adorned with the thirty-two signs, pervades the regions in all directions;

'(The body,) provided with the secondary signs, worshipped by all beings, accessible to [all] beings like a market-place.

'According to my wishes was (Fol. 254 *a.*) my enlightenment; ⁶ the Tathāgata

¹ All passages in square brackets have been supplied from the Nepalese text; those in round brackets are explanatory.

² Here the Nepalese text adds: Those of the Bodhisattvas who had been formerly Śrāvakas praised the Vehicle of Śrāvakas. [See Index, p. 210.—R. H.]

³ *Mahāsamudra* must be a clerical error for *mahābhudra*.

⁴ After this there is a long gap; see the remarks below, p. 156.

⁵ I have translated *yat* instead of *yah*; see footnote 1 on p. 159.

⁶ I have followed the Nepalese text, as the passage is corrupt in the fragment.

is my witness to it. I shall make known the great (Law) that delivers from all sufferance.'

Now at that time the exalted Śāriputra said to the daughter of the King of Nāgas: 'Noble maid, thou hast only conceived the idea of enlightenment without turning back, and thou art of unfathomable wisdom, but perfect enlightenment is difficult to attain. There may be, noble maid, a woman that does not slacken in energy and performs meritorious acts and fulfils the six perfections during many thousands of ages, and yet until now none reaches Buddhahood. Why? There are five ranks that a woman until now cannot attain: firstly, the rank of Brahman; secondly, the rank of Śakra; thirdly, the rank of a Mahārāja; fourthly, the rank of a Cakravartin; fifthly, the rank of a Bodhisattva unable to turn back.' (Fol. 254 b.) Now at that time the daughter of Sāgara, the King of Nāgas, possessed an excellent jewel that equalled in value the whole Trisāhasra-Mahāsāhasra world, and this jewel was given by the daughter of the King of Nāgas to the Lord, and the Lord mercifully accepted it. Then the daughter of Sāgara, the King of Nāgas, said to the Bodhisattva Prajūākūṭa and the Sthavira Śāriputra: 'Was the jewel which I gave to the Lord promptly accepted by the Lord or not?' The Sthavira said, 'It was promptly given by thee and promptly accepted by the Lord.' The daughter of Sāgara, the King of Nāgas, said: 'Venerable Śāriputra, if I were gifted with great magic power, I should have attained perfect enlightenment sooner, and [there would have been] no one to receive this jewel.'

(Fol. 259 a.) [Then the Lord,] recognizing [in his mind] the thoughts [in the mind of the nun Yaśodharā], spoke thus to the nun Yaśodharā: 'I announce to thee Yaśodharā: Having left this world, you will give up the nature of woman and in the presence of ten hundred thousands of myriads of millions of Buddhas become a Bodhisattva, a preacher of the Law. And in due course, having accomplished the course of a Bodhisattva, thou shalt in thy last existence become in the world a Tathāgata named Raśmīśatasahasraparipūrṇadhvaṇa, an Arhat, perfectly enlightened, endowed with knowledge and conduct, a Sugata, knowing the world, supreme, a driver of the unbroken bulls of men, a teacher of gods and men, a Buddha, a Lord in the Bhadrā world. And boundless shall be the measure of life of that Lord, the Tathāgata Raśmīśatasahasraparipūrṇadhvaṇa.' (Fol. 259 b.) Then the nun Mahāprajāpatī, surrounded by six thousand nuns, having heard from the Lord the prophecy with regard to her attaining the highest perfect enlightenment, was struck with wonder and amazement. The nun Yaśodharā, the mother of Rāhula, surrounded, accompanied by four thousand nuns, having heard from the Lord the prophecy referring to her attaining the highest perfect enlightenment, was struck with wonder. Struck with amazement, those nuns at that time spoke the following Gāthā:

‘Thou art the Lord, thou art a leader, thou art an instructor, thou art a teacher of the world including the gods, (Fol. 260 *a*) a giver of comfort, worshipped by men and gods. To-day we have been gladdened by thee, O leader.’

Then, having spoken this Gāthā, those nuns spoke thus to the Lord : ‘We also, O Lord, will exert ourselves to proclaim this Dharmaparyāya in the last time, when the Tathāgata has become wholly extinct, in this Saha world and also in other worlds.’ Then the Lord looked towards the eighty hundred thousands of myriads of millions of Bodhisattvas Mahāsattvas, who had obtained [magical spells], the Bodhisattvas Mahāsattvas who made roll on the wheel of the Law that never rolls back. As soon as those Bodhisattvas had thus been looked at by the Lord, all of them rose from their seats, (Fol. 260 *b*) raised their folded hands towards the Lord, and approached the Lord. They reflected thus : ‘We also are invited by the Lord to proclaim this Dharmaparyāya in future.’ When they had thus reflected, all those Bodhisattvas trembled. They asked one another thus : ‘What shall we do, noble youths? the Lord here invites us to proclaim this Dharmaparyāya in future.’ Thereupon, out of respect for the Lord and on account of their own vows in their previous course, all those Bodhisattvas together, turning their faces towards the Lord, roared a lion’s roar : ‘When the Tathāgata has become wholly extinct, we, O Lord, [want to go in the] ten [directions and make all beings write, read, think over and proclaim] this Dharmaparyāya [by the power of the Lord].’

NOTES.

The orthography of the fragment calls for few remarks. After *r* a consonant is never doubled ; nor after *rr* (in *durrlabham* 254 *a*^{iv}). As the first letter in a group a consonant is doubled only once in *abhisambuddhyeyam* (254 *b*ⁱⁱ). In *āyusmān Cehāripuṭras* (254 *a*ⁱⁱ) the *cha* is doubled after *ñ* against the common rule. On the other hand, the etymological double consonant is simplified in the word *satva* everywhere (e. g. 253 *a*ⁱⁱ, *iv*, *v*, *vi*) and in *ma[ha]rdhīni* in 254 *b*^{vii}. The *jihvāmūliya* and *upadhmāniya* do not occur, and a sibilant before another sibilant appears as *visarga*, except in *lakṣaṇais samalankṛtam* (253 *b*^{vi}). Before *s* followed by a consonant, *visarga* is dropped once in *‘bhimukhā sthito* (260 *b*ⁱ). As frequently in manuscripts and inscriptions, *r* is written for *ri* in *trāsahasra*° (253 *b*ⁱ, 254 *b*ⁱⁱ). Clerical errors seem to abound. In 254 *a*^v we find *prāptobhi* for *prāpuoti*, and in 260 *a*^v *yeta* for *yena*. Twice the syllable *ha* or *hā* is missed out, viz. in 254 *b*ⁱ *masāhasram* for *mahāsāhasram*, and in 254 *b*^{vii} *marldhīnā* for *maharddhīnā*. The short vowel is written instead of the long one in *‘dharmaḥ* (253 *a*ⁱⁱⁱ), *śunyan* (253 *a*ⁱⁱ), *mulyam* (254 *b*ⁱⁱ), and the long vowel instead of the short one in *bhādrāyām* (259 *a*^{vi}). *O* takes the place of *au* in *loka-dhāto* (253 *b*), and *au* the place of *o* in *bhagavatau*

(260 *b^v*). Instead of *o* we find *a* in *bhagavata* (254 *b^v*), *ā* in *bhagavatā* (260 *b^{vi}*), and *i* in *°pūjiti* (260 *aⁱ*). Anusvāra is missing in *anuttarasyā* (253 *aⁱ*), *śakya* (253 *bⁱⁱⁱ*), *°anuttarā* (253 *bⁱⁱⁱ*), *śighrātara* (254 *b^{vii}*), *°manusyānū* (259 *a^{vi}*), *imā* (259 *b^{vii}*), *imā gathā* (260 *aⁱⁱ*), *mahāsattvānū* (260 *a^{vi}*), *°amjālī* (260 *bⁱ*), *cintayaty* (260 *bⁱⁱ*), and on the other hand superfluously added in *velāyānm* (253 *b^v*), *°sthānānm* (254 *a^{vii}*), *bhagavānm* (260 *a^{iv}*). Visarga is omitted in *abhisambuddha* (253 *bⁱⁱ*), *tathāgata* (254 *aⁱ*), *pratiṅghita* (254 *bⁱⁱⁱ*), *°śahasrai* (259 *bⁱⁱ*), and *bodhisattvā* (260 *a^{vii}*), but it is to be observed that in all these cases the word is followed by a single dot which appears to be a blunder for the double dot of the visarga,¹ while in the case of *°śahasrai* (259 *b^{iv}*) that double dot (or visarga) is misplaced after *parivṛtā*. Final *n* is missing in *guṇā* (253 *aⁱⁱ*), final *t* in *ya* (254 *bⁱⁱ*), and medial superscribed *r* in *parinivṛte* (260 *aⁱⁱⁱ*).² In 260 *b^v* we have *bhagavann* for *bhagavān*.

Considering the limited extent of the fragment, this is rather a long list, but it must be borne in mind that it is not quite sure that in all these cases we really have to assume mere clerical errors. Some of those forms, such as *pūjiti*, *guṇā*, &c., may after all be Prākṛit, and others, such as *śūnyān*, *mulyān*, *bhādrāyān*, &c., may be imperfect and incorrect Sanskrit renderings of Prākṛit forms, due, not to a mistake of the scribe, but to the ignorance of the author of the text.

A certain want of care on the part of the scribe, however, is undoubtedly proved by a number of omissions,³ especially on the first two leaves. The largest lacuna occurs in 253 *a^{vii}*, where the text suddenly breaks off after *vinītā* in the middle of a Gāthā. The Nepalese text shows that about 420 akṣaras are omitted, so that it becomes almost certain that a whole leaf of the original manuscript was missing or overlooked by the scribe. In 253 *aⁱⁱⁱ* the Nepalese MSS. add after *samvarṇayanti*: *ye śrāvaka-pūrvā bodhisattvās te śrāvaka-yānam evā samvarṇayanti*, and the context shows that such a supplementary sentence is absolutely necessary. It is highly probable, therefore, that the scribe of our manuscript inadvertently omitted it by passing from the word *samvarṇayanti* of the preceding sentence to the same word in the next one. Similarly in 253 *bⁱⁱ* the words *°pi prthivī* seem to have been left out between *sarṣapa-mūtro* and *pradeśaḥ*, which would account for the *o* of *sarṣapa-mūtro*. In 253 *b^{vii}* four akṣaras (*taṁ | sarvasa*) are omitted. In 253 *b^{vii}*, 254 *aⁱ* two akṣaras are missing in *yān yāmi sambodhiṁ*, for which the Nepalese MSS. read *gath-ēchayā me sambodhiḥ*. In 260 *a^v* the word *dhāraṇī* is omitted before *pratilabdhanām*, probably because the word preceding *dhāraṇī* ended in *ṇi*. For a similar reason *abhūṣi* is probably omitted in 259 *b^{vi}*, in the Nepalese text, before *adbhuta-prāptāḥ*.

¹ [So also probably in the case of the prākṛitic, or semi-Sanskrit, forms *avocu* (260 *aⁱⁱ*), *upasaṁkraminsu* (260 *bⁱ*), *nadinsu* (260 *b^{vii}*) with a single dot, for *avocuh*, &c.; but see the remarks on pp. 159-60.—R. H.]

² The correct form *parinivṛte* is found in 260 *b^{vii}*.

³ Shown in italic type within square brackets, in the transcript of the Nepalese text.

In spite of these inaccuracies the fragment is of the highest importance for the history of the Saddharma-puṇḍarīka. Even a cursory comparison with the text of the Nepalese MSS. reveals the fact that there are numerous passages where one or more words have been added either in the fragment or in the Nepalese MSS. The fragment adds: 253 ^b *sa*, 253 ^{biii} *anuttarā[ṃ]*, 254 ^b *ratnam* (in *ekaṃ maṇiratnam* instead of *eko maṇir*), 254 ^b *stharira āhu*, 259 ^a *itaś cavitvā strī-bhāvaṃ vivartayitvā*, °*nagata-śata*° (between *buddha-koṭi*° and °*sahasrāṇāṃ*), 259 ^{aiv} *pāścime samucchraye*, 259 ^{biv} *Rāhula-mātā*, 259 ^b *sammukham*, 260 ^a *tathāgate parinir[ṭ]rte iha Sahe loka-dhātā*, 260 ^a *mahāsatvānā[ṃ]*, *bodhisatvā mahāsatvās*, 260 ^a *evam, sarve*, 260 ^b *bhagavantam upasamkramāṃsu*, 260 ^b *apī, anāgate dhvāni*, 260 ^b *alha, sarve bodhisatvā*, 260 ^{biv} *evam* (in *parasparasyāṇām*), *asmākam*, 260 ^b *sarve*, 260 ^b *sāmagryā*, 260 ^{biv} *sthitvā*. The Nepalese MSS. add¹: 253 ^{bii} °*hita*°, 253 ^{biii} *anagā* (or *layā*), *khalu*, 253 ^{biv} *saṃ*°, *smā*, 254 ^a *khalu*, *Sāgara*°, 254 ^{aiv} *anekāṇi ca kalpaśatāny*, 254 ^a *katamāṇi pañca*, 254 ^b *khalu*, 254 ^b *Sāgara*°, 254 ^b *sa*, 259 ^a *pratiśvedayāmi te tvam apī*, 259 ^a *satkāraṃ gurukāraṃ mānaṇāṃ pūjanām arcanām apacāyanām kṛtvā*, 259 ^b *arhataḥ samyak-sambuddhasya, Gautamī*, 260 ^a *pāścime samaye*, 260 ^a *tv, iti*, 260 ^a *mahā-sattvāḥ*, 260 ^b *vayaṃ*, 260 ^b *anāgate dhvāni*.

These divergences sufficiently show that we have to acknowledge two different versions of the Saddharma-puṇḍarīka, the one represented by the fragment, the other by the Nepalese MSS. The number of additions being about the same in either of the two versions, it cannot be said that the one is either an amplification or an abridgement of the other; both must have developed from a common source. The original certainly had one of the readings preserved in the fragment, viz. *maṇi-ratnam* in 254 ^b, which is supported also by the MSS. BK of the Nepalese version, while the *smā* in 253 ^{biv}, omitted in the fragment, probably was missing also in the original, as it is omitted also in some of the Nepalese MSS. (AW). As for the rest of the additional matter, it seems to me impossible to decide whether it was already contained in the original or added afterwards.

The existence of two recensions is further proved by occasional differences in the order of words. In 254 ^b the fragment reads *bhadanta Śāriputra yady ahaṃ*, the Nepalese MSS. *yady ahaṃ bhadanta Śāriputra*, in 259 ^a the fragment *anupūrveṇa ca bodhisatva-caryāṃ*, the Nepalese MSS. *bodhisatva-caryāṃ cānupūrveṇa*, in 260 ^a the fragment *pāścime kāle . . . samprakāśayitum*, the Nepalese MSS. *samprakāśayitum pāścime kāle*, in 260 ^b the fragment *khalu te*, the Nepalese MSS. *te khalu*, in 260 ^b the fragment *karisyāma kulaputrāḥ*, the Nepalese MSS. *kulaputrāḥ karisyāmo*.

Of even greater importance are the differences in Gāthā 47 of chapter xi (253 ^a) and in a prose passage in chapter xii (259 ^b). In the Nepalese MSS. Gāthā 47 is in the Triṣṭubh metre:

¹ See footnote 3 on p. 156.

*mahābhadra prajñayā sūra-nāmann
 asaṃkhyeyā ye vinitās trayādyā ।
 sattvā amī kasya cāyāṃ prabhāvas
 tat brūhi prṣṭo nara-deva tvam etat ॥*

In the fragment only the first portion of the Gāthā is preserved, but this is sufficient to show that the stanza was composed in the Anuṣṭubh metre :

*mahāsamudra*¹ *mahāprajña mahāsūra mahābala ।*
asaṃkhyeyā vinitā × × × × × — × × ॥

In 259 *b*^{ff.} it is said that the nuns Mahāprajāpatī and Yaśodharā were struck with wonder and amazement when they heard the Lord's prophecy concerning their attaining supreme perfect enlightenment. What is said conjointly of the two nuns in the Nepalese MSS. is narrated first of Mahāprajāpatī and then repeated once more with regard to Yaśodharā in the fragment. In these cases it seems to me impossible to say what was the original reading.

As was to be expected, there are also numerous various readings. Only a very small portion of them can be accounted for as blunders on the part of the copyists. Thus in the fragment, *mahāsamudra* in 253 *a*^{vii} is certainly a mistake for *mahābhadra*, *bhagavann* in 260 *b*^v for *bhagavān*, perhaps also *me tatra* in 254 *a*ⁱ for *me 'tra*, which suits the metre, and *sarva-duḥkha-pramocanam* in 254 *a*ⁱ for *dharman duḥkha-pramocanam*. On the other hand, *satva-vinayaḥ* in 253 *a*^v, *puṇya-gaṃbhīraṃ* in 253 *b*^v, and *ti* which represents *te* (=Skt. *trayā*) in 260 *a*ⁱ, seem to be better readings than *saṃvinayaḥ*, *puṇyaṃ gaṃbhīraṃ* and *pi*, found in the Nepalese MSS., and there can be no doubt that *asmākam* and *adhyeṣaty* (*adhyeṣaty*) in 260 *b*^{ii, iv} are the correct readings instead of *asmān* and *adhyeṣayaty*, as they are supported by some of the Nepalese MSS. themselves (ABC²K). But in most cases both readings, shown in the subjoined list, are equally justifiable.

FRAGMENT.	NEPALESE MSS.
253 <i>b</i> ⁱ <i>antamaśaḥ</i>	<i>antaśaḥ</i> ²
253 <i>b</i> ^{vii} <i>yāṃ . . . yāṃ saṃbodhiṃ</i> ³	<i>yath-ēcchayā me saṃbodhiḥ</i>
254 <i>a</i> ^v <i>paripūrayate</i>	<i>paripūrayati</i>

¹ Read *mahābhadra*.

² *Antamaśaḥ* agrees with Pāli *antamaso*, while *antaśaḥ* is found also in other Buddhist works in mixed dialect.

³ The correctness of this reading is doubtful, as I am unable to restore the missing syllables.

FRAGMENT.

NEPALESE MSS.

254 ^{li, ii}	<i>kṛtsnam trisāhasra-ma[hā]sāhas- raṁ lokadhātum</i>	<i>kṛtsnām trisāhasrām mahāsāhasrām lokadhātum</i>
254 ^{liii}	<i>bhagarato</i>	<i>bhagavate</i>
254 ^{lvii}	<i>ma[ha]rdhinī</i>	<i>maharddhikī</i>
254 ^{lvii}	<i>pratigra[hītā]</i>	<i>pratigrāhakaḥ</i>
259 ^{ai}	<i>parivitarakam</i>	<i>parivitarakam</i>
259 ^{ai} , 260 ^{av}	<i>°koṭi°</i>	<i>°koṭi°</i>
259 ^{avi}	<i>deva-manuṣyānā[m]</i>	<i>devānām ca manuṣyānām ca</i>
259 ^{lii, v}	<i>ātmano</i>	<i>svakaṁ</i>
259 ^{liv}	<i>°sahasrai[h] parivṛtā</i>	<i>°sahasra-parivārā</i>
260 ^{ai}	<i>nāyaka</i>	<i>nātha</i>
260 ^{avi}	<i>°āvalokayati sma</i>	<i>°āvalokayāmāsa</i>
260 ^{avii}	<i>°āvalokitā</i>	<i>°āvalokite</i>
260 ^{lii}	<i>cintaya[m]ky</i>	<i>cintayāmāsuḥ</i>
260 ^{lv}	<i>bodhisa[t]tvā</i>	<i>kulaputrā</i>
260 ^{lvi}	<i>°bhinnukhā</i>	<i>°bhinnukhaṁ</i>

This list, however, is not complete. There is still another group of various readings which are of peculiar interest and, on that account, require to be treated separately. As will appear from the following list, there are numerous passages where the fragment exhibits either pure Prākṛit or bad Sanskrit forms instead of the correct Sanskrit forms appearing in the Nepalese MSS.

FRAGMENT.

NEPALESE MSS.

253 ^{aiii}	<i>saṁjānanti</i>	<i>saṁjānate</i> (Pāp. I. 3, 46)
253 ^{avi}	<i>paripṛcchat</i>	<i>paripṛcchati sma</i> (C ^b <i>paripṛcchata</i> , K <i>paripṛcchat</i>)
253 ^{liii}	<i>etan¹</i>	<i>evam</i> (BK <i>enam</i> , W <i>etām</i>)
253 ^{liii}	<i>śraddadhāsyati</i>	<i>śraddadhīyāt</i> (B <i>śraddhāsyati</i> , K <i>śrad- dhadhīyāt</i> , C <i>śraddadhāt</i>)
253 ^{lv}	<i>vaiṇḍyācākaṁte</i>	<i>°ābhivandyaṁkānte</i>
253 ^{lvi}	<i>spharati</i> (compare Pāli <i>pharati</i>)	<i>sphurati</i>

¹ The fragment reads: *ka etan śraddadhāsyati yaḥ śakya mulhūrten-ānuttarā samyak-sambodhīm abhisaṁboddhum*, the Nepalese MSS. *ka evam (enam, etām) śraddadhīyāt yad anayā śakyam mulhūrtena samyak-sambodhīm abhisaṁboddhum*. *Etan* apparently is the Prākṛit form of the accusative of the neuter (= Skt. *etat*), which, when no longer understood, was changed into *evam* (*enam*, *etām*) in the Nepalese MSS., while in the fragment it caused *yaḥ* to be substituted for *yat*, whereby the sentence became perfectly unintelligible.

FRAGMENT.

NEPALESE MSS.

254 ^a ⁱⁱⁱ . ^{iv} <i>kulalukhite</i>	<i>bhagini</i> (BC ^b K <i>kulaputri</i>)
254 ^b ⁱⁱ <i>kṣamati</i>	<i>kṣamate</i>
259 ^a ⁱⁱⁱ <i>sūtike</i>	<i>antike</i>
259 ^a ⁱⁱ <i>anupūrveṇa</i> (compare Pāli <i>anupubbena</i>) <i>ca</i>	<i>csānupūrveṇa</i> ¹
259 ^a ^{iv} <i>paripūrayitvā</i>	<i>paripūrya</i> (AC ^b W <i>paripūrayitvā</i>)
259 ^a ^v <i>ṛhān</i>	<i>ṛhan</i>
259 ^b ⁱⁱ . ^v <i>°taḥ sūtikāḥ</i> (<i>sāntikāt</i>)	<i>°to'ntikāt</i>
259 ^b ^{vii} <i>bhūṣiṃsu</i>	<i>abhūṣanta</i> (W <i>°ṣataḥ</i> , AB <i>°ṣatu</i>)
259 ^b ^{vii} <i>bhagavān</i> ²	<i>bhagavān</i>
260 ^a ⁱ <i>avocu</i>	<i>ūcuḥ</i>
260 ^a ⁱⁱⁱ <i>utsahāma</i>	<i>samutsahāmaha</i> (BC ^b K <i>utsa</i> °)
260 ^b ⁱ <i>praṇāmayitvā</i>	<i>praṇāmyzāi</i> ° (K <i>praṇamyzāi</i> °)
260 ^b ⁱⁱ . ^v <i>saṃprakāśanatāya</i>	<i>saṃprakāśanatāyai</i> (AWK <i>°śanāyeti</i> , B <i>°śanāyeti</i> and <i>°śanāya</i> , C ^b <i>°śanāyati</i>)
260 ^b ⁱⁱⁱ <i>anuvicintayitrā</i>	<i>anuvicintya</i>
260 ^b ⁱⁱⁱ <i>saṃprakāṣampayīṣu</i>	<i>saṃprakampitāḥ</i>
260 ^b ^{iv} <i>karīṣyāma</i>	<i>karīṣyāmo</i>
260 ^b ^{iv} <i>kulaputrāho</i>	<i>kulaputrāḥ</i>
260 ^b ^{vi} <i>nadīnsu</i>	<i>nadante sma</i> ³

Similarly instead of faulty or clumsy constructions in the fragment the correct ones appear in the Nepalese MSS. In 253 ^aⁱⁱⁱ we read in the fragment : *sarve ca te sarva-dharm[ā]ḥ ś[ū]nyān iti saṃjñanti* ; the Nepalese MSS. have correctly *sarva-dharmāḥ*. The words *ṣaḍ-bhikṣuṇī-sahasrai[ḥ]* *saparivārā* in 259 ^bⁱⁱ are replaced by *ṣaḍ-bhikṣuṇī-sahasra-parivārā* in the Nepalese MSS. In 260 ^b^{iv} the fragment has *parasparasy-āvacam ūcuḥ*, the Nepalese MSS. *parasparam ūcuḥ*. In 260 ^a^{vi} the words *avaivartika-dharma-cakrā-pravartakā bodhisa[t]tvā mahāsa[t]tvās* stand quite unconnectedly in the fragment, as if added by an afterthought ; in the Nepalese MSS. they are incorporated into the period by putting the first epithet into the genitive and dropping *bodhisattvā mahāsattvās* altogether. In the same way the words *ayaṃ saṃprakāśanatāya* in 260 ^b^{iv}. ^v are connected with the preceding sentence in the Nepalese MSS. by substituting *yaḍ* for *ayaṃ*.

¹ Provided that this is to be dissolved into *ca ānupūrveṇa*.

² This form is found also in the Mahāvastu and in the fragments edited by Pischel ; see Pischel, *loc. cit.*, p. 6.

³ To these may be added a few forms which have no equivalents in the Nepalese MSS., but seem to be foreign to the language of that recension, viz. *cavitvā* (259 ^aⁱⁱ), *vivartayitvā* (259 ^aⁱⁱ), *abhūṣi* (259 ^b^{vii}), *upasaṃkramīnsu* (260 ^bⁱ).

In my opinion there can be no doubt that, as regards single forms, at any rate, the fragment has preserved the older readings. There is no reason conceivable why e. g. such forms as *abhāṣanta*, *ānḥ*, *saṃprakampātāḥ*, *nadante sma*, should have been altered into *bhāṣiṃsu*, *avocu*, *saṃprakampayiṣu*, and *nadinsu*, whereas the reverse is easily intelligible as an attempt at sanskritizing the text. But I am far from believing that the fragment exhibits the text in its original state. There are certain facts which tend to show that to a certain extent the process of sanskritization has taken place also in the fragment. In 253^a we find *anuttarasyā[ni]*, for which the Nepalese MSS. read *anuttarāyām*,¹ and the readings °*śūra* in 253^a, °*pravartakā* in 260^a, which must be compared with *sūra* and °*pravartikānām* in the Nepalese MSS., are perhaps to be judged in the same way.² In 253^a it is said of the Buddha that during many thousands of ages he never slackened in his energy: [na] *kūṭarid viryam sraṃsitarān*. For *sraṃsitarān* the Nepalese MSS. read *saṃsritarān*. The correct reading undoubtedly is *sraṃsitarān*, but it is difficult to understand how this should have been replaced by *saṃsritarān*, unless we assume that the original reading was a Prākṛit form, such as e. g. *saṃsitarā*. This has been correctly sanskritized into *sraṃsitarān* in the fragment, whereas in the Nepalese version it was wrongly rendered by *saṃsritarān*. The root *sraṃs* occurs once more in connexion with *viryam* in 254^a *na ca viryam sraṃsayati*. Here the Nepalese MSS. offer the readings *saṃprakāśayati*, *praśayati* (W), *janayati* (C), *saṃmayati* (BK), all of which are wrong, but the last-mentioned one makes it probable that the original reading was *saṃsayati*, which has been sanskritized in the fragment into *sraṃsitarān*.

In the Gāthās, where naturally it was often impossible on account of the metre to replace the Prākṛit forms by Sanskrit forms, the text itself appears to have been changed occasionally in the Nepalese MSS. to avoid the Prākṛit forms. In the fragment the first Gāthā of chapter xii (259^b) begins: *bhagavān si netaṃsi vināyako 'si*, with the second person sing. of the present of *as* preserved in its true Prākṛit form after *bhagavān*. In the Nepalese MSS. we read *bhagavān vinetaṃsi vināyako 'si*. Here *si* has been altered into *ci* without regard to the perfect tautology which arose in this way.

From these facts we may safely conclude that the text of the Saddharma-puṇḍarīka to which both the Central-Asian and the Nepalese MSS. go back, was written in a language that had far more prākṛitisms than either of the two versions. I am even inclined to believe that the original was written in a pure Prākṛit dialect which was afterwards gradually put into Sanskrit. But I admit that the materials

¹ In 259^b both versions have *anuttarāyām*.

² The form *śūra*, however, may have been the original Māgadhī form which was wrongly rendered into *sūra* in the Nepalese MSS. (see the remarks below), and °*pravartikānām* may be a simple corruption due to the influence of the preceding *avavartika*.

which are at present at our disposal are not sufficient to prove this ; in fact, I do not see how it ever could be proved definitely except by discovering that Prākṛit version itself.

But apart from this question, we can, with the help of the fragment, determine the Prākṛit dialect which must be at the bottom of the language of the Saddharma-puṇḍarīka. In 260 ^{li} we find a vocative plur. *kula-putrāho*. Vocatives in *-āho* from bases in *a* are found only in Māgadhī.¹ We may therefore assert that the original text of the Saddharma-puṇḍarīka was written, if not in pure Māgadhī, in a 'mixed Sanskrit' which was based on that dialect.

2. ANOTHER FRAGMENT OF THE SADDHARMA-PUṆḌARĪKA

Hoernle MSS., No. 142, SB. 12. (Plate XVIII, No. 2, Reverse.)

This fragment, one of the smaller of the Hoernle Collection, is the right side of a leaf belonging to another manuscript of the Saddharma-puṇḍarīka. The preserved portion of the text is found in the beginning of chapter xxii.

The fragment, measuring 170 × 132 mm. (or $6\frac{7}{8} \times 5\frac{1}{2}$ inches), is only about one-third of the whole leaf, as it contains on an average eleven akṣaras in each line, whereas about twenty-four akṣaras are missing in the beginning of each line.² There are six lines on either side.

The characters are of the same type as those of the larger fragment, Hoernle MS., No. 148, SA. 22-5. There are only four points of difference. First, the four varieties of medial *ā* are reduced here to three, *mā* and *dhā*, which in the larger fragment are combined with the second form, here showing the first form (obv. ll. 1, 5). In *rhā* also the first form is employed (obv. l. 4). With this exception the use of the different forms is the same as in the larger fragment. The third form is found once only, in *syān* (rev. l. 4). Secondly, of the two forms of medial *i*, the prone never occurs, but only the erect (e.g. *mi*, obv. l. 2). Thirdly, the sign placed above the small letter to denote absence of vowel is not a semicircle, but a dot with a tail slanting down to the right (obv. l. 3, rev. l. 2). Fourthly, the retention of the side-stroke in conjunct *t* appears to be almost regular. There are altogether seven cases. Among them there is only one in which the side-stroke is clearly

¹ See Pischel, Grammatik der Prākṛit-Sprachen, § 372.

² This estimate is based on line 4 of the obverse and ll. 5, 6 of the reverse, taking into account such divergences from the text of the Nepalese MSS. as appear absolutely certain.

omitted, viz. in *tta*, in obv. l. 3, °*dattam*. In four cases it is retained, viz. in *tva*, obv. l. 2 and rev. l. 4, °*satva*; in *tsa*, rev. l. 2, *tatsādhu*; and in *tra*, rev. l. 3, *tatra*. The remaining two cases are indistinct, viz. *tva* in obv. l. 1 and rev. l. 6. Below the *jā* in obv. l. 3 and the *lyā* in obv. l. 5 there is a small sign, apparently added afterwards, which looks like *sa*, but the meaning of which is unknown to me. The peculiar sign of the special Khotanese *r* occurs thrice in the subscript position, in obv. l. 5 *prati*°, l. 6 *sahasrrebhiḥ*, and in rev. l. 6 *pradaksi*, while we have the ordinary *r* in obv. l. 2 *priya*, rev. l. 1 °*srebhis*.

The text, with that of the Nepalese manuscripts printed opposite, runs as follows:—¹

HOERNLE MS.	TEXT	NEPALESE MSS.
<i>Obverse.</i>		
1 tva (<i>samā</i>) <i>dhi labdhaḥ vīryaṁ</i> <i>dr̥ḍhaṁ hy āra-</i>		[<i>ayaṁ mamā caṅkrama rāja-śreṣṭha yas-</i> <i>min mayā sthi</i>] <i>tva samādhi lab-</i> <i>dhaḥ vīryaṁ dr̥ḍhaṁ āra-</i>
2 saṁ <i>k</i> usumita sa Sarvasatva- <i>priya-</i>		[<i>bhītaṁ mahāvratāṁ parityajitvā priyaṁ</i> <i>ātma-bhāvam</i> , ॥ 1 ॥ <i>Atha khalu Nak-</i> <i>ṣatrarāja</i>] <i>saṁkusumitā [bhijña] sa</i> <i>Sarvasattvapriya-</i>
3 jānaṁ Vimaladattam etad avo- <i>cat,</i>		[<i>darśano bodhisattva imāṁ gāthāṁ</i> <i>bhāṣitvā</i>] <i>tau sva-mātā-pitarāv</i> ¹ <i>etad avocat,</i>
4 āgato 'rhan samyak-saṁbud- <i>dhaḥ tiṣṭha-</i>		[<i>adyāpy amba tāta sa bhagavānś</i> <i>Candrasūryavimalaprabhāśrīḥ tath-</i>] <i>āgato 'rhan samyak-saṁbuddha</i> <i>[etarhi] tiṣṭha-</i>
		[<i>ti dhriyate yāpayati dharmāṁ deśayati</i> <i>yasya mayā bhagavataś Candrasūrya-</i> <i>vimalaprabhāśrīyas tathāgatasya</i> ²
		¹ v.l. <i>taṁ svaṁ mātā-pitaram</i> .
		² Some MSS. omit <i>Candra</i> °- <i>tathā-</i> <i>gatasya</i> .

¹ For the text of the Nepalese MSS. my thanks are again due to Professor Kern. [See also the Note on p. 143. The corresponding text of the Bibliotheca Buddhica edition is on p. 408, l. 14—p. 409, l. 12.—R. H.]

HOERNLE MS.

- 5 ऽlyāyā dhāraṇyāḥ prratilābho
6 ऽnayuta-śata-sahasrrebhiḥ

Reverse.

- 1 ■ srebhis tasya bhagavataḥ sānti-
- 2 ■ cat, tat sādhu mahārāja ga-
miṣyā-
- 3 ■ tatra gatvā bhūyas tasya bha-
gava-
- 4 ■ hāsatvas tasyām velāyām sap-
ta-ra-
- 5 ■ bhyudgamyā tasya bhagava-
taḥ sakā-
- 6 ■ tam bhagavanitam sapta-kṛtvā
pṛadakṣi-

NEPALESE MSS.

pūjām kṛtvā sarva-ruta-kaśā]]ya-
dhāraṇī pratilabdhḥ
[āyām ca Saddharma-puṇḍarīko dharmaparyāyo 'śītibhir gāthā-kofī-] na-
yuta-śata-sahasraiḥ

[kaṅkaraiś ca vivaraiś cāśeṣobhyaiś ca]
tasya bhagavato 'nti-
[kāc chruto 'bhūt,] tat sādhy amba
tāta gamiṣyā-
[my ahaṁ tasya bhagavato 'ntikaṁ]
tasminś ca gatvā bhūyas tasya
bhagava-
[taḥ pūjām kariṣyāmāmi] atha khalu
Nakṣatrarājasamkusumitābhijñā sa
Sarvasattvapriyadarśano bodhisattvo
ma] hāsattvas tasyām velāyām
[sapta - tāla - mātram vaihāyasam]
abhyudgamyā sapta-ra-
[tnamaye kūtāgāre paryāṅkam ābhujya]
tasya bhagavataḥ sakā-
[śam upasamkrānta ¹ upasamkramya
tasya ² bhagavataḥ pādaḥ śirasśābhi-
vandya ³] tam bhagavantam sapta-
kṛtvāḥ pradakṣi-
[nīkṛtya yena bhagavāns tenśāñjalim
praṇamya bhagavantaṁ namaskṛtv
ānaya gāthayśābhīṣṭanti sma ||]

¹ v.l. *upasaṃkrāmad.*

² Some MSS. omit *tasya*.

3 v.l. ^o*vanditrā*.

TRANSLATION.¹

(Obv.) '[This, O excellent king, is my walk] standing [in which] I have acquired meditation. I have strenuously accomplished an act of heroism, [a great vow, by giving up my own dear body].'

[After having spoken this stanza], Nakṣatrarājasaṃkusumita, [the Bodhisattva] Sarvasattvapriyadarśana spoke thus to the great King Vimaladatta: '[Even now, great king, the Lord Candrasūryavimalaprabhāsaśrī], the Tathāgata, the Arhat, the perfectly enlightened one, is living, [staying, existing, by worshipping whom] I have obtained the Dhāraṇī Sarvarutakaṇṣālyā [and this Dharmaparyāya of the Saddharma-puṇḍarīka, consisting of] hundred thousands of myriads . . . of thousands (Rev.) [of stanzas, which I have heard] from that Lord.' [Then the Bodhisattva Sarvasattvapriyadarśana] spoke [thus]: 'Therefore, great king, I should like to go [to that Lord, and] having gone there, [worship] that Lord again.' At that instant [the Bodhisattva] Mahāsattva [Sarvasattvapriyadarśana, having sat down cross-legged on a tower consisting] of seven precious substances, rose [seven tālas into the sky and went] to the presence of that Lord. [Having gone there, he bowed his head to the feet of that Lord], circumambulated that Lord seven times, [stretched his joined hands towards the Lord, and having thus paid his homage, praised him with the following stanza].

NOTES.

The differences between the two texts are of the same kind as those existing between the larger fragment and the Nepalese MSS. Instead of the correct forms 'rhan, °sahasraiḥ, antikāt, we find in the fragment the incorrect, but certainly more original forms 'rhān (obv. l. 4), °sahasrrebbhiḥ (obv. l. 6, rev. l. 1) and sḍnti[kāt] (rev. l. 1). Perhaps also °kṛtvā (rev. l. 6) for °kṛtvāḥ is to be added to these, but it may be merely a clerical error. On the other hand drḍham ārabhitam in the Gāthā has been changed into drḍham hy āra[bhitam] in the fragment, as in Sanskrit the anusvāra cannot stand before a vowel, and yet a long syllable was required by the metre.

The words [sarva-ruta-kaṇṣā]lyāyā dhāraṇyāḥ prratilābho (obv. l. 5) compared with sarva-ruta-kaṇṣālyā-dhāraṇī pratilābhā in the Nepalese MSS. show that the construction of the sentence was different in the fragment.

A difference in the order of words occurs in ll. 4 and 5 of the reverse. Line 4 ends *saptara*, line 5 begins *bhṛgudgamyā*. The text therefore is to be restored to

¹ All words in square brackets have been supplied from the Nepalese version or from the context.

sapta-ra[tnamaye kūṭāgāre paryāṅkam ābhūjya sapta-tāla-mātram vaihāyasam a]bhyud-gamya, twenty-four akṣaras being missing at the beginning of line 5, just as twenty-five akṣaras are missing at the beginning of line 6. In the Nepalese MSS. the two gerunds together with the words dependent on them are reversed, but the reading of the fragment is undoubtedly the correct one. Sarvasattvapriyadarśana first sits down on the tower and from thence rises seven tālas into the sky to meet the Lord Candrasūryavimalaprabhāśrī. In the Nepalese version the story is quite unintelligible.

A rather indifferent various reading is *tatra* (rev. l. 3) for *tasmimś ca* in the Nepalese MSS. Larger differences affecting the sense occur in rev. l. 1, where [*saha*]*srebbhiḥ* shows that the number of Gāthās ascribed to the Saddharma-puṇḍarīka was not the same as in the Nepalese version, and in obv. l. 3, rev. l. 2, where from the readings [*mahārā*]*jñānaḥ Vimaladattam* and *mahārāja* instead of *tau sva-mātāpitarau* and *amba tāla* it appears that in the Central-Asian version Sarvasattvapriyadarśana addressed his speech not to his parents, but to his father, King Vimaladatta, alone.

Additions in the Nepalese MSS. are *etarhi* in obv. l. 4 and *abhiñña* at the end of the name of Nakṣatrarājasamkūṣumita in obv. l. 2, both of which are quite superfluous, although the name of the Bodhisattva seems to be used always in the longer form in the Nepalese version. In the fragment the rest of an additional sentence is found in rev. l. 2, where *cat* apparently is to be restored to something like *atha sa Sarvasattvapriyadarśano bodhisattva etad avocat*. Other and considerable additions in either version may be inferred from the fact that the number of akṣaras corresponding to the missing akṣaras of the fragment varies from ten (rev. l. 3) to forty-nine (obv. l. 5) in a line in the Nepalese MSS.

This little fragment thus tends to confirm the conclusions we have drawn from the larger fragment with regard to the existence and character of the two versions of the Saddharma-puṇḍarīka, and it would be interesting to know in what relation these two versions stand to the Tibetan and the several Chinese translations of the work.

3. A FRAGMENT OF THE SANSKRIT CANON OF THE BUDDHISTS

Hoernle MSS., No. 142, SB. 35. (Plate XVIII, No. 3, Obv. and Rev.)

Tradition asserts that the Buddhist school of the Mūlasarvāstivādins, who traced their origin back to Rāhula, the son of the Master, used Sanskrit as the language of their holy scriptures. Until recently this Sanskrit canon seemed to have been lost, but the archaeological exploration of Central Asia so vigorously

carried on during recent years has shown that fortunately this is not the case. After Professor d'Oldenbourg had first pointed out, in fragments originating from Kashgar, single verses that had their parallels in the Pāli Suttapiṭaka,¹ Pischel, in an excellent paper in the Transactions of the Royal Prussian Academy,² was able to show that fragments of a block-print purchased by Professor Grünwedel at Idykutšari contained portions, both in prose and in verse, of the Saṃyuktāgama, a division of that part of the ancient Sanskrit canon which was concerned with matters of Dharma and corresponded to the Suttapiṭaka of the Vibhajyavādins. A supplement to these discoveries is the fragment which I now lay before the public. It is the Sanskrit version of a text which in the Pāli canon is found in the Vinayapiṭaka, as well as in the Suttapiṭaka, and therefore in all probability a fragment of the Sanskrit canon.

The fragment, measuring about 313 × 135 mm. (or $12\frac{1}{4} \times 5\frac{1}{2}$ inches), is the left side of a single leaf.³ The missing portion contained about sixteen akṣaras in each line. Unfortunately on the left side also a piece has been torn off, which has caused the loss of one or two akṣaras in the last three lines of the obverse and the first four lines of the reverse. In a few places, especially on the reverse, the writing has become indistinct by the rubbing off of the ink, but on the whole the reading presents no difficulties. About 130 mm. from the left margin is the string-hole, surrounded by a circle, 27 mm. (or $1\frac{1}{8}$ ") in diameter. There are eight lines on either side. The number of the folio, unfortunately, is obliterated on the damaged left-hand margin.

The characters are of the same type as those of the preceding two fragments of the Saddharma-puṇḍarīka, but, as may be seen from Plate XVIII, they are somewhat more rounded and cursive. There are besides some special points of difference. The *bha* here shows a distinct loop; of which there is no trace in the two fragments of the Saddharma-puṇḍarīka, compare *bha* and *bhā* in Pl. XVIII, No. 3 a, ll. 4 and 6, with *bhū* and *bhi* in No. 1, l. 6, and *bho* and *bhi* in No. 2, ll. 5 and 6. The same loop appears, e.g., also in the variety of the alphabet used in the block-print from Idykutšari.⁴ Of the four forms of medial *ā* appearing in the first fragment of the Saddharma-puṇḍarīka, only three are found here, the second form being absent, and their distribution is quite regular. The first form is employed in *cā* (obv. l. 5), *tpā* (rev. l. 7),

¹ Записки Восточнаго Отдѣленія Императорскаго Русскаго Археологическаго Общества VIII, 59 f.; 151 f. As this publication is not accessible to me, I quote it from Pischel's paper mentioned below.

² Sitzungsberichte der Kgl. Preussischen Akademie der Wissenschaften, 1904, p. 807 ff.

³ Only a portion of the fragment, being rather more than the right half, is shown in Plate XVIII, No. 3.

⁴ See, e.g., *l.c.* Plate VII, fol. 158^b, ll. 1, 2.

tyā (rev. l. 4), *tvā*, *thā* (obv. l. 1), *dhā* (rev. l. 3, *dhyā*, rev. l. 6), *nā* (rev. l. 5), *bdā* (obv. l. 6), *bhā* (obv. l. 7), *mā* (obv. l. 6), *rā* (*rgā* rev. l. 3, *rmā* obv. l. 8, *rvā* rev. l. 4), *vā* (obv. l. 1, *vyā* rev. l. 6), and also in initial *ā* (obv. l. 7). The third form occurs in *ghrā* (obv. l. 1), *yā* (obv. l. 7), *ṣṇā* (rev. l. 6), *sā* (obv. l. 7, *syā* obv. l. 1), *hvā* (obv. l. 7). The fourth form is found only in *jā* (rev. l. 4), and *jñā* (obv. l. 5). In addition to these forms we find here a new and quite peculiar one in *nā* (obv. l. 4). It consists in the right wing of the letter turning rightward and upward in a long leftward sweeping curve. The beginnings of this form may be seen in Northern Indian inscriptions from the fifth century onward, especially in Mahānāman's Bodhgaya Inscription of A.D. 588-9, l. 3, *nirvāṇā*, l. 5, *guṇā*, l. 7, *śaraṇā* (see Dr. Fleet's *Gupta Inscriptions*, Pl. XLI).¹ Medial *i* also appears in all three forms in which it is found in the first fragment of the Saddharma-puṇḍarīka. Thus the erect form may be seen, e.g., in *ḍi* (obv. l. 1), *kṛi* (obv. l. 5), *nī* (rev. l. 3), *ḍhi* (rev. l. 6). Of the two prone forms, the rightward occurs only in *ḷi* (rev. l. 8), while the leftward is found, e.g., in *ṣṭi* (obv. l. 2), *cī* (obv. l. 4), *jī* (obv. l. 7). But in *sci* (rev. ll. 1 and 7) we have both the prone and erect forms; so also in *ti* (rev. ll. 1 and 3) and *vi* (obv. ll. 5 and 6); in fact with *ti* and *vi* the erect form is more usual; so that it is quite clear that the use of the two forms depended not on any fixed principle, but on the momentary whim of the scribe.² The signs for medial *u* and *ū* call for no remarks with the exception of the *ū* in *bhū* (obv. l. 1), which is quite different from the angular sign found in the same akṣara in the fragments of the Saddharma-puṇḍarīka.³ Superscript *r* is always written above the line, except in *rṣi* (rev. l. 3), where it is added behind the *śa* to avoid its running into the *śya* of the line above; a regular *rṣi* is found a little further on in the same line.⁴ The virāma in *t* of *°vepayet* in obv. l. 2 (not seen in Pl. XVIII, No. 3) shows the same form as in the larger fragment of the Saddharma-puṇḍarīka. The sign for the upadhmāṇīya occurs in *°mānaḥ-pratyā* (rev. l. 4). The dot serves as a sign of punctuation (rev. ll. 7, 8).

The Pāli text corresponding to the fragment is found in the Mahāvagga of the Vinaya-piṭaka, V, 1, 26-7, and in the Aṅguttara-nikāya, VI, 55, 11. To

¹ See also the Mandasor inscription of the time of Kumāragupta I, *ibid.*, Plate XI, ll. 3, 4, &c., and Bühler, *Indische Palaeographie*, Plate IV, transverse 21, cols. xii, xiv, xxii.

² [The same two forms are found also in the Sanskrit Vajracchedikā MS., and may be seen on Pl. XXI, No. 1, l. 5, the prone form in the first, and the erect form in the second of the two *cī* in *cittadhārā cittadhārā*.—R. H.]

³ [It is, however, found not infrequently in the Sanskrit Vajracchedikā MS., and may be seen on Plate XXI, No. 1, l. 2, in *Subhūta*.—R. H.]

⁴ [The same peculiar sideward position of *r* is found also in other manuscripts coming from the Khotanese area, in connexion with *ś* as well as other consonants; see footnote 8 on p. 90, and footnote 18 on p. 183.—R. H.]

facilitate a comparison, the text of the Mahāvagga is printed opposite to that of the fragment, with the few various readings of the Aṅguttara-nikāya added below.

Conjectural restorations of lost portions of the text are shown in small italic type.

TEXT

HOERNLE MS.

Obverse.

- 1 same bhūmi-bhāge pratiṣṭhitaḥ
athāgacchet pūrvasyā diśaḥ
śighrā vāta-vṛ(ṣṭī) r na c
ānam kampayen na saṃprakampa-
2 yen na saṃpravēpayet, paścīmāyā
diśaḥ śighrā vāta-vṛṣṭīr na
cānam kaṃpayen na saṃpra-
kampayen na saṃpra-
3 vepayed uttarasyā diśaḥ dakṣiṇ-
asyā diśaḥ śighrā vāta-vṛṣṭīr
na cānam kaṃpayen na
saṃprakampayen na saṃ-
4 pravēpayed evaṃ evānam vi-
mukta-cittasya bhadaṃta ar-
hataḥ kṣiṇ-ā(sra) vasya bhṛṣaṃ
cakṣur-vijñeyā rūpās ca-
5 kṣ(u)ṣa ābhāsam āgacchanti na
cāsyā ceto-vimuktiṃ prajñā-
vimuktiṃ (pa) ryāharanti ¹
amīśrīkṛtam eva tac-cittam bhavati
vyayam
6 ca samanupaśyati bhṛṣaṃ c
āva śrotra-vijñeyāḥ śabdāḥ
śrotrasyābhāsam ā(ga) ccha-

¹ The syllable *ryā* is doubtful.

MAHĀVAGGA.

- seyyathāpi bhante selo pabbato
acehiddo asusiro ekaghano
¹ puratthimāya ce pi disāya āgac-
cheyya bhusā vātavutṭhiṃ n'eva
naṃ saṃkampeyya na sampa-
kampe-
yya na sampavedheyya ¹ pacchi-
māya ce pi disāya la-
¹ uttarāyacepi disāya-la- ¹ dakkhinā-
ya ce pi disāya āgaccheyya bhusā
vātavutṭhiṃ n'eva naṃ saṃkam-
peyyanasampakampeyyana sam-
pavedheyya evaṃ eva kho bhante
evam [sammā] vimuttacittassa
bhikkhuno bhusā ce pi cakkhu-
viññeyyā rūpā ca-
kkhussa āpātham āgacchanti
n'ev'assa cittaṃ pariyādiyanti
amissikataṃ ² ev'assa cittaṃ hoti
[lūtaṃ ānejjappattaṃ] vaya-
ñ c'assānupassati u bhusā ce pi sota-
viññeyyā saddā ghāna viññeyyā
gandhā

¹ Aṅg. inserts *atha*.

² Aṅg. *amissikataṃ*.

HOERNLE MSS.

*nti bhr̥saṃ c'āva ghrāṇa-vijñeyā
gandhā ghrāṇasyadbhā-*

- 7 *sa* *m* āgacchaṃti bhr̥saṃ c'āva
jīhvā-vijñeyā rasā jīhvāyā
ābhāsam āgaccha *nti bhr̥saṃ*
c'āva kāya-vijñeyāḥ sparśāḥ kā-
- 8 *ya* *sy* ābhāsam āgacchaṃti bhr̥-
saṃ c'āva mano - vijñaiyā ²
dharmā manasa ābhāsaṃ *āga-*
cchanti na c'āsya ceto-vimuktīm
prajñā-vimuktīm

Reverse.

- 1 *pariyā* *haraṃti amīśrikṛtaṃ eva*
taś-cittaṃ ³ *bhavati vyayaṃ ca*
samanupaśyati ta ⁴
- 2 *x* *tad-vyaya-dharinam eva sa-*
manupaśyati virāga-dharmam
eva samanupaśyati nirodham
eva samanupaśyati pratinihsarga ⁵
- 3 *m* *e* *va samanupaśyati vyay-*
ānudarśi nirodh-ānudarśi pra-
tinihsarg-ānuda *rśi* ⁶
- 4 *[tra]syate aparītasyamānaḥ* ⁷ *pra-*
tyātman eva nirvāti kṣīṇa-
jāti ⁶

² Read *vijñeyā*.

³ Read *taś-cittaṃ*.

⁴ I am unable to supply the missing words at the end of this line, and at the beginning of line 2.

⁵ The gap is here filled up conjecturally.

⁶ See footnotes 2 and 3, p. 172.

⁷ Read *°trasyamānaḥ*.

MAHĀVAGGA.

jivhāviññeyyā rasā kāyaviññeyyā
phoṭṭhabbā


manoviññeyyā dhammā manassa
āpātham āgacchanti n'ev'assa
cittam


pariyādiyanti amissikatam ³ ev'assa
cittam hoti [*thitaṃ ānejjappattaṃ*]
vayaṃ c'assānupassatīti ||


³ Aṅg. *amissikatam*.


HOERNLE MSS.

MAHĀVAGGA.

5 *smād-bhavaṃ prajānāti • idam
avocad āyusmān Śroṇa idam
vadi*  *tvā a*

6 *dhimuktasya pravīvekaṃ tathā
ūva ca • avyāvadhy-ādhimuk-
tasya tṛṣṇā-kṣaya-rata*  *syā ca*⁸

7 *cetasā jñātvā āyatan-ōtpādaṃ
tataś cittāni vimucyate • tato
vimukta-*  ⁸

8 *ya n'āstī karaṇīyaṃ na vīdyate •
śailī*⁹ *yathā eka-ghaṇo vā-
yunā*  ⁸

nekkhammaṃ a-
dhimuttassa pavivekaṃ ca cetaso
avyāpajjhādhimuttassa upādā-
nakkhayaṃ ca || taṇhakkhaya-
dhimuttassa asammohaṃ ca

cetaso | disvā āyatanuppādaṃ sammā
cittāni vimuccati || tassa sammā-
vinuttassa santacittassa bhik-
khuṇo || katassa paṭica⁴

yo n'atthi karaṇīyaṃ ca na vijjati ||
selo yathā ekaghaṇo vātena na
samīrati | evaṃ rūpā rasā saddā
gandhā phassā ca kevalā || itthā
dhammā anitthā ca na pavedhenti
tādinō |

⁸ See footnotes 4-6, p. 172.

⁹ Read *śailo*. See footnote 2, p. 151.

⁴ Aṅg. *paṭica*².

TRANSLATION.¹

(Obv.) [Just as if there be, O Lord, a rocky mountain without holes, not perforated, solid,] standing on even ground, and a swift rain-wind should come from the eastern quarter, [yet it would not make it quake, or shake,] or tremble, a swift rain-wind (should come) from the western quarter, yet it would not make it [quake, or shake,] or tremble, a swift rain-wind (should come) from the northern quarter, from the southern quarter, yet it would not make it [quake, or shake,] or tremble; just so, O Lord, though [shapes perceptible by the eye should frequently] come within reach of the eye of the Arhat, whose mind has thus become emancipated, whose [passions] are extinct, they do not [change] the emancipation of his mind, the emancipation of his intellect; [undefiled is his mind, and] he perceives [the passing away]; though sounds perceptible by the ear should frequently come

¹ Passages restored on the basis of the Pāli text are enclosed in square brackets.

within reach of his ear, [though smells perceptible by the nose should frequently] come [within reach of his nose], though tastes perceptible by the tongue should frequently come within reach of his tongue, [though touches perceptible by the body should frequently] come within reach [of his body], though thoughts perceptible by the intellect should frequently [come] within reach of his intellect, [they do not change the emancipation of his mind, the emancipation of his intellect]; (Rev.) undefiled is his mind, and he perceives the passing away,¹; he perceives the condition of the passing away of those (impressions), he perceives the condition of absence of desire, [he perceives annihilation], he perceives [renunciation]; perceiving the passing away, perceiving annihilation, perceiving renunciation, [he is not in fear];² not being in fear, he is individually extinguished; he recognizes that his rebirth is cut off his existence³ Thus spoke the venerable Śroṇa. Having thus spoken, [he said further:

‘He]⁴ who is set upon [renunciation]⁴ and solitude, who is set upon kindness and delights in the rooting-out of thirst,—

‘..... [who has attained to the absence of delusions]⁵ from the mind, he recognizes the source of sensations and then his mind is set free.

‘Then, after [his mind]⁶ has been set free, there is no [gathering up of what is done];⁶ nothing to be done remains.

‘As a solid rock [is not shaken]⁷ by the wind, [just so shapes and tastes and sounds and smells and touches—the whole of them—things wished for and unwished, cannot make tremble such a one].’⁷

NOTES.

There can be no doubt, I think, that the language of the fragment is not the so-called mixed dialect, but Sanskrit. There are indeed a few mistakes, but

¹ See footnote 4, p. 170.

² As regards the gap at the end of rev. l. 3 and the beginning of rev. l. 4, only the words *pratiniḥsarg-ānudarśi* and *na paritrasyate* can be restored with certainty.

³ The general tenor of this passage may be inferred from the corresponding Pāli passage quoted on p. 174, but the restoring of the exact text is difficult. *Kṣīṇajāti* would seem to point to a bahuvrīhi compound *kṣīṇa-jātiḥ*. *Smād* in rev. l. 5 I am unable to complete.

⁴ Among the syllables missing at the end of rev. l. 5 the first was *tvā* (*valūtvā*), the last *a* (*adhimuktasya*); the rest is uncertain. For the general sense compare the passage quoted on p. 174.

⁵ Restore at the end of rev. l. 6: *trṣṇā-kṣaya-ratasya ca*. The rest is quite uncertain.

⁶ The exact words at the end of rev. l. 7 cannot be restored. The *ya* at the beginning of rev. l. 8 suggests *paricayo* or *samcayo*.

⁷ These words rest entirely on the Pāli text.

they are for the most part only due to the scribe. Thus *mano-vijñāyā* (obv. l. 8) stands for *mano-vijñeyā*, *taṣ-cittam* (rev. l. 1) for *tac-cittam*, *aparitasyamānaḥ* (rev. l. 4) for *aparitrasyamānaḥ*, *ya* (rev. l. 8), which seems to be the rest of *paricaya* or *sañcaya*, for *[parica]yo* or *[sañca]yo*,¹ *śaili* (rev. l. 8) for *śailo*. There occur, as far as I see, only two genuine irregularities. In rev. l. 5 we have *vadi*, which undoubtedly is the rest of *vaditrā*, while the correct form would be *uditrā* (Pāṇ. I, 2, 7). In rev. l. 4 we find twice Ātmanepada forms of *tras*, viz. *[paritra]syate* and *aparit[r]a-syamānaḥ*, mentioned already above. According to Pāṇini (I, 3, 78 and III, 1, 70) the verb is conjugated only in Parasmaipada, but Ātmanepada forms are found also in the epic language.² In a few cases the rules of sandhi are not observed. In *āyusmān Śroṇa* (rev. l. 5) the *n* ought to have been changed into *ñ* before the *śa*, but this rule is often neglected in manuscripts. In *jñātvā āyatan-ōtpādām* (rev. l. 7) and *yathā eka-ghano* (rev. l. 8) the vowel combination has not taken place on account of the metre. In *pratiṣṭhitāḥ atha°* (obv. l. 1), *bhaddanta arhataḥ* (obv. l. 4), *°haraṇti amīśrikṛtam* (rev. l. 1), *[paritra]syate aparit°* (rev. l. 4), *ceṭasaḥ jñātvā* (rev. l. 7), the suppression of the sandhi, of course, is perfectly justified, as in all these cases the first word is either the concluding word of a sentence or a verse, or a vocative which, in the spoken language at any rate, cannot enter into sandhi with the following word. From the absence of sandhi between *diśaḥ* and *lakṣṇasyā* in obv. l. 3 we may infer that the words *śiḥvrā pravapaḥet* were meant to be repeated after *diśaḥ*. Before *p* the upadhmāniya appears in *aparitrasyamānaḥ praty°* (rev. l. 4), but before *kṣ* we find not the jihvāmūliya, but the viṣarga in *arhataḥ kṣṇā°* (obv. l. 4).³

From an examination of the Idyikutṣari fragments Pischel had come to the conclusion that the Sanskrit Canon was perfectly independent from the Pāli Canon and composed in a much more condensed language. In the present fragment also there is nothing to show that the Sanskrit text is a translation from the Pāli. In this respect it is remarkable that several times the Sanskrit text has not the exact equivalents of words used in the Pāli, but different terms. Instances are *śiḥvrā* (obv. ll. 1, 2, 3) instead of *bhūsā*, *sampravapaḥet* (obv. ll. 2, 3, 4) instead of *sampaveḥḥeyya*, *arhataḥ* (obv. l. 4) instead of *bhikkhuno*, *ābhāsam* (obv. ll. 5, 6, 7, 8) instead of *āpātham*. In the Gāthās (rev. ll. 6 ff.) the divergences from the Pāli version are even greater. The Sanskrit text has *tathāḍva ca* for *ca ceṭaso*, *ṭṣṇū-*

¹ It is not impossible that the *o*-sign was originally written and has only become rubbed off.

² See the St. Petersburg Dictionary.

³ This difference is strictly in accordance with the rules of the phonologists of the Taittiriya school (Taitt. Pr. IX, 3; Vyāsaśikṣā 158), but the scantiness of the materials makes it impossible to decide whether it is so by accident or intentionally.

ksaya-rata[sya ca] for *upādānakkhaya* *ca* or rather *tanhakkhaya* *ādhimuttassa*, as the two *pādas* seem to have changed their places in the Sanskrit version, *jñātvā* for *disvā*, *tataḥ* for *saṃmā* and *tassa*, *vīṇunā* for *vātena*. But it cannot be maintained that the Sanskrit text of our fragment is shorter than the Pāli text. The only Pāli words omitted¹ in the fragment are *saṃmā*^o (obv. l. 4) and *thitā* *ānejjappattaṃ* (obv. l. 5, rev. l. 1). But these omissions are more than counterbalanced by a number of additions. The epithets of the mountain (obv. l. 1) are here augmented by the addition of *same bhūmi-bhūge pratiṣṭhitaḥ*, those of the Arhat (obv. l. 4) by the addition of *ksīṇ-āśra[vasya]*. Instead of *cittaṃ pariyādiyaṃti* we find here *ceto-vimuktīṃ prajñā-vimuktīṃ pa[r]yā[ra]mṇī* (obv. l. 5, rev. l. 1). The largest addition is the passage from *ta*^o to *vadī*^o (rev. ll. 2-5). There is nothing corresponding to it in the Pāli text, nor have I found its exact counterpart anywhere else in the Canon, though it contains nothing but familiar thoughts, and single portions of it are met with frequently. With *vyay-ānudarśī nirodh-ānudarśī pratiniḥsarg-ānuda[r]śī* in rev. l. 3 compare, e. g., Saṃyutta-nikāya XXXVI, 7, 6. 7. 8. 8, 6: *aniccānupassī viharati | vāyānupassī viharati | virāgānupassī viharati | nirodhānupassī viharati | paṭinissaggānupassī viharati* l. To the words: [*na paritru[ṣyate aparit[r]asyamānaḥ pratyātmanā eva nirvāti kṣīṇjāti[h]*] *smād-bhavaṃ prajānāti* in rev. ll. 4 and 5 corresponds, e. g., Saṃyutta-nikāya XXII, 53, 11; 54, 18; 55, 30; XXXV, 90, 11; 193, 11: *na paritassati | aparitassam paccattaññeva parinibbāyati | kṣīṇjāti vusitaṃ brahmacariyaṃ kataṃ karaṇiyaṃ nāparam itthalāyati pajānāti*. And the last phrase: *idaṃ arocā āyasmān Śroṇa idaṃ vadī[tvā]* . . . is well known from the Pāli Canon, where it forms the transition from the prose to the Gāthās just as in our passage; compare, e. g., Majjhima-nikāya 82: *idaṃ arocā āyasmā Raṭṭhapālo | idaṃ vadvā athāparam etad aroca*, and Dīgha-nikāya XVI, 3, 51; XVII, 2, 17; &c.

As the leaf itself bears no mark indicating its origin, and as the corresponding Pāli text is practically identical in the Vinaya-piṭaka and the Aṅguttara-nikāya, it is at present impossible to decide whether the fragment belongs to the Vinaya or to the Ekōttarāgama of the Sanskrit Canon. And even a third possibility must be taken into consideration. It is a well-known fact that later Buddhist Sanskrit works have frequently taken over long passages from the older canonical scriptures. I need refer only to the Divyāvadāna, where we find many quotations from the Canon, especially from the Vinaya, embodied in the legends. It is therefore *a priori* not impossible that our leaf belonged to a later work, in which the passage preserved to us was only a quotation. However, there is nothing to prove this hypothesis; and even if it should be correct, this would detract but little from the value of the fragment, as, considering the archaic style and the

¹ Shown in small italics within square brackets in the transcript.

close agreement with the Pāli text, we might rest assured, I think, that the passage was taken literally from the Canon. Perhaps a comparison with the corresponding passages in the Chinese and Tibetan Canons will enable us to assign a definite place to this fragment, which testifies again to the original unity of the Buddhist doctrine in spirit and letter in the North as well as in the South.¹

¹ This question has been treated at length and with thoroughly convincing results by Professor Oldenberg in ZDMG., vol. lii, pp. 613 ff.

ADDITIONAL NOTE TO P. 144.

[AMONG the Stein MSS., recovered by him from the old Buddhist site at Farhad Beg (about eight miles north of Khadalik, Anc. Khot., II, 413-14; also *ante*, p. 2), there is a rather extensive fragment of a pothi of the Saddharma-puṇḍarīka, consisting of thirty-four folios, a specimen of which has been published by Prof. de la Vallée Poussin in the Journal RAS., 1911, pp. 1069-77. This specimen comprises the ending of the eleventh (fols. 7 *b*^{vii}-10 *a*^{vi}), and the beginning and ending of the twelfth chapter (fols. 10 *a*^{vi}-11 *b*^{viii} and fols. 13 *b*ⁱⁱ-14 *b*^v), corresponding to the Kern edition, pp. 250^x-256^{vi}; also pp. 267ⁱ-269ⁱⁱⁱ and pp. 271^{vi}-274^{xi}. The middle portion of the twelfth chapter which is contained in fols. 12 *a*ⁱⁱ-13 *a*^{viii}, and which corresponds to the text of fols. 259 and 260, on pp. 149-52 of the present volume, is omitted in Prof. de la Vallée Poussin's publication. A collation of this portion, made by me (August 1915), shows that the text of the Stein MS. completely agrees with the text edited by Professor Lüders, the agreement including even the curious reading *kuḷaputrāho* in fol. 260 *b*^{iv} (Stein MS. fol. 13 *a*^v). There are only two small differences: for *prativitarkam* 259 *a*ⁱ the Stein MS. has *parivitarkam*, fol. 12 *a*ⁱⁱⁱ, and for *strībhāvaṃ* 259 *a*ⁱⁱ it has *strībhāve*, fol. 12 *a*^v. Moreover before *itaś cavitvā* 259 *a*ⁱⁱ the Stein MS. inserts *prativēdha* [sic] *yāmi tvam api Yaśodhare*, fol. 12 *a*^v; before *pratīlabdhānāṃ* 260 *a*^v it inserts *dhāraṇi*, fol. 13 *a*ⁱ; and after *te* 260 *b*^v it omits *sarve*, fol. 13 *a*ⁱ.

As regards the first excerpt, in fols. 253 and 254 on pp. 144-49 of the present volume, printed in the Kern ed., pp. 261^{xiv}-265ⁱⁱⁱ, its equivalent is entirely missing in the Stein MS. In fact, the whole of the text, printed in the Kern ed. on pp. 256^{vii}-266ⁱⁱⁱ, is missing in that MS., apparently due to some inadvertence by its scribe.—R.H.]


VAJRACCHEDIKĀ

IN THE ORIGINAL SANSKRIT

Stein MS., No. D. III. 136. (Plate XXI, No. 1, Fol. 14, Rev.)


EDITED BY F. E. PARGITER.

THIS is a fresh manuscript of the Vajracchedikā. The text of that work was published by Max Müller, from manuscripts discovered in Japan, in the *Anecdota Oxoniensia* (Aryan Series), vol. i, part i, in 1881. The manuscript, now published, was discovered by Sir Aurel Stein in his first expedition to Eastern Turkestan in the years 1900-1. As related by him in his *Ancient Khotan*, vol. i, p. 258, it was dug out on the 23rd of December, 1900, from the ruins of a small 'dwelling-place' (*id.* p. 256) belonging to the ancient settlement of Dandān Uiliq; see also *id.*, p. 295, and the same author's *Sand-buried Ruins of Khotan*, p. 300. It was identified by Dr. Hoernle as containing the text of the Vajracchedikā; and a notice of the identification was published by him in the *Journal of the Royal Asiatic Society* for 1903, p. 364.

This manuscript is written on nineteen folios, long and narrow, of coarse country paper, and each folio is about 39 cm. ($15\frac{1}{4}$ inches) in length and 75 mm. ($2\frac{1}{8}$ inches) in width. It is in fairly good preservation, except that parts have perished or decayed. The folios are numbered on the left margin of the obverse side, and are all present except nos. 1, 3-5, and 12, which are wanting. A few of the folios are nearly whole (nos. 11, 17, and 18), some have lost one or both ends (nos. 7, 8, and 16), but most have perished more or less within the page, and present gaps severing the paper in two, partially or completely (nos. 2, 6, 9, 10, 13-15, and 19). In the transcript these gaps are enclosed within the mark . Where the paper has not perished, the writing has suffered injury in many places, so as to show every stage of decay from merely slight defacement to total obliteration. The folios which have suffered least are nos. 17 and 18, which are reproduced in Plate CVIII in vol. ii of Sir Aurel Stein's *Ancient Khotan*, while for the present volume fol. 14*b* (shown in Plate XXI) has been selected, in order to give an idea of the more common condition of the leaves of the manuscript.

Each page contains six lines of writing. The margin on the left side is generally about 10 mm. ($\frac{3}{8}$ inch) broad, and on the right side about 7 mm. ($\frac{1}{4}$ inch).

The writing thus occupies a length of about 37 cm. ($14\frac{1}{3}$ inches). In every third and fourth line on each page, at about 77 mm. (3 inches) from the left margin of the writing, a blank space has been left about 2 cm. ($\frac{3}{4}$ inch) long, so as to make altogether an open place of that length and of about the same height, for the hole through which the string would pass which would hold the folios together. This open space is of very great help in determining the position of the writing that remains in folios in which both ends have perished. The letters have been written with a broad reed pen and are large and well made. The largest such as *thū* and *yā* may be 13 mm. ($\frac{1}{2}$ inch) broad, and the smallest such as *ra* and *va* about 6 mm. ($\frac{1}{4}$ inch) broad. The size of ordinary letters is about 8 mm. ($\frac{1}{3}$ inch), so that on an average three letters go to every 25 mm. (1 inch) of space.

It is thus possible to calculate the number of letters that have been obliterated in a decayed passage by carefully measuring its length, and to restore the text in most places with the aid of the printed text with some degree of confidence. In all such cases the restored text is printed in italics. These cases are of two kinds, those in which the writing only has suffered damage, and those in which the paper and writing have both perished. Passages of the first kind are dealt with according to the degree of obliteration, thus: first, where the letters are but slightly defaced and can be read, italics are used; secondly, where the traces remaining of the letters enable one to make out what they were with the aid of the printed text, the italics are enclosed within round brackets; and thirdly, where the letters have disappeared completely, if their number tallies with that in the printed text, the italics are enclosed within square brackets; but, if the two do not tally, the number of lost letters is indicated by an equal number of crosses. Passages of the second kind, where both paper and writing have perished, are enclosed within the mark , and, if the gap can be definitely filled up from the printed text, the restored text is printed in small italics; but if the gap and the printed text do not tally, the number of lost letters is indicated by an equal number of small crosses. The printed text has been an invaluable aid throughout, and without it very little could have been done towards reading the many passages where the MS. has suffered injury.

The MS. has been well written and contains very few errors that are merely clerical, but its language is Sanskrit of poor literary quality and abounds with irregularities and peculiarities of all kinds in both grammar and sandhi and even in the forms of words, that indicate a strong Prākṛit or vernacular element and influence. These will be obvious on perusal, and it is unnecessary for me to discuss them here. A very few of the most striking instances may be just mentioned: *pratiṣṭhikītvā* for *pratiṣṭhāya* (fol. 2 b^v; cf. Pāli *paṭiṭṭhahitvā* in Childers' Pāli Diet. p. 370 a), *ugraheṣyati* for *udgrāheṣyati* (fol. 11 a, l. iv), *viyūbhā* for *vyūbhā* (fol. 13 b^v. vi) and *pratyupasthāhe* for *pratyupatiṣṭhat* (fol. 19 a^v). Avagraha

occurs often but is never indicated, and is definitely suggested only where final *ah* appears as *o* before an initial tenuis or by the appearance of the following word: it is indicated here by an inverted apostrophe '. Virāma is expressed in the MS. by a circumflex placed over the letter, which is written small and placed a little below the line: it is indicated here by the sign $\underset{\sim}{}$ placed below the letter. The only mark of punctuation in the MS. is a large dot, and it is so rendered here; but a double dot, the usual sign of visarga, is used once as a mark of punctuation, after *bhāsyate* in fol. 6 *b^v*; and perhaps in *utih* in fol. 15 *b^{vi}*.

The date of this MS. may be estimated approximately by means of the copper-plate which was found inside the Nirvāṇa stūpa at Kasiā and which I have deciphered at Dr. Hoernle's request.¹ That plate may be assigned to the third quarter of the fifth century A.D. because of the coins found with it. The writing in this MS. is very much like that on the plate, though the characters here are more squat and wider. The letters here are written with rather more flourish and present a greater variety of form, thus the vowel-marks for *ā*, *i* and *ū* are made in three, and those for *e* and *ai* in two ways; also the vowel *o* in *bodhi* has two shapes. Two of the three forms for *ā* may be seen in *yāvātā*, in fol. 14 *b^v* (reproduced on Plate XXI, No. 1), and the third in *mahāsāhasre*, in fol. 18 *a^v* (Ane. Khot., Pl. CVIII); the three forms of *i*, distinguished as *i*, *ī*, and *ĩ* respectively, in *citta-dhārā*, *citta-dhārā*, fol. 14 *b^v*, and *vālikāh*, fol. 14 *bⁱ*; and those of *ū* distinguished as *ū*, *ū̄*, and *ū̇* respectively, in *Subhūle* fol. 14 *b^{iv}*, *Subhūle* fol. 14 *bⁱⁱⁱ*, *paripūrṇām* fol. 17 *b^{vi}* (Ane. Khot., Pl. CVIII).² The two forms of *e* may be seen in *ucyate* fol. 14 *b^v*, and just below it, in *upalabhyate*, fol. 14 *b^{vi}*; those of *ai* differing similarly from each other; while those of *o* will be seen in the word *bōdhi*, in fol. 17 *b^v* and *bodhi* in fol. 17 *b^{vi}* (Ane. Khot., Pl. CVIII), being distinguished as *ō* and *o* respectively. Initial *e* also has two quite different shapes, one of which occurs only once clearly, in *evam* in fol. 14 *bⁱⁱⁱ*, while the other is of frequent occurrence, as in fol. 17 *aⁱⁱⁱ*, 18 *a^{vi}* *bⁱ*. Also the letters *a*, *ā*, *kh*, *bh*, *y*, and *l* display each at least two slight varieties in their forms; e.g. compare *bh* in *bhaviṣyat*, in fol. 17 *aⁱ* and in fol. 17 *a^v*; and *y*, in *yāva* and *°yena* in fol. 18 *a^{vi}*. These features suggest that this MS. is somewhat later than the copper-plate. Yet it cannot be much later, because both the shapes of *y* (which is a test letter as regards the script) are of the tripartite character. It seems therefore that this MS. may be assigned to about the end of the fifth or the beginning of the sixth century A.D.

In its matter the MS. agrees of course in the main with the printed text, but is less full. Sometimes there is close agreement, but at other times it varies

¹ See JRAS., 1912, pp. 123, 125. It is published in the Annual Report, Arch. Survey of India, 1910-11, pp. 73 ff.

² [See Note, on p. 195.—R. H.]

considerably, omitting sentences, or abbreviating them by the reduction of several cumulative expressions to one or two only, as will be seen from the first sentence. In only one or two places does it seem to contain additional matter. It would have been waste of labour and space to point out all the differences or even many of them, and only passages where there are large variations have been noticed in the footnotes.

For convenient use each page is printed as one paragraph, numbered with the number of the folio and the addition of *a* for the obverse and *b* for the reverse; and the beginning of each line in the page has been marked by a small roman numeral.

No translation is necessary here because there exists a translation of the Vajracchedikā prepared by Max Müller, in the Sacred Books of the East, vol. xlix, Part II, pp. 109 ff.¹

TEXT

(2a) itad² avocat, Āścaryam Bhagavā yā[va]d [e]va (Tathā)gate-
(na bo)dhisatvā anupariṅghātāḥ paramen³ānugraheṇa⁴ ¶ Yāvad eva
Tathāgatena boⁱⁱdhisatvā parinditāḥ paramayā ¶ parindaⁱⁱⁱ(nayā⁴ Tat
katham Bhaga)vaṁ bōdhisatva-yāna-saṁprasthiteṇa sthātavyam katham
cittam pra^{iv}grahetavyam⁴ Sādhu sāⁱⁱⁱdhu Bhāgava⁵ Subhūte anupa^{vi}¶ O^{vi}¶
riṅghātās Tathāgatena bodhisatvāḥ paramen³ānugraheṇa • parindi-
tās Tathāgate(na bodhisa)itvāḥ paramayā parindana^{vi}¶ O^{vi}¶(yā⁴ • Tena)
hi Subhūte śṛṇu Sādhu ca suṣṭhu ca manasi kuru Bhāṣiṣye • Yathā
(bodhisa)tva-yāna-^vsaṁprasthiteṇa sthātavyam yath(ā) ¶ cittam pragrahe^{iv}¶
tavyam⁷ Evaṁ Bhagavān⁸ ity ayuṣmān Subhūtir Bhagavataḥ pra-
tva(śrausit, • Bhagavān avocat,) viIha Subhūte bodhi^{vi}satvena cittam utpā-

¹ There is also, in the present volume, pp. 276 ff., a translation from the Khotanese, prepared by Professor Sten Konow.

² Begins at p. 20, l. 1, of the printed text.

³ Not *n*.

⁴ Much more condensed than the printed text, cumulative expressions being reduced to a single one, and several words omitted. The form *parigrahetavya* is used here; compare fol. 18 aⁱ. ii.

⁵ *Bhagava* is marked with 4 dots above and 5 beneath. It does not occur in the printed text. These dots apparently indicate that it is an error here. Compare fol. 7 a^v, footnote 7, p. 182. [See p. 397 for a similar practice in Khotanese writing.—R. H.]

⁶ The circlet indicates where, in the original folios, stood the blank space containing the string-hole, and interrupting lines iii and iv.

⁷ Probably omitting *yathā pratipattavyam* of the printed text. See note 4 above.

⁸ Read *Bhagavaṁ*.

(ā)tma-bhāva iti • O Na hi sa bhā¹[vo nātmā-bhāvaḥ²] Yāvanto hi³
[Su](bhū)te Gaṅgāyā nadyā vālukās tāvanto Gaṅgā-nadyo bhavedyuh
Tat kin manyase Subhūte⁴ Api [nu tū bahvyo bhavedyuh Aha Ta]cēva
tāva (Bhaga)vaṁ ××⁵ bahvyo Gaṅ(gā-na)dyo (bha)viavedyuh prā(g e)va
tatra vālukāḥ Ā[roca](yāmi te Subhūte) [pra](tivedayā)[mi te] ××
(×⁶ te ×) ××××××⁷[vā](lukā)

[illegible]

¹ After *bhā* a small letter, apparently *ta*, appears which has a line through it, as if it were a mistake and were struck out.

² Three sentences of the printed text are wanting here.

³ Read probably *yāvanto hi*, to correspond to *tāvanto* which follows.

⁴ This sentence occurs a little earlier in the printed text.

⁵ These two letters are more than the printed text has. Read perhaps *yatra*.

⁶ This letter looks like *sn*, so far as one can see from the traces of it.

⁷ For all this breakage the printed text reads *yāvatyas tāsū Gaṅgā-nadiṣu*, but the reading here seems to be different.

^s Begins at p. 27, l. 20, of the printed text. This letter may be *sa*.

⁹ This letter seems quite clear, though it does not appear to make sense.

¹⁰ Some 22 or 23 letters have been obliterated here, but the printed text is much longer.

¹¹ There are some 20 aksaras wanting; they may perhaps be *tato punya-skandham prasaveta Bhagavān āhu Yaś ca ho punah*. Compare fol. 7^b and 10^aⁱⁱⁱ.

¹² Read perhaps *ho punah*, or *Subhūte*.

¹³ Read perhaps *saṃprakāśayet*, *ayam eva*.

¹⁴ There are two letters broken away here, and they must be composed of the instrumental ease of *duhitr*. Its instrumental form here would seem to be *duhitrnā*, compare *pitrnā* in fol. 19 b^v. This form fills the gap exactly.

¹⁵ Compare fol. 7 *b*^{vi}.

¹⁶ The aksara *ma* had been omitted, and has been inserted interlinearly above *dā̃*.

¹⁷ In the first part of this gap read perhaps *dev-dsurasya lokasya*.

(7a) ⁱ*paryāyaṃ*¹ *dhārayiṣyanti*² *Pa*³*ramena*³ *te satv*⁴ *āścaryeṇa saman-*
vāgatā bhaviṣyanti • [*Tasmīn prthivī-pradeśe*] *śāstā viharaty anyatarā* × *nyataro vā vijñā-guru*⁵ *sthānīyaḥ Athāyusmām* Subhūtir Bhagavantam
 etad avocat, *Ko nām*⁶*śāyāṃ Bhagavaṃ dharma-paryāyaḥ* ⁱⁱⁱ*Katham cānām*
dhārayāmi *o* Evam ukte Bhagavān āyusmantam Subhūtim etad avocat,
 Prajñā-pāramitā *nam*⁷*āyāṃ Su*^{iv}*bhūte dharma-paryāyaḥ* *E*⁸*Ovaṃ c*
ānām kāmāṃ dhārayata • Tat kasya hetoḥ Yā cēyaṃ prajñā-pāramitā
 Tathāgatena (*bhā*) *ṣitā sā pāramitā*⁶ *Tat ki* *h[e]tō*⁷ *n manyase* Subhūte
 Api nu kaści dharmas Tathāgatena *bhāṣitaḥ* Āha • *No* iti Bhaga^{vi}*vam na*
kaści dharmas Tathāgatena *bhāṣitaḥ*⁸ *Yāvat* *Subhūte tṛ*⁹*-s* *āhasra-mahā-*
sāhasre loka-dhātu prthi(v)-rajaḥ kiñcit

(7b) ⁱ*tad*¹⁰ *bahu bhavet*, *Āha Bahu Bha*^g*gavaṃ prthivī-rajo bha*[*vet*, *yat*
tad Bha^g*gavaṃ prthivī-rajaḥ Tathāgate(na bh)* *āṣitaṃ* • *a-ra*¹¹*(jas tad*
Bhagavaṃ) ⁱⁱ*bhāṣitaṃ* • *Tad ucyate prthi*^{vi}*-raja itī* • Yo so loka-dhātuḥ
 a-dhātu sas Tathāgatena *bhāṣitaḥ* *Tad n*(*cyate loka-dhātu*)^r *itī* • *Ta-*
ⁱⁱⁱ*t kin manyase* Subhūte *Api* *Onu dvātriṃśar*¹¹ *mahāpuruṣa-lakṣaṇais*
Tathāgato *r*<sup>hāṃ samyak-sambuddho (*draṣṭavyaḥ*) *Ā*(*ha* • *No*) *itī Bha-*
^{iv}*gavaṃ*¹² • *Tat kasya hetoḥ Yāni* *Otāni dvātriṃśa-mahāpuruṣa-lakṣaṇāni*
Tathāgatena *bhāṣitāny alakṣa(nā)ni (tāni)* *Tathā(gatena)* ^v*bhāṣitāni*
 ×××¹³ *dvā*¹³*triṃśa-mahāpu(ruṣa)-lakṣaṇān* *itī* • *Yaś ca ho punaḥ* Subhūte
strī vā puruṣo vā (Gaṃgā-nulī-vālikā) ××¹⁴ *vi* ×××××××¹⁵ *pa* (*ritya*)-</sup>

¹ Begins at p. 28, l. 13, of the printed text.

² *Dhārayiṣyanti* or *vācayīṣyanti* or *paryarūpsyanti* would fit this gap.

³ Not *n* apparently.

⁴ Compare fol. 8 aⁱⁱⁱ.

⁵ This is the reading in the printed text and fits this gap.

⁶ Or perhaps *śāyā bhāṣitā*.

⁷ There is a curve of three dots around the top and right side of *heto*. It seems clear that the scribe first wrote *tat kasya heto*, but discovering his mistake enclosed *heto* with the dots and then wrote *n manyase*; and this implies that he must have altered *tat kasya* to *tat ki*. Dots around a word therefore indicate a mistake.

⁸ Two sentences of the printed text are omitted after this.

⁹ Compare fol. 16 bⁱ, and fol. 18 a^v.

¹⁰ Begins at p. 29, l. 7, of the printed text.

¹¹ Read perhaps *triṃśair*; but cf. *śātānir* in fol. 9 a^{iv}.

¹² A sentence of the printed text is omitted after this.

¹³ *Tad ucyate* is too much for this space apparently.

¹⁴ Read probably *samā*, *n* being in the next line.

¹⁵ Read probably *nātmaḥvān dine dine*.

je[t, •] ¹ Yaś cēto dharma-paryāyā² cātuspadikām api gāthām udgrhya
parasya³ deśayet, • Ayam eva⁴ ta-

(8a) ⁱto⁵ bahutarāṃ puṇya-skandhāṃ prasave⁶ta Athāyusmāṃ Su-
bhūti dharma-[vegen-āśrū]⁷ni prāmuṇcat, So 'śrūṇi pramījya Bhagavantam etad
aivocāt, • Āścaryāṃ Bhagavāṃ⁸(pa)ram-ā(ścaryāṃ Sugata) yāvad ayam
Tathāgatena dharma-pa(ryāyo bhāṣi)ta⁹ Yato me(jñānam utpannam
na ma)ⁱⁱⁱyā evaṃ-rūpo dharma-paOryāyah śruta-pūrvah Paramena⁸ te
satv-āścaryeṇa samanvāgatā bhaviṣyanti • ye (i)[ha] (sūtre) ^{iv}bhāṣyamāne⁹
bhūta-saṃjñāOm utpādayiṣyanti • Yāśiṣā Bhagavāṃ bhūta-saṃjñā s-āiv-
āsaṃjñā Tasmā Tathāgato bhā(śate Bhūta-)^vsaṃjñā bhūta-saṃjñā iti Na
mama Bhagavāṃ duṣkaraṃ yad aham imāṃ dharma-paryāyāṃ bhāṣya-
mānaṃ⁸ nu avakalpayāmy a(ty¹⁰a)dhimucyāṃ, ^{vi}Ye pi ××××××××¹¹
×××¹² pañcāśa(tyām¹³ imāṃ dharma-paryāyāṃ a)vakalpayiṣyanti¹⁴ •
a(dh)i ×xi × ×××(re)ṇa¹⁵

(8b) ⁱto¹⁰×××××××××× nt(i)¹⁷ T(e) (pa)ram-āścārya-samanvā(gatā bha-
viṣyanti) • Api tu ho punaḥ (Subhū)[te na teṣāṃ ā]tma-saṃjñā prava(rti)
ⁱⁱsyati • Na satva-saṃjñā na jīva-saṃjñā pravartisyati na¹⁸ pudgala-saṃjñā

¹ A sentence of the printed text is omitted after this.

² For paryāyāc, final consonants being often omitted here.

³ Compare fol. 10 b.

⁴ Read probably prakāśayet, or Ayam eva.

⁵ Begins at p. 30, l. 2, of the printed text.

⁶ All this long double gap is exactly filled by what is in the printed text.

⁷ Two clauses of the printed text are omitted after this.

⁸ Not n.

⁹ The printed text bhāṣyamāṇe śrutvā is a little too long for this space. Probably omit śrutvā, compare fol. 8 b^v; and read bhāṣyamāṇe.

¹⁰ Yāmy a is clear and also dhi, but the letter between them is far from clear. It appears to be a preposition containing a small consonant, prefixed to adhi, such as atī, anu or perhaps abhi.

¹¹ The printed text is far longer than this space.

¹² What remains of these three letters looks like mināyā, but might possibly be [pa]ścimāyā.

¹³ All this is more condensed than the printed text.

¹⁴ This varies from the printed text.

¹⁵ Read probably adhimucyisyanti vistareṇa; this agrees with the traces that remain of the first four letters. Pāli has the future form mucissati.

¹⁶ Begins at p. 30, l. 17, of the printed text.

¹⁷ Read perhaps ca parasya saṃprakāśayisyanti; compare fol. 10 b.

¹⁸ [The superscript ri of 'rti' has a peculiar sideward position, apparently to avoid collision with sya of bhaviṣyati in the line above. See footnote 4, p. 168.—R. H.]

pravartisyati¹ • Tat kasya hetoḥ (*Yā sā ātma*)-[*saṃjñā*] (*sāṅvā*)saṃjñā
 iii *Yā satva-saṃjñā yā jīva*-² *Osaṃjñā yā pudgala-saṃjñā • sāṅvāsaṃjñā •*
 Tat kasya hetoḥ Sarvba-saṃjñā-*(pagatā) hi Bu(ḍḍhā bhagavantaḥ)*
 iv *Evam ukte Bhagavān āyu* *Oṣmantam Subhūtim etad avocat, Evam*
 etat Subhūte evam eta Subhūte *Param-āśca(rya-samanvā)* *gatās te*
 ×××××³ *sūtre* *bhāṣyamāne*⁴ *n-ōtrasiṣyanti • na saṃtrasiṣyanti na saṃ-*
trāsam āpatsyanti • [Ta](t kasya) hetoḥ • Parama-^{vi} *pāramit-ēyaṃ Subhūte*
Tathāgatena *bhāṣitā*⁵ • *Yā Tathāgatena parama*-*pāramitā bhāṣitā*⁶ *tām*
 ××××××× *bhāṣante*⁷

(9a) i(*Api*⁸ *tu*) Subhūte yā Tathāgatasya *kṣānti-pāramitā sāṅv-*
āpāramitā • (Tat ka)sya hetoḥ⁹ *Yadā (me Ka)[līṅga-rājā aṅga-]* *pra-*
*tyaṅga-māṃsāny acchai*¹⁰ *iitsi • n-āsi me tasmim samaye ātma*-[*saṃjñā*
vā satva-jīva-pudgala-saṃjñā vā • na me kāci saṃjñā n-āsaṃjñā babhūva
 (• *Ta*)] *t kasya hetoḥ sa*ⁱⁱⁱ *cen me Subhūte tasmim sa(Omaye) ā(tma-*
saṃjñā) bhaviṣyat, vyāpāda-saṃjñā me tasmim samaye bhaviṣya(t,) [××××
 ××¹¹ *saṃjñā*]^{iv} *jñā • pudgala-saṃjñā bhaviṣya* *t, ryā* *O* *pāda-saṃjñā me tasmim*
samaye bhaviṣyat, Abhijānāmy aham Subhūte atite dhvani paṃ(ca-jāti-
*śatāni)r*¹² *yad-ā* *ham kṣānti-vādi rṣir babhūva* *Tatra me n-ā* *(tma-saṃjñā*
babhūva na) satva-saṃjñā • na jīva-saṃjñā • na pudgala-saṃjñā • Tasmā
tarhi Subhūte bodhis^v *tvena sarvba-saṃjñā vivarjā yitv-ānuttarāyām*
*samyak*¹² *[saṃ](bodhau) ci(ttam utpāda)yitavyam, Na rūpa-pratiṣṭhitam*
cittam utpādayitavyam (Na śa)bda(ga-)

¹ A sentence of the printed text is omitted after this.

² These akṣaras do not seem quite to fill up the space, and perhaps *ca* should be read after the first *yā*.

³ Read perhaps *satvā Ye iha*, see fol. 8 aⁱⁱⁱ.

⁴ Not *ṇ*.

⁵ A sentence of the printed text is omitted here.

⁶ The construction here differs from that of the printed text.

⁷ The printed text *aparimāṇā api Buddhā Bhagavanto bhāṣante* is too long for this gap.

⁸ Begins at p. 31, l. 9, of the printed text.

⁹ The *h* is a scribal blunder: see similarly fol. 13 b, footnote 9, p. 188.

¹⁰ The printed text exactly fits the gap.

¹¹ The printed text *sacet sattva-saṃjñā jīva-* is too long for this space. Perhaps, following the analogy of line ii above, we might read *sacet satva-jīva-* which would suit the space.

¹² These syllables would ordinarily be a little too much for this space, but might suit it, if written closely as many letters in this line are written. The *r* appears to be euphonic between *i* and the semi-vowel *y*; but cf. *trīṇsar* in fol. 7 bⁱⁱⁱ.

(9b) ⁱ(ndha¹-ra)[sa-spraṣṭavya]-(pratiṣṭhi) ⁱⁱtaṁ ×××××××u ⁱⁱⁱ(tpādayita-
vyam) ××× (pra)[ti](ṣṭhitaṁ) [na] (cāivāpra)tiṣṭhānam ² Tasmā[d eva
Tathāgato bhāṣat] ³i ⁴(na) ××× ⁱⁱrūpa-pratiṣṭhiteṇa bōdhisatve ⁱⁱⁱna dānam
(dāta)vyam, ⁴ Api tu Subhūte bodhisatvenāivam dāna-parityāgam par-
ityajya sa(rvba-sa)tvā(nām arthāya) ⁱⁱⁱYā cāiva sā satva-samjñā sāivā
○ (sam)jñā • (Ya) cte sarvva-satvā Tathāgatena bhāṣitās ta evāsatvāḥ
(bhūta-vād)i (Subhūte) [Tathā]ivgataḥ satya-vādī Ta(tha)tā-vā ⁵○ Tathā-
(ga)taḥ a-vitattha-vādī • Api tu Subhūte yathā Tathāgatena dharmo
'bhisam[buddho] (na tu)tra [sa]vtyam na mṛṣā • Tad yathā Subhūte
aⁱⁱndhakūra-praviṣṭaḥ evam vastu-patito bodhisatvo vaktavyaḥ Yo
vastu-patito dānam pa[ritya]jati Tad yathā ^{vi}(Subhūte) puruṣo
(ca)[kṣuṣm]ām ××× ⁶praⁱⁱbhātāyām sūrye 'bhyaḥgate nānā-vividhāni rūpāni
paśyet, evam bo[dhisatvo] ⁱⁱdraṣṭavyo yo avastu-

(10a) ⁱpatito ⁷dānam paritya(jati) • ⁱⁱApi tu Suⁱⁱⁱbhūte ye te kula(putrā
vā • ku)la-duhitāro vā • ima(m dharmu-paryā) ⁱⁱyam udgraheṣyanti ⁸ • dhāra-
yisyaⁱⁱⁱntī • vācayisyaṇti • (paryav) ⁱⁱāpsyā ⁱⁱⁱ(nti) • jñātās te Tathāgatena •
drṣṭās te Tathāgatena • buddhās te Tathāgate(na) ⁹ ⁱⁱsarve te satvā aprame-
yam ⁱⁱⁱpunya-skandham prasaviṣyanti • ⁱⁱ○ Yo ⁱⁱⁱ'yam ca ho punaḥ
Subhūte strī vā puruṣo vā pūrvāhna ¹⁰-samaye • Gaṁgā-[nadī-vālīkā-
samān ¹¹ā]ivtma-bhāvaṁ parityāgam paⁱⁱOrityaⁱⁱⁱje • madhyāhna-samaye
sāyāhna-samaye • Gaṁgā-nadī-vālīkā-samān (ātma)bhāvaṁ parityā^vgām
parityajet, ¹² Aneⁱⁱⁱna ××× ¹³kaⁱⁱlpa-kō[ti]i-śata-sāhasraṁ ātmabhāva-pari-

¹ Begins at p. 32, l. 2, of the printed text.

² All this is very much more condensed than the printed text, and it is not easy to fill in the blanks with any certainty.

³ Bhāṣ is used here in the parasmaipada, see fol. 13a^v, and apparently in foll. 11 b^{vi}, 13 b^{iv}, and 18 bⁱⁱⁱ.

⁴ More condensed than the printed text.

⁵ These letters may be a mistake for *tathā-vādī*, as the printed text has.

⁶ There appears to be room here requiring another akṣara.

⁷ Begins at p. 32, l. 19, of the printed text.

⁸ This is the probable form here, see foll. 10 bⁱⁱⁱ, 11 a^{iv}, and 11 bⁱⁱⁱ.

⁹ More condensed than the printed text.

¹⁰ Not *ṇ*.

¹¹ See the next line where this expression occurs again. These two passages supplement each other clearly.

¹² Much more condensed than the printed text.

¹³ The printed text *paryāyeṇa bahūni* is longer than suits this gap, and here the construction is in the singular and not the plural.

tyāgam parityajet, Yaś cēmaṁ dha(rma-paryāyam śrutvā na pra-
viākṣipe[t, aya]m eva bahutarāṁ puṇya-skandhaṁ¹ prasaveta • (Ka)ḥ
(punar a xxx m¹) Subhūte yo likhitvōd(grhṇīyāt, dhāra)ye • vā-

(10b) icaye² • paryavāpnu(yāt parasya³ vistareṇa saṁprakā(śa)ye
Api tu Subhūte (acintyo 'tu)lyo 'yam dharma-paryāyah (Ayaṁ ca) dharma-
paryāyah⁴ Tathāgatena bhāṣitaḥ Agrayāna-saṁpra[sthītānām sa](tvā-
nām arthāya) • śreṣṭha-yāna-saṁprasthītānām satvānām arthāya (Ye
imaṁ dha(rma-pa)ryāyam udgrahesyanti • dhāra○giṣyanti • deśa-
yisyanti • vācayisyanti • paryavāpsyanti⁴ • jñātā(s te) Tathāgatena (d?)ṣṭās
te Tathāvīgatena⁴ • Sarve te satvā prame(ya-⁵○puṇya-skandh(ena)
samanvāgatā bhaviṣyanti • Acintyenātulyena • aprameye(na •) [amā-
pyena]⁶ (pu)ṇya-skandhena samanvāgatā bhav(i)ṣyanti (Sarve te)
satvāḥ xxyena⁷ bodhīm dhārayisyanti • Tat kasya hetoḥ • Na hi x xxx
xxx⁸ vidharmo [h]i[nzā]dhimuktikaḥ śro(tuṁ) nātmā-dṛṣṭikāḥ na
satva-dṛṣṭikāḥ na jīva-dṛṣṭikāḥ na pudgala-dṛṣṭikāḥ xx xxxxxxxxxxx⁹

(11a) ixxxxxxxx tuṁ¹⁰ vā • vācayitum vā • paryavāptum vā • nāīdam
sthānam vidyate • Api tu Subhūte yatra pṛthivī-prad[e]śe a(yaṁ) sūtr-
ā(nto) prakāśiṣyate • pūjanīyah sa pṛthivī-pradeśo bhaviṣyati • sa-deva-
manuṣy-āsurasya lokasya vandaniyah pradakṣiṇī-(karaṇīya)ś ca (sa pṛthi-)
vī-pradeśo bhaviṣyati • caitya○sa pṛthivī-pradeśo bhaviṣyati • Ye te
Subhūte kula-putrā vā kula-duhitāro vā imān evaṁ-iv rūpa-sūtr-āntān
ugraheṣya○ti¹¹ • dhārayisyati¹² • deśayisyati¹² • vācayisyati¹² • paryavāp-
syati¹³ • Te paribhūtā bhaviṣyanti • su-paribhūtāś ca bhaviṣyanti • Yāni

¹ The reading here differs from the printed text.

² Begins at p. 33, l. 12, of the printed text.

³ The printed text has *parebhyaḥ* here and elsewhere, but this MS. reads *parasya* in some cases, compare fol. 6 b^{iv}; and *parebhyaḥ* later in other cases, compare fol. 16 bⁱⁱⁱ. Either word might be read here.

⁴ A sentence of the printed text is omitted after this.

⁵ The printed text has *aprameyena*.

⁶ So probably.

⁷ The printed text has *samānśēna*, but the word here is different.

⁸ Read perhaps *śakyam Subhūte ayaṁ*.

⁹ In this and the following gap the printed text has nearly twice as much matter.

¹⁰ Begins at p. 34, l. 7, of the printed text.

¹¹ The *d* is omitted, just as *t* in *ōtrasisyanti* for *ōltras*^o, fol. 8 b^v. [See footnote 17, p. 99.—R. H.]

¹² The verb is in the singular.

¹³ The verb is in the singular. A line of the printed text is omitted after this

teṣāṁ satvānāṁ pūrva-janmikāni karmāṇi kṛtāny apāya-saṁ(vartanī-
yāni.) tā(ni dṛṣṭa) ^{vi}eva dharme paribhū(tatayā) pūrva-janmikāny
aśubhāni karmāṇi ×× [××××××××××××××¹] (Abhijānā-)

(11b) i[n]y aham² Subhūte (a)tite 'dhvany a(saṁkhyeyaiḥ kalpaiḥ
asaṁ)khyeyatarai³ [r Dīpaṁkarasya] [Tathāgatasya samyak-saṁbuddhasya
pareṇa caturaśīti⁴] iiBuddha-koṭi-niyuta-śa[ta]-sahasrāṇi babhūva • Ye mayā
ārādhitā⁵ • yaṁ ca mayā (Subhū)[te] [××××××××] [×××⁶ na] iiivīrādhitā
Yaṁ ca carimi Okāyāṁ paścimikāyā vartamānāyām⁷ imāṁ sūtr-āntam
udgraheṣyanti • dhārayiṣyanti • vācayiṣyanti • paryavāpsyanti⁸ • Asya O
Subhūte puṇya-skandhasy-āntikād eṣa pūrvakaḥ puṇya-skandhaḥ śati-
mām⁹ api kalām nō(×¹⁰)vṛtī • sahasrimām api • śata-sahasritamām api •
koṭi-śata-sahasritamām api¹¹ • saṁkhyām api • kalām api • gaṇanām api¹²
vi(upan)i(śadam ap)i (na kṣama)te Sace Subhūte teṣāṁ kula-putrāṇāṁ
kula-duhitrīṇāṁ vā puṇya-skandham bhūset. yāvat te kula-pu-

Folio 12 wanting.

(13a) im¹³ a[bhisambu]ddha[s Tas]m(ā) Dīpaṁ[kareṇa Ta]thāgatena
vyākṛto bhaviṣyasi tvaṁ mānav-ānāgate 'dhvani Śākyamu(ni)r nāma

¹ The printed text has *kṣapayisyanti Buddha-bodhīm eśānuaprāpsyanti*; but this is two or three akṣaras too short to fill the gap.

² Begins at p. 34, l. 20, of the printed text.

³ The bottom portions only of these four akṣaras are discernible, but they agree with the reading *khyeyatarai*.

⁴ These words fill the gap exactly.

⁵ This MS. has °rādḥ° in this and the following sentences. The printed text has °rāḡ°.

⁶ Read probably *te Buddhā Bhagavanta ārādhitā*, except that these words seem to be one akṣara too little.

⁷ More condensed than the printed text.

⁸ A sentence of the printed text is omitted after this.

⁹ Sic; the printed text has *śatatanām*.

¹⁰ The character is a consonant without any trace of a vowel-mark. It resembles *pa* or *ṣa*, and must apparently be *pa* of the preposition *upa*. The reading is not *upaiti* as in the printed text. There is room for a small letter after this character, such as *mā* if the *ā* is superscript. Perhaps the full reading may be *upamāti*, and *upamā* occurs in the next sentence of the printed text.

¹¹ More abbreviated than the printed text.

¹² The character does not appear to be *pyu*.

¹³ Begins at p. 36, l. 21, of the printed text.

¶Tathāgato 'rhan sam¶(yak-sam)ⁱbuddhaḥ Tat kasya hetoḥ ¶Ta¶thāga¶ta
iti Subhū[te Bhūta]-tathatāyādhivacanam eva¹ • Yaḥ kaści Subhūte
e¶vam vade Tathāga¶[tenā]ⁱⁱrhatā samyak-sambuddhenānu¶Ottarā
samyak-sambodhim abhisa(m)buddhāḥ² Nāsti Subhūte sa kaści dharmo
yas Tathāgatenā(ān)uttarām^{iv}samyak-sambodhim abhisam¶Obu¶ddhaḥ
Yaḥ Subhūte Tathāgatena dharmo 'bhisambuddhaḥ na tatra satyaṁ na
mr̥ṣā Tasmā Tathāgato vbhāṣati sarvba-dhar[m]ā ¶xxxxx³ dha[r]mā
sarvba-dharmā iti Subhūte Sarve te a⁴-dharmā Tad ucyante sarvba-
dharmā • Tad yathā Subhūte pu^{vi}ruṣo bhaved upēta-¶kāyo mahā-kāyaḥ
××⁵ A¶yusmā Subhūtir āha • Yo so Bhagavaṁ Tathāgatena ¶bhāṣ[ati]taḥ
u]pē(ta-kāyo ma-)

(13b) ¶hā-kāyaḥ⁶ Āyus[m]ām¶xxxxxx⁷ (Bhagavaṁ) Tathāgatena
bhāṣitaḥ upēta-kāyo mahā-kāya ¶iti a-kāyaḥ sa¶s Tathā(ga)ⁱⁱtena bhāṣitaḥ
Ta[d] u[c]ya¶te upētakāyo ma¶hā-kāya • Evam etat Subhūte Yo bodhi-
satvaḥ evaṁ vade • Ahaṁ satvām parinirvāⁱⁱⁱpayiṣye • Na sa bodhisa-
o tvo va¶ktavyaḥ Tat kasya hetoḥ Asti hi Subhūte kaści dharmo yo
bodhisatvo nāma • Āha • No iti Bha[va]gavaṁ⁸ Tasmā Tathāgato bhā¶o
ṣati niḥsatvā sarvba-dharmāḥ nirjivā niḥspudgalāḥ⁹ Yaḥ Subhūte bodhi-
satvo evaṁ vade • Ahaṁ v[ḥ]ṣetra-viyūbhāṁ niṣpādayiṣye • ¶vi¶tatha[m
e]vaṁ kartavyaḥ Tat kasya hetoḥ Kṣetra-viyūbhā kṣetra-viyūbhā iti
Subhūte ¶A¶viyūvibhā sā Tathāgatena bhāṣitaḥ Tad ucyate kṣetra-
viyūbhā iti • Yaḥ Subhūte bodhisatvo [n]airātma-dharmā nai¶rātma-
dharmāḥ sa¶[Ta-]

(14a) ¶thāgaten¹⁰ā[hatā sa]myak-sambuddhena bodhisatvo bodhisa-
tva iti vaktavyaḥ Tat kin manya(se Su)¶bhūte Samvid¶yate ¶Tathāgatasya¶

¹ Three lines of the printed text are omitted after this.

² A line and a quarter of the printed text are omitted after this.

³ The printed text reads here *Buddha-dharmā iti Tat kasya hetoḥ*, but this MS. obviously varies here.

⁴ This letter is not clear ; it might be *tvā* or *tu*.

⁵ There are two more letters here than the printed text has.

⁶ Begins at p. 37, l. 17, of the printed text.

⁷ The scribe seems to repeat himself here, and the words *Subhūtir āha Yo so* would exactly fill all this space.

⁸ Two lines of the printed text are omitted after this.

⁹ The *h* is a scribal blunder ; see fol. 9a, footnote 9, p. 184.

¹⁰ Begins at p. 38, l. 10, of the printed text.

mām¹sa-cakṣuḥ Āha • samvidyate Bhagavaṁ Tathāgatasya mām¹sa-cakṣuḥ
 Tat kin manyase Subhūte Samvidyate Tathāgatasya divya[m] cākṣuḥ
 Āha • Evam eva Bhagavaṁ samvidyate Tathāgatasya divyaṁ
 cakṣuḥ Tat kin manyase Subhūte Samvidyate Tathāgatasya prajñā-
 cakṣuḥ Āha • Eva²m eva Bhagavaṁ samvidyate Tathāgatasya prajñā-
 cakṣuḥ Tat kin manyase Subhūte Samvidyate Tathāgatasya dharma-
 cakṣuḥ Āha • Eva³m eva Bhagavaṁ samvidyate Tathāgatasya dharma-
 cakṣuḥ Tat kin manyase Subhūte Samvidyate Tathāgatasya buddha-
 cakṣuḥ Āha • Evam eva Bhagavaṁ samvidyate Tathāgatasya buddha-cakṣuḥ
 Tat kin manyase Subhūte Yāvantā Gaṁgāyā nadyā

(14b) ivālikāḥ² api nu tā vālikās Tathāgatena bhāṣitāḥ Āha • Evam eva
 Bhagavaṁ bhāṣitā Tathāgatena sā⁵ (vā)likāḥ Tat kin manyase
 Subhūte Yāvantā Gaṁgāyā nadyā vā⁴ (lukās) tāvantā Gaṁgā nadyā
 bhaveyuh Tatra yā vālukāḥ tāvataḥ loka-dhātavo bhaveyuh Kici
 bahavaḥ tā loka-dhātavo bhaveyuh Āha • Evam eva Bhagavaṁ
 bahavas tā loka-dhātavo bhaveyuh Āha • Yāvatā Subhūte te³ṣu
 loka-dhātuṣu satvā teṣāṁ ahaṁ nānā-bhāva-citta-dhārāṁ prajānāmi • Tat
 kasya hetoḥ Citta-dhārā citta-dhārā iti Subhūte Adhārā eṣā Tathāgatena
 bhāṣitā Tad ucyate citta-dhārā iti Ta(t kasya) hevi toḥ Atitāṁ Subhūte
 cittaṁ nōpalabhyate • Anāgataṁ cittaṁ nōpalabhyate • Pra⁶tyutpannaṁ
 (cittaṁ nō) palabhyate⁶ • ×

(15a) i¹xxxxxxxxx ya i⁷ti⁷ Tat kin manyase ma(hāsā)hasraṁ

¹ This long gap can be restored with confidence according to the analogy of the preceding sentences and the printed text.

² Begins at p. 39, l. 4, of the printed text.

³ Some of the letters that filled this gap have become impressed on the lower margin of fol. 15a, and can be discerned there upside down and reversed, namely th × × bhāṣitāḥ Āha × came. The text has been thus restored.

⁴ See note ³; all these letters can be discerned on the lower margin of fol. 15a

⁵ This letter looks more like sā than tā.

⁶ This ends with line 14 on p. 39 of the printed text. For the following blank letter, see next note.

⁷ The following words Tat kin manyase agree and begin with l. 15 on p. 31 of the printed text, but these preceding words and the small gap at the end of fol. 14b seem to contain either additional matter which comes between ll. 14 and 15 of that text but does not appear there, or the words in the latter part of l. 15 those words coming first and tat kin manyase being inserted parenthetically after them. The latter supposition is improbable, because such a construction occurs

loka-dhātum sapta-ratna-paripūrṇam [xxxxxxxxxx](o)dā¹ ii [xxxxxx]
 tato nidānam bah[*u pu*]ṇya-skandham prasave(ta) • Āha • Bahu Bhagavaṁ •
 Āha • [xxxxxx]² [evam eva Su]bhūte Bahu[*sa*] kula-putro O vā (ku)la-
 dukhītā vā tato nidānam puṇya-skandham prasaveta³ • [Sace ho punaḥ]
 Subhūte skandho 'bhavi^{iv} [syana Ta]thāgato 'bhāsi O sya puṇya-(skandha)
 puṇya-skandha iti • Tat kin manyase Subhūte [Rūpa-kāya]-pariniṣpatyā
 Tathāga^vto dra[ṣṭavyaḥ] Āha • No iti Bhagavaṁ Na rūpa-kāya-
 pariniṣpatyā Tathāgato draṣṭa[ryaḥ] Tat kasya he[*toḥ*] Rūpa-kāya-pariniṣpa-
 vi^{iti} r[ūpa-kāya-pariniṣpatt]ir iti [A-par]iniṣpattir eṣā Tathāgatena
 bhāsitāḥ [Tad uc]yate Rūpa-kāya-pariniṣpattir iti •

(15b) i¹ [Tat] kin ma[nyase] Subhūte la(kṣaṇa)-sāmpadū[*yās*]⁵ Ta[thā]gato
 draṣṭavyaḥ⁶ Tat kasya he[*toḥ*] Yā sā [lakṣaṇa-sāmpadā] Tathāgatena
 bhāsitā [lakṣaṇa-sāmpadā]⁷ [sā]⁸ Tathāgatena bhāsitāḥ [Tad uc]yate
 la(kṣaṇa-sāmpadā) iti • Tat kin manyase [Subhūte] A[pi] nu Tathāgatasya
 āvaṁ bhavaⁱⁱⁱti Ma[nyā] dharmo deśito⁹ Yo O mama Subh[ūte] evaṁ
 vade • Tathāgatena kaści dharmo [xxxxx]¹⁰ abhy[*ākṣeta*] mām saḥ Subhū-
 iv[*te asat*]od[u]dgṛhītena¹¹ • O Tat kasya he[*toḥ*] Dharma-deśanā dharmā-

nowhere else in this MS. and the word *iti* negatives it. *Iti* indicates the close of the preceding discussion. Hence the former supposition seems right, and the gaps contain additional matter not in the printed text.

¹ This letter looks like *ta*, *vū* or *dū*, and judging from the printed text should be *dū*. The following gap can contain six average-sized or seven small letters. The whole passage should probably run thus, *kṛtvā arhadbhyah samyak-sambuddhebhyo dānam dadyād api nu sa*. It is more abbreviated than the printed text.

² This gap would contain the mark of punctuation (which always follows *āha*) and seven letters. Read perhaps *Evam etat Subhūte*, the phrase of assent being doubled in the printed text. It occurs doubled thus in fol. 8^{biv}.

³ Two lines of the printed text are omitted after this.

⁴ Begins at p. 40, l. 13, of the printed text.

⁵ *Sāmpadū* is treated as the nomin. singular, see line ii. There are traces of the *y*; compare the same sentence in fol. 17aⁱⁱⁱ.^{iv}.

⁶ A line of the printed text is omitted after this.

⁷ According to the printed text these words should be read *bhāsitā-lakṣaṇa*.

⁸ Or perhaps *āśā*, as it should be with *sāmpadū*. Compare *a-saṁjñā-lakṣaṇa* in fol. 19a^v.

⁹ A line and a half of the printed text are omitted after this.

¹⁰ The words *deśita iti* are suggested by the printed text here, but seem rather too much for the space unless we read *ity abhyā*.

¹¹ The prefix *ul* seems here to be superfluously repeated.

d[e]śanā iti Subhūte *Nāsti sa* kaści dharmo yo dharma-deśa¹ *nā* ×××
 ×××¹ *yuṣmān Subhūti* *Bhagavantam* etad avocat, Santi Bhaga-
 vani keci sam² *tvā* ××××× *ye* ime eva³ *vi* *rūpa-dharmān* ×××× *mānā* ×
 nti⁴ ×× *śraddhā* āsyanti² • Bhagavān āha • Na te Subhūte ×××××××
 ××××²

(16a) ⁱSarva⁴-satvā sarvba satvā iti Subhūt[e] *Asa*(*tvās te*) Tathāga-
 tena bhāṣitā Tad ucyate [sa]*rrba-satvā* *iti* • *Tat kin manyase Su*ⁱⁱ *bhūte*
Api nu kaści dharmas Tathāgatenānuttarān samyak-sambodhim abhisam-
 buddhaḥ *Āyuṣmān Subhūti* *āha No iti* ⁵ *Bhaga*ⁱⁱⁱ *vam* kaści dharma yaḥ
 TathāOgatenānuttarān samyak-sambodhim abhisambuddhaḥ Bhaga-
 vān āha • ××××××× ⁶ *ive* *am* eta Subhūte anuOr api tatra dharmo
 na samvidyate nōpalabhyate • Tad ucyate 'nuttarā samyak-sambo-
dhiḥ *Api tu Subhūti* ⁷ *te* samaḥ sa dharmā na tatra kiñcid biṣamaṁ Tad
 ucyate 'nuttarā samyak-sambodhiḥ (*n*)*airātme*(*na* • *nir*)jīvatvena • *niḥsa-*
 ××××××× ⁷ *vi* *na* • Samā s⁸ānuttarā samyak-sambodhiḥ sarv⁸be ⁸ *kuśalair*
 dharmair abhisambudhyate • Kuśalā dharmā kuśalā dharmā iti Su-
 bhūte [1-]

(16b) ⁱdharmā⁹ *ezēva te* Tathāgatena bhāṣitāḥ Tad ucyante kuśalā
 dharmā iti • Ye khalu Subhūte yāvantaḥ trī-sāhasra-mahā-sāhasre loka-
dhātāu Sumeravaḥ parvata-rājānaḥ tāvantān rāśīm saptānām ratnā-
 nām abhisamharitvā dānaṁ *dadyād*¹⁰ *yaś* *ezātaḥ* prajñā-pāraⁱⁱⁱ *mitāyā*

¹ There is room for six akṣaras here, of which the last has the vowel *ā* apparently. *Nāmōpalabhyate* of the printed text does not suit.

² All this is much abbreviated, and it is difficult to offer more suggestions for filling up the gaps.

³ Read probably *satvā nāstisatvā Tat kasya hetoḥ*, yet there still remain three more spaces for akṣaras, which are uncertain.

⁴ Begins at p. 41, l. 8, of the printed text.

⁵ Compare fol. 13 ⁱⁱⁱ.

⁶ The printed text in doubling the phrase of assent suggests that we should read here *Evam etat Subhūte*, but this seems to be one letter too short for the space. Compare the doubled phrase in fol. 8 ^{iv}.

⁷ The printed text suggests the reading here should be *tvatvena nispulgaivat*, but this seems to be one letter too much for the space.

⁸ For *sarvbaḥ*.

⁹ Begins at p. 41, l. 20, of the printed text.

¹⁰ More abbreviated than the printed text.

xxxx¹ iicātuspadīm api gāthām uOdgrhya parebhyo deśaye • asya Subhūte puṇya-skandhasya eṣa pūrvakaḥ puṇya-*skandhaḥ śatataṁ* iṣkalā nōpeti • upanīśā Om api na kṣamate • Tat kin manyase Subhūte Api [nu] Tathāgatasya² *vam bhavati* ×² mayā sa³ tvā mocitāḥ Na ho puṇaḥ Subhūte evaṁ draṣṭavyaṁ Tat kasya hetoḥ Na Subhūte ka[ści sa]tvo 'sti ya⁴ Tathāgatena parimocitaḥ⁵ viYadi puṇaḥ Subhūte kaścit satvo bhavet yas Tathāgatena parimocito bhaviṣyat, sa [e]va Tathāgatasya ātma-grāho bhaviṣyat

(17a) ¹(satva)-grāho³ • jīva-grāhaḥ pudgala-grāho bhaviṣyat, Ātma-grāha iti Subhūte agrāha eṣa Tathāgatena bhāṣitaḥ Sa bāla-prīthag-janair udgrhitaḥ bāla-prthag-janā iti Subhūte a-janās te Tathāgatena bhāṣitāḥ Tad ucyante bāla-prthag-janā itiⁱⁱⁱ Tat kin manyase Subhūte LaOkṣaṇa-saṁpadāyās Tathāgato draṣṭavyaḥ Āha • Evam eva Bhagavaṁ lakṣaṇa-saṁpadāy(ās Ta)arthāgato draṣṭavyaḥ⁴ Āha • OSacet puṇaḥ Subhūte lakṣaṇa-saṁpadāyās Tathāgato draṣṭavyo bhaviṣyad⁵ rā⁶jāpi cakravartī Ta⁷thāgato bhaviṣyat, Tasmād alakṣaṇa-saṁpadāyās Tathāgato draṣṭavyaḥ Āyusmān Subhūtir āha • Ya⁸thadham xxx⁵ Bha⁹gavato^{vi} bhāṣitasya^z artham ājānāmi • na lakṣaṇa-saṁpadāyās Tathāgato draṣṭavyaḥ Atha Bhagavān tasyāṁ ve¹⁰ lāyām imāṁ gāthāṁ xxx⁶

(17b) iṣit⁷ ¶ Ye mān rūpeṇa adrākṣ(ī)⁸ Ye mān (ghoṣeṇa) anvaṣuḥ mīthyā-prahāṇa-prasītā na mān⁹ dra[kṣya](nti) te (na) rāḥ Tat kin manyase Subhūte La¹⁰ikṣaṇa-saṁpadāyā Tathāgatenānu(tta)rā samyak-sambodhi(m abhisam)buddhāḥ Na ho puṇaḥ Subhū(te evaṁ) draṣṭavya¹¹

¹ The printed text has *dharma-paryāyād*, but that is too long for this gap.

² So the printed text, but there is room for one more akṣara.

³ Begins at p. 42, l. 12, of the printed text.

⁴ This sentence differs altogether from the printed text; and three lines of that text are omitted after this.

⁵ There are three more akṣaras here than the printed text has.

⁶ The printed text has *ime gāthe abhāṣata*, but here only one verse is quoted, and the verb would seem to be (reading on into fol. 17b) some irregular form like *abhāṣit*. *Bhāṣ* is used here in the parasmaipada, see fol. 13 a^v. Still one akṣara would remain blank.

⁷ Begins at p. 43, l. 5, of the printed text.

⁸ The *kṣ* has a vowel-mark above but none beneath. *Adrākṣit* seems to be intended. Grammatical irregularities occur here frequently.

⁹ The letter seems to be *man* or *mā*, but not *mān*.

Na Subhūte lakṣaṇa-saṃ (pa)ⁱⁱⁱdāyās Tathāgatenānu Ottarā samyak-saṃbodhim abhisambuddhāḥ syāt khalu evaṃ asyā¹ Bodhisatva-yānaⁱⁱ-(saṃprasthi)tena sa^{iv}tvena kasyaci dharmasya vinā^osaḥ prajñaptāḥ ucchedo vā • Na ho punas te Subhūte evaṃ draṣṭavyaṃ Na bōⁱⁱⁱdhiⁱⁱⁱ-satva-yāna-saṃprasthi^vtena satvena kasyaci dharmasya vināsaḥ prajñaptāḥ nōcchedaṃ vā • Yaḥ khalu punaḥ Subhūte Gaṃgā-nadī-vālukā-samāṃ loka-dhātum^v visapta-ratna-paripūrṇāṃ kṛtvā dānaṃ dadyād² yaś ca bodhisatvo nairātmeṣu anutpattikeṣu dharmeṣu kṣāntim pratilābheta • *Ayam eva te* (dā)[naṃ]³

(18a) *ibahutaraṃ*⁴ puṇya-skandhaṃ prasaveta • Na ho punaḥ Subhūte bodhi[satve]ⁱⁱⁱna puṇya-skandhaḥ parigrahetavyaḥ Āha • *Nanu Bhagavaṃ* pu⁵ (ṇya)-iskandhaḥ parigrahetavyo • Bhagavān āha • Parigrahetavyaḥ Subhūte (nōgra)[hetavyaḥ Tad ucyā]ⁱⁱ te pari[grahetavyaḥ Api tu⁶] Subhūte [ya]^h ⁱⁱⁱkaścid evaṃ vade • Tathāgato gacchati vāgacchati vā • tiṣṭhati vā • (ni)ṣṭhati vā • [śayyāṃ] v(ā kalpaya)ti na me saḥ bhāṣi^vtasyārtham ājānāti • Ta^ot kasya hetoḥ Tathāgata iti Subhūte ca⁷ kvacid āgataḥ a-kvacid gataḥ Tasmād ucyate Tathāgato 'rham samyak-saṃbuddhaḥ Yaḥ khalu punaḥ Subhūte kula-putro vā • kula-duhitā vā • yāvanti tṛ-sāhasra-mahāsāhasre loka-dhātāu^v vīrthivi-rajāṃsi sa evaṃ-rūpāṃ maṣiṇ kuryā yāva evāsaṃkhyeyena • Tad yathā nāma paramāṇu-saṃcayaḥ Tat kin manya[se] Subhū-

(18b) *ite*⁸ Api tu sa paramāṇu-saṃcayo bhavet, Āha • Evam eva Bhagavaṃ Bahu sa paramāṇu-saṃcayo bhavet, Tat kasya hetoḥ *Sace Bhagavaṃ* (sa)[n]ⁱⁱ(ca)yo 'bhaviṣya na Bhagavān 'bhāṣiṣyaṃ paramāṇu-saṃcaya iti • Tat kasya heto Yo so Bhagavatā paramāṇu-saṃcayo

¹ This seems to be intended for a negative verb *a-syāt*; compare *a-gacchati* in fol. 18 aⁱⁱⁱ.

² More abbreviated than the printed text.

³ The printed text has *Ayam eva tato nīdānaṃ*.

⁴ Begins at p. 44, l. 1, of the printed text.

⁵ These words which nearly agree with the printed text exactly fit this long gap.

⁶ These words fit this gap and agree with the printed text, except that *tad ucyate* always stands in this MS. for *tenōcyate* of the printed text, and *iti* is omitted as it is often in this MS.

⁷ The printed text has *na*, but the letter here resembles *ca* or *da* and not *na*.

⁸ Begins at p. 44, l. 15, of the printed text.

bh[āṣitaḥ] a-[saṁ]ⁱⁱⁱcayaḥ sa Bhagavatā bhāṣiOtaḥ Tad ucyate paramāṇu-saṁcaya iti • Yam ca Tathāgato bhāṣati mahāsa[ha]sro (loka-) iḍdhātuḥ a-dhātu saḥ TathāgaOtena bhāṣitaḥ Tad ucyate mahāśahasro loka-dhātuḥ Tat kasya hetoḥ *Sace Bhaga[va]m dhātur avbhaviṣyat*, sa cāḥva piṇḍa-grāho 'bhaviṣya • Yaś cāḥva Tathāgatena piṇḍa-grāho bhāṣitaḥ (a)-[grā]ha saḥ Tathāgatena bhāṣitaḥ Taviḍ ucyate piṇḍa-grāha iti • Bhagavān āha Piṇḍa-grāhaś cāḥva vyavahāro *Subhūte 'nabhilapyah Na sa dharma nādharmah Sa ca bala-*¹

(19a) i^{pr}thag²-janair udgr(hi)ta *xxxxxxxxx*³ vade • Ātma-drṣṭis Tathāgatena bhāṣitāḥ satva-drṣṭiḥ jīva-drṣṭiḥ pudgala-drṣṭiḥ⁴ Ta-⁵ Tathāgatena bhāṣi⁶tā Api nu sa⁷myag vada⁸mā⁹no vade • Subhūtir āha⁵ • Yā sā Bhagavaṁ ātma-drṣṭis Tathā[ga]tena bh¹⁰āṣitāḥ¹¹ x¹² iii-a-drṣṭiḥ sā Tathāgate¹³Ona¹⁴ bhūṣitā¹⁵ Ta¹⁶d ucyate ātma-drṣṭir iti • Evaṁ Subhūte bodhisatva-yāna-saṁprasthiteṇa sarvba-¹⁷dharmā¹⁸ iḥv¹⁹jñātavyā draṣṭavyā • adhi²⁰o²¹(sthita)vyā²² • (Ya)thā na dharma-saṁjñā pratyupasthāhe • Tat kasya hetoḥ Dharma-(saṁjñā) ²³dharm-saṁjñā iti Subhū²⁴vte a-saṁjñā-ēṣā Tathāga(tena) ²⁵bhāṣi²⁶(tā) Tad ucyate dharma-saṁjñā-ēti • Yaḥ khalu Subhūte bodhisatvo (mahāsa) ²⁷two ²⁸xxxxxxxx²⁹ loka-dhātum³⁰ visapta-(ratna-par)ip(iṣṇān) ³¹xxxx³² parityaje • d³³ yaś ca kula-putro vā • kula-duhitā vā (i)³⁴taḥ prajñā-pāramitāyā dharma-paryāyā cātuspa-³⁵10

(19b) i[dī]m¹¹ api gāthām udgr(hya) ¹²dhāraye • [deśaye • vā](ca)ye [paryavāpnuyāt parebhyas¹²] (ca vistar) ¹³ena saṁprakāśayed ayaṁ tato bahutaraṁ puṇya-¹⁴ii(sha)ndhaṁ prasavet, Katha[m] ca saṁ¹⁵prakāśa-

¹ The words of the printed text fill the gap exactly. It also reads *avyavahāro*.

² Begins at p. 45, l. 7, of the printed text.

³ Judging from the printed text the words in this blank might be either *yah kaści Subhūte evaṁ*, or *Tat kasya hetoḥ Ya evaṁ*. The latter seems less probable because *tat kasya hetoḥ* is omitted in the Japan MS. as noted in the printed text.

⁴ There seems to be one more syllable here than in the printed text.

⁵ A line of the printed text is omitted after this.

⁶ So the word appears to be.

⁷ Read perhaps *pramey-śaṁkhyeyān*.

⁸ Read perhaps *parityāgam*; see fol. 9 bⁱⁱ, and fol. 10 a^{iv}.

⁹ The punctuation here is out of place.

¹⁰ For *cātuspadīm*, see fol. 16 bⁱⁱⁱ.

¹¹ Begins at p. 46, l. 1, of the printed text.

¹² Such traces of the letters as remain agree with this reading.

(yed ya)thā nākāsāye • Tad ucyate saṃprakāśam¹ Tāra[kā timi]-
 ram dipo māy-āvaśyāya-budbudam svapaⁱⁱⁱnam vidyud abhram ca evam
 dras[ta]◯vya[n] saṃs(kṛtam) Idam avoca Bhagavā[n ā]ttamanā
 Sthavira-(Subhū)[tis te] ◯ca bhikṣu-bhikṣuṇy-upāsak-ōpā^{iv}(sikā) • sa-deva-
 gandharvba-◯omānu◯s-āsuras ca [l]oko Bhagavato bhāṣitām abhya-
 nandur iti • ¶ Ādhyastama ◯Bhagavati Ārya-Vajracchedi^vkā prajñā-
 pāramitā ◯samāptā× (ya) siddhi× ya² • saha bhartari Nandimbalena •
 saha pitṛnā e³×××××××× ◯×××× vi[××ā×] balena • (sa)◯ha×××××××◯
 (n)ena • saha (Ne)salena • saha Saṃcaxtyo • sa(ha × sarvba-satv)[aiḥ
 ××××] ◯××

¹ The printed text puts this after the verse quoted here.

² These letters must apparently contain some woman's name, because the word 'husband' follows.

³ This letter is not like the *e* always used in this MS. but resembles that in *exam* in fol. 14ⁱⁱⁱ.

[Note to p. 178. The forms \bar{u} and \bar{u} occur only with bh (in the proportion of 103 : 12); and \bar{u} , in a slightly modified form, occurs also with r (see, e.g., $r\bar{u}pe\bar{u}$, fol. 17 \bar{u} , in Ancient Khotan, Plate CVIII); while the form \bar{u} occurs with p , s , and y . All three forms are found also in the manuscript of the Saddharma-puṇḍarīka, edited by Professor Lüders, pp. 144 ff. In that manuscript, indeed, all, or most of the other varieties of vowel signs have been noticed; see pp. 140-2. The forms \bar{u} , \bar{u} (in the $r\bar{u}$ variety), and \bar{u} are the fourth, second, and first, respectively, of Professor Lüders' enumeration. Of his third form there is no example in the Vajracchedikā. —R. H.]

VOCABULARY TO ALL SANSKRIT TEXTS *

BY A. F. RUDOLF HOERNLE.

(H. = Hoernle, L. = Lüders, P. = Pargiter, Th. = Thomas.)

A

*a-kuśalamūla, stock of demerit, Th. 4 bⁱ.
a-gacchati, he does not go, P. 18 aⁱⁱⁱ.
a-gati, evil course, H. 4 (1) bⁱ.
agni-traya, three kinds of fire, H. 4 (2) a^{vi}.
*a-grāha, baseless notion, P. 17 aⁱ, 18 b^v.
Aṅgulimāla, pr. n. of a robber, H. 12 (3) bⁱⁱⁱ.
*a-cari, not-moving, Th. 11 aⁱ.
*a-cintika, unthought of, Th. 7 (1) aⁱⁱ, 7 (2) bⁱⁱⁱ.
a-cintya, inconceivable, Th. 7 (2) a^{iv}; P. 10 bⁱ. iv.
a-jana, insignificant person, P. 17 aⁱⁱ.
Ajita, pr. n. of a person, Th. 11 a^{iv}.
aṇuka-ccidra, minute hole, H. 13 (1) b^v.
aṇḍa-ja, born from an egg, P. 2 a^{vi}.
*atigambhīra, very profound, Th. 7 (2) b^v.
*ativistaraṇ, at great length, Th. 7 (1) aⁱⁱ.
atita-buddha, a past Buddha, Th. 7 (2) aⁱⁱⁱ. iv.
atite 'dhvani, in time past, Th. 5 aⁱⁱ; P. 9 a^{iv}, 11 bⁱ.
*atisvalpatva, extreme sparseness, Th. 3 a^v.
*a-datt-ādāna, taking things wrongfully, H. 10 (57) a^{iv}, bⁱⁱ. iii.
*a-duṣṭūl-āpatti, not-grave offence, H. 3 aⁱⁱⁱ.
a-drṣṭa-pūrva, not seen before, Th. 6 aⁱ.
a-drṣṭi, baseless theory, P. 19 aⁱⁱⁱ.
*adbhuta-prāpta, struck with wonder, L. 259 bⁱⁱⁱ. vi.
adrākṣī(t), he sees, P. 17 bⁱ.
*a-dvandva, unequalled, H. 12 (1) bⁱⁱ. iii.
*a-dharma, baseless dharma, P. 13 a^v.
*a-dhātu, not a dhātu, P. 7 bⁱⁱ.
*a-dhārā, not a flow, P. 14 b^v.
adhigantu-kāma, desiring to understand, Th. 3 aⁱ.

adhimukta, (whose mind) is set upon (something), L. 3 b^{vi}; adhimuktika, P. 10 b^{vi}.
adhimukti, steady resolve, Th. 8 a^{iv}.
adhiyacana, designation, epithet, P. 13 aⁱⁱ.
adhiṣṭhāna, resolve, H. 4 (1) a^{iv}.
adhiṣṭhita, subjected, Th. 2 b^{viii}.
*adhiṣṭhitavya, to be held fast, P. 19 a^{iv}.
*adhyārāma-gata, gone to a monastery, H. 1 a^{vi}.
*adhyāśayena, purposely, Th. 5 b^{vii}.
*adhyeṣyati, he invites, L. 260 bⁱⁱ. iv.
adhvan, time, Th. 5 aⁱⁱ; see atite, anā-gata.
*adhvabhāṣit (for adhya°), he pronounced, Th. 2 a^{vii}, 7 (1) aⁱⁱ; 7 (2) bⁱⁱ.
a-nata, firm, Th. 8 bⁱⁱ.
*an-atikrānta, not overstepping, Th. 7 (1) bⁱⁱ.
an-anta-guṇa, infinitely good, Th. 7 (2) b^{iv}.
*an-anugata, not practising, Th. 8 bⁱⁱⁱ. iv.
*an-abhinata, feeling no inclination towards, H. 6 aⁱ.
*an-abhiprasanna, ill-disposed, H. 5 aⁱⁱ.
*an-abhiramya, incapable of joy, Th. 6 a^{iv}. v. vi.
an-āgata, not-come, future, with adhvan time, L. 260 bⁱⁱ. v; P. 13 aⁱ, or kāla, time, Th. 3 a^v, or citta, thoughts, P. 14 b^{vi}, or buddha, Th. 7 (2) aⁱⁱⁱ. iv.
*an-āttamanatā, not-rejoicing, H. 10 (57) bⁱⁱⁱ.
*an-āstāra, not spreading-out of robes, H. 3 a^{vi}.
a-niyato rāśi, mass of what is neither truth nor falsehood, H. 4 (2) aⁱ.
*a-nirṣyuka, freedom from envy, H. 10 (56) aⁱⁱ.
anukampā, mercy, L. 254 bⁱⁱⁱ; H. 2 b^{iv}.
an-uttara, final, Th. 4 b^{vii}; supreme, Th. 11 a^x, bⁱⁱⁱ; L. 253 aⁱ, bⁱⁱⁱ; 259 a^{vi}, bⁱⁱⁱ.
P. 13 aⁱⁱⁱ, 16 aⁱⁱ, 17 bⁱⁱ. iii.

* Including only selected words; those not recorded elsewhere are marked with an asterisk

*an-ut[t]rasitu-kāma, desirous to have no apprehension, Th. 10 *av*.
 an-utpattika, not liable to rebirth, P. 17 *bvi*; Th. 11 *av*.
 *anudarśin, perceiving, L. 3 *biii*.
 *an-uddiṣṭa, undeclared, Th. 2 *av*.
 an-uddhāra, not-taking-up of robes, H. 3 *avi*.
 an-upadhiśeṣa, absence of individuality, P. 2 *bii*.
 *anupariṅghita, received, P. 2 *ai*. *iii*.
 *anupālakatva, cherishing, H. 10 (56) *bii.v*.
 *anuprêkṣin, searching, Th. 4 *avii*.
 anumanyatu, may it grant, Th. 10 *bviii*.
 anumodita, approved, Th. 7 (2) *ai*.
 Anurādhā, pr. n. of an asterism, Th. 9 *bi*.
 anuvyañjana, secondary sign, L. 253 *bvi*.
 *anūsāmsā, praise, Th. 2 *aviii*.
 *an-ovāda-prasthāpanā, initiating censure, H. 3 *av*; a°-viṣṭhāpanā, preventing censure, H. 3 *av*.
 antamaśas, even, L. 253 *bi*; Th. 2 *av*.
 *antaḥ-pakva, food cooked indoors, H. 3 *av*.
 antarāya, interference, H. 10 (57) *av*; obstacle, Th. 2 *bii*.
 antarāpana, market-place, L. 253 *bvii*.
 antargata (*indriya*), inward turned (senses), H. 1 *bv*.
 antardhāna, disappearance, Th. 3 *avi*, *biii*.
 *antardhāni, id., Th. 3 *biv*.
 antardhāsyate, it will be hid, Th. 3 *biii*.
 antevāsin, mate of a tradesman, H. 6 *bv*.
 antovasta, (food) kept indoors, H. 3 *av*.
 andhakāra-praviṣṭa, entered into a dark place, P. 9 *bv*.
 *apatrāpya, modesty, Th. 6 *bvii*.
 *a-paritrasyamāna, not being in fear, L. 3 *biv*.
 *a-paribhava, not-contemptuousness, H. 10 (57) *aii*.
 Apalāla, pr. n. of a Nāga, H. 5 *bvi*.
 apavaktr, detractor, H. 12 (3) *avi*.
 apāya, place of suffering, Th. 5 *bv*; P. 11 *av*; see *tr-apāya*.
 *a-pārimitā, not a perfection, P. 9 *ai*.
 apāśraya, observance (four), H. 4 (1) *av*.
 *a-pitrjñatā, not honouring one's father, H. 10 (56) *bi*.
 a-pragalbha, unassuming, H. 8 *bvi*.
 *a-pratikarm-āpatti, offence without subsequent atonement, H. 3 *aiii*.
 *a-pratigrhita, not received, H. 3 *av*.
 *a-pratighāti, not-contentious, H. 12 (2^e) *avi*.

*a-pratipudgala, who has no rival, H. 6 *bi*.
 a-pratilabdha, unobtained, Th. 2 *av*.
 a-pratiṣṭhāna, having no reliance, P. 9 *bi*; a-pratiṣṭhita, not relying on, P. 2 *bvi*.
 *a-pramāṇatara, countless, Th. 10 *aviii*.
 a-bahirgatena (*mānasena*), without outward-turned (thoughts), H. 1 *bv*.
 *a-brāhmaṇyatā, not living as a brāhman, H. 10 (56) *bi*.
 abhigīta, chanted, L. 253 *avi*.
 *abhiprakiranti, they overwhelm, Th. 11 *bvii*. *viii*.
 *abhipravarṣi, it rained down, Th. 11 *bvi*.
 *abhimantraṇa, invitation, H. 10 (57) *ai*.
 abhimukhī-kṛta, set against, H. 12 (1) *bv*.
 abhiyoga, endeavour, Th. 3 *ai*.
 *abhisamāyāna, visiting, H. 12 (3) *av*. *vi*.
 abhisamskarot (*abhisamakarot*), he performed, Th. 1 *bi*; abhisamskṛta, performed, Th. 1 *ai*.
 abhisamskāra, performance, Th. 1 *ai*, *bi*.
 *abhisamharitvā, having collected, P. 16 *bii*.
 abhisamaya, comprehension, see *jñāna*, *dharma*.
 abhisambuddha, enlightened, L. 253 *bii*; P. 9 *biv*, 13 *ai*. *iii*. *iv*, 16 *aii*. *iii*, 17 *bii*. *iii*.
 abhisambodhi, enlightenment, L. 253 *bii*, 254 *bvii*.
 abhistavinsu, they eulogized, Th. 5 *biii*.
 abhihita (*abliḥhata*?), afflicted, Th. 5 *biv*, with *jara*, q.v.
 abhūṣit (*abhūṣi*), it happened, Th. 11 *aiii*. *vi*. *vii* x, *bi*. *ii*.
 *abhy anumodana, approval, H. 10 (57) *biv*.
 abhy anumodita, approved, Th. 7 (2) *ai*.
 abhyavakiranti, they cover, Th. 11 *bvii*. *viii*.
 abhira, cloud, P. 19 *biii*.
 *a-manasī-kāra, inattentive, Th. 5 *ai*.
 a-manuṣya, not-human, Th. 2 *ai*. *iii*.
 a-mama, having no self-conceit, H. 6 *biii*.
 *a-mātrjñatā, not honouring one's mother, H. 10 (56) *bi*.
 a-māya, having no illusion, H. 6 *bii*.
 *a-miśrī-kṛta, undefiled, L. 3 *bi*.
 *ambara-taṭa-sṭha, heaven, Th. 7 (2) *bv*.
 *a-rakṣaṇīya, not needing to be guarded, H. 4 (2) *aiii*; a-rakṣita, not guarded, H. 4 (2) *avi*.
 aranya, forest, Th. 4 *ai*, 7 (2) *avi*.
 aram, completely, Th. 5 *biii*.
 a-rūpin, formless, P. 2 *bi*.

***artha-caryā**, beneficent rule, H. 4 (1) *bv*.
 ***arth-ātara**, ferry of the meaning (interpretation), H. 13 (3) *av*.
ardha-hāra, half-necklace, Th. 11 *b^x*.
Ardra, pr. n. of an asterism, Th. 9 *av*.
 ***Aryasoma**, pr. n. of a Buddhist monk, H. 2 *bii*. iii. vi.
a-lakṣaṇa, bad sign, P. 7 *biv*; °**a-sāmpadā**, wealth of bad sign, P. 17 *av*.
a-lābha, ill-success, want of success, H. 10 (57) *av*.
alpa-buddhi, having little understanding, Th. 7 (1) *aii*; ***alpa-bhoga**, having little means, H. 10 (57) *aii*; ***alpa-śakya**, having little power, H. 10 (56) *ai*.
avakrānti, entrance upon, Th. 8 *biii*.
avagunṭhita, veiled, H. 13 (3) *av*.
avabhāsa (*śrotasya*), range (of hearing), Th. 2 *av*.
 ***a-varn-ārha**, unworthy of praise, H. 13 (1) *aii*.
 ***a-varṣika**, a monk of less than a year's standing, H. 2 *av*.
avalokayati, he looks towards, L. 260 *avi*. vii.
 ***avaskaratā**, off-scouring, H. 13 (1) *bii*.
 ***a-vastu-pratipattita**, without relying on anything, P. 2 *biv*.
avahita, attentive, Th. 7 (2) *avi*.
 ***a-vikīrat**, not dropping about (almsfood), H. 1 *bii*.
a-vikṣipta, undisturbed, Th. 7 (2) *avi*; H. 1 *aii*, *bii*. iv.
 ***a-vijānamāna**, not understanding, Th. 7 (1) *aii*.
 ***a-vitatha-vādin**, not-untruth speaking, P. 9 *biv*.
a-vipāka, without result, Th. 4 *bii*.
 ***a-viyūbha**, not a vyūha, no display, P. 13 *bv*.
 ***a-vaivartika**, unable to turn back, L. 254 *avi*, 260 *avi*; **av°-bhūmi**, a stage of bodhisattvahood, Th. 10 *aviii*.
 ***a-vyākaraṇīya**, not to be explained or answered, H. 4 (1) *biii*.
 ***a-vyāpāda**, absence of malice, H. 4 (1) *aii*.
 ***a-vyāvady-ādhimukta**, who is set upon kindness, L. 3 *bvi*.
a-śuśruṣā (for *aśuśruṣā*), not caring to listen, H. 10 (56) *biii*.
 ***a-śrāmaṇyatā**, not living as a Śramaṇa, H. 10 (56) *bi*.
Āśleṣā, pr. n. of an asterism, Th. 9 *avii*.

Āśvini, pr. n. of an asterism, Th. 9 *ai*, *bi*.
a-saṃkhyeya, innumerable, Th. 2 *aii*, 11 *aii*; P. 18 *avi*.
 ***a-saṃcaya**, not an aggregate, P. 18 *bii*.
a-saṃjñā, baseless idea, P. 8 *av*, *biii*, 9 *aii*, *biii*, 19 *av*.
 ***asat-pralāpa**, idle talk, H. 13 (2) *bii*.
a-sattva, not a being, P. 9 *biii*, 16 *ai*.
 ***a-saṃpradhārya**, inconceivable, H. 13 (2) *aii*.
 ***a-sāra**, not real, Th. 7 (1) *bvi*.
asi, sword, Th. 6 *bvi*.
asura, a class of mythological beings, P. 11 *aii*, 19 *biv*; Th. 6 *aviii*, *biv*. v; ***asura-pura**, Asura settlement, Th. 6 *aii*. v; **as°-bhavana**, *id.*, Th. 6 *bii*; **as°-rāja**, Asura king, Th. 6 *bvi*-ix; **asurēndra**, Asura overlord, Th. 6 *av*, *bv*; with *ksaya*, Th. 6 *bix*.
a-secanaka, charming, with *bhāva*, H. 12 (2°) *avi*.
 ***a-syā(t)**, it may not be, P. 17 *biii*.

Ā

ākara, precious, Th. 7 (2) *biv*.
 ***ākāśaye(t)**, he shows, P. 19 *bii*.
ākīrṇa, crowded, H. 12 (2°) *bv*.
ākroṣṭr, reviler, H. 12 (3) *avi*.
ākṣipet, it should put to shame, H. 12 (2°) *av*.
 ***ācakṣeta**, it may be spoken, P. 15 *biii*.
 ***Ātānāti**, pr. n. of a Mahāyāksha, H. 5 *bii*. iv.
 ***āttamanatā**, ready-mindedness, H. 10 (56) *aii*, (57) *av*. v, *bii*. iv.
āttamanas, with attentive mind, Th. 10 *biii*; P. 19 *biii*; see *āptamanas*.
 ***ātma-grāha**, positing of self, P. 16 *bvi*, 17 *ai*; ***ā°-dṛṣṭi**, belief in self, P. 19 *ai*. ii. iii; ***ā°-dṛṣṭika**, P. 10 *bvi*; **ā°-bhāva**, one's own self, personality, H. 4 (1) *bvi*; P. 6 *aii*. iv, 10 *av*. v; ***ā°-saṃcetanā**, consciousness of self, H. 4 (1) *bvii*; ***ā°-saṃjñā**, conception of self, P. 2 *biv*, 8 *bi*. ii, 9 *aii*. iii. v.
 ***ādi-sūtra**, aboriginal sūtra, Th. 7 (2) *biv*.
ādinava, evil, Th. 2 *bix*.
āddhyaṣṭama (?), P. 19 *bv*.
Ānanda, pr. n. of Buddhist monk, H. 13 (3) *aii*.
 ***āptamanas**, with receptive mind, H. 5 *avi*, 7 *bv*. See *āttamanas*.
ābhāsa, reach of perception (by the senses), L. 3 *av*-viii.
āyatana, sensation, Th. 4 *aii*; L. 3 *bvii*.

*āyu-pramāṇa, duration of life, Th. 11^{ai}.iv;
L. 259^{bi}.

āyusmān, venerable, Th. 1^{ai}iii; P. 2^{av}, 7^{ai}, 13^{bi}, &c.

āraṇyaka, wild animal, Th. 2^{bi}.

*ārūpya, incorporeal state, Th. 8^{bi}.

*ārgaḍa, bolt (of door), H. 1^{bvii}.

ārya, the Elect, epithet of Buddhist monks,
Th. 8^{ai}.v, 6^{iv}; also of a book, P. 19^{biv}.

ālaṃbana, opportunity, H. 9^{ai}iii.

āloka, light (opp. *tama*s), H. 12 (1)^{bv},
13 (3)^{ai}v.

āvṛta, encompassed, overcome, with *tama*,
q.v.

*āvrahana (*acarhaṇa*), tearing off, H. 3^{ai}.

āśī, fang of a snake, sting of an insect;
in āśī-*viṣa*, having poison in its fang,
snake, Th. 2^{ai}x.

*āścarya-prāpta, struck with wonder, L.
259^{biii}.vi.

Āṣāḍha, pr. n. of an asterism, Th. 9^{ai}v.

*āsana-kuśalena, with propriety in (choos-
ing) a seat, H. 1^{ai}v.

āstāra, spreading-out of robes, H. 3^{ai}.

āsrava, passion, with *ksīṇa*, L. 3^{ai}v.

āhāra, nutriment (four kinds of), H.
4 (1)^{av}.

I

*icch-ōpavicāra, seduction by desire, H.
12 (27)^{ai}ii.

Indra, pr. n. of a deva, H. 5^{ai}v.

Ī

īryāpatha, becoming deportment, H. 1^{ai}ii, 6^{iv}.

U

*uddara, heretical (?), Th. 8^{biv}.

*utkṣipta (*otkṣipta*)-cakṣuṣā, with down-
cast eyes, H. 1^{ai}ii, 6^v.

utkṣepaṇiya (-karma*), (rite of) suspension,
H. 3^{ai}.

*uttama-pudgala, the best possible person,
H. 6^{biii}.

Uttara-bhadravati (*°bhadravadā*), pr. n. of
an asterism, Th. 9^{ai}ii.

*u[t]trasiṣyanti, they will be frightened, P.
8^{bv}; u[t]trasta, frightened, Th. 6^{biii}.

utpadyamāna, arising, H. 4 (1)^{ai}vii, 6ⁱ.

*Utpalavaktra, pr. n. of a king, Th. 5^{ai}v, 6^{vi}.

utpāda, source, L. 3^{bvii}.

utpādayati (*cittam*), he turns (his thoughts)

to, Th. 4^{ai}vii, 6^{vii}; utpādayiṣyanti, P. 8^{ai}v;
utpādayitavyam, P. 6^{ai}.ii, 9^{ai}.

utsahāmas, we exert ourselves, L. 260^{ai}iii.

uda-pāna, place of drinking water, well,
H. 8^{bi}. See *jarūla-pāna*.

udāra, great, grand, Th. 2^{bv}x.

udikṣaṇīya, to be gazed at, Th. 4^{bv}.

udgrhñiyāt, he should preserve, P. 10^{ai}v;

u[d]graheṣyati, P. 11^{ai}v; udgraheṣ-

yanti, P. 10^{biii}, 11^{biii}; udgrhya, P. 6

6^{iv}, 16^{biii}, 19^{bi}; udgrhita, P. 15^{biv},

17^{ai}, 19^{ai}; *udgrhñita, (fruit) picked

up, H. 3^{av}; *u[d]grahetavya, to be

rejected, P. 18^{ai}ii; udgrhitavya, to be

taken note of, H. 1^{bviii}.

uddiśet, he should expound, exhibit, Th.

10^{ai}v; uddiśe, Th. 2^{biii}; uddiśeyāti,

Th. 2^{ai}x; uddiśeya, Th. 2^{ai}viii.

uddhāra, the taking-up of robes, H. 3^{ai}.

udbhāvanā, proclamation, H. 12 (27)^{ai}ii.

upakaraṇa, expedient, means, Th. 7 (2)^{ai}.

*upaccheda, cutting off, with *vṛtti*, q.v.

upajīvyā, who can be depended on, Th. 4^{biii}.

upadrava, affliction, Th. 2^{biv}x.

upadhi, appearance, phenomenal, H. 7^{bi}.

*upaniśārāya, residing, Th. 1^{ai}ii.

*upaniśada (v.l. *niśāda*, M. M. ed., p. 35),
(the duration of) a musical note, P. 11^{bv};

*upaniśa, P. 16^{biv}.

upapatti, existence, see *kāmōpapatti*, *sukhō-*
papatti.

upapāduka, effecting, P. 2^{ai}vii.

upabhoga, use, Th. 4^{av}.

*upavicāra, seduction, H. 12 (27)^{ai}ii.

*upaśamānukūla, disposed to calmness,
Th. 8^{ai}v.

upasaṃkramī, he proceeded, Th. 5^{ai}vii.

upasaṃpadā, initiation (into monkhood),
H. 3^{biv}.v. See *elhibhikṣu*°, *jñānābhisa-*

maya°, *traiśacitra*°, *praśna*°, *vinaya-*

dhara°, *vijākaraṇa*°.

upasthāpya, attending considerably (to
some one), H. 1^{ai}v; upasthāpayitavya,

H. 1^{bvi}.vii. See *smṛti*m.

*upasthita-smṛti, fixed attention, H. 1^{ai};

6^{bii}.iv.

upādāya, evincing (feeling), H. 2^{biv};

L. 254^{biii}.

upāya, expedient, Th. 7 (1)^{ai}v.

*upāvṛtta, arriving, Th. 3^{ai}vii.

upāsak-ōpāsikā, male and female lay-
adherent of Buddha, Th. 10^{bi}; P. 19^{biii}.

upêta-kāya, taken a body, P. 13 *a*^{vi}, *b*ⁱ. ii.
uśuṣyanti (*ut-śuṣyanti*), they dry up, Th. 4 *b*ⁱⁱ.

Ū

ūrdhvam adhaḥ, above and below, H. 1 *b*^{vi}.

Ṛ

ṛddhi, supernatural power, Th. 1 *a*ⁱ. iii, *b*ⁱ.

E

***eka-ghana**, solid (rock), L. 3 *b*^{viii}.
 ***ek-āhika**, quotidian (fever), Th. 10 *b*^{vii}.
 ***Elabhadra** (*Elapatra*), pr. n., H. 5 *b*^{vi}.
 ***ehibhikṣukatāyā** (*upasaṃpadā*), (initiation) with the formula 'come O monk', H. 3 *b*^{vi}.

O

okirinsu (*avakir^o*), they besprinkled, Th. 5 *b*ⁱ.
olīyet (*aval^o*), he slackens, Th. 10 *a*ⁱⁱⁱ.

Au

aurasa, son, H. 13 (3) *a*^v.
auṣata (*auṣadha*), Th. 9 *a*ⁱⁱ. See *auṣadhi*.
auṣadhi, medical herb, medicament, with *kṣaya*, q.v.

K

kaṇṭaka; see *go-kaṇṭaka*.
kaḍ-arya, miserly, H. 12 (3) *b*ⁱⁱ.
 ***kantāra** (for *kāḍ^o*), difficult road, Th. 2 *b*^{vii}.
karuṇāyati, he becomes compassionate, Th. 5 *b*^{vii}.
kartu-kāma, desirous of doing, Th. 7 (2) *a*^{iv}.
karma, karma or the moral Law of Causation, Th. 5 *a*ⁱ, 7 (1) *b*^{vi}; **karmāṇi** (pl.), actions, P. 11 *a*^v. vi.
karma, rite; see *utkṣepaṇīyā*, *rudra*.
kalaha, quarrel, Th. 9 *a*^{iv}.
kalā, a fraction of time, P. 11 *b*^{iv}. v, 16 *b*^{iv}.
Kali, the Kali age, Th. 5 *b*ⁱⁱⁱ.
Kaliṅga, pr. n. of a country, P. 9 *a*ⁱ.
kaluṣa, impurity, Th. 5 *b*ⁱⁱⁱ.
kalpa, (a) a period of time, Th. 2 *a*^v, 10 *a*ⁱⁱ; P. 10 *a*^v, 11 *b*ⁱ; (b) doctrine, regulations, H. 3 *b*ⁱⁱⁱ, see *civara*.
Kaśmīra, pr. n. of a country, Th. 3 *b*ⁱⁱ.
kaṣāya, (moral) stain, Th. 8 *a*ⁱⁱⁱ.
kāṃkṣā, doubt, Th. 2 *b*^{vi}.
kāma (at end of compound), desirous; see *adhigantu*, *anuttrasitu*, *kartu*.
kāma-guṇa, satiety, perfect enjoyment, Th.

6 *b*^v; ***k^o-guṇatā**, state of perf. enj., Th. 6 *b*^{viii}. ix.

***kām-ôpapatti**, re-birth in a state of sensuous existence, H. 4 (2) *b*ⁱ.
kāya, body, H. 4 (2) *a*ⁱⁱⁱ, 8 *b*^{iv}. vi; Th. 2 *b*ⁱⁱⁱ. ix, 5 *a*^{vii}, 8 *a*ⁱⁱ. iii, *b*^{iv}; P. 13 *a*^{vi}, *b*ⁱ. ii. See *dharma-kāya*, *rûpa-kāya*.
 ***kāy-êndriya**, body-sense, Th. 7 (1) *b*ⁱ.
Kāśyapa, pr. n. of a Buddhist monk, H. 8 *b*ⁱⁱⁱ. v; Th. 8 *a*ⁱ. iv, *b*ⁱⁱⁱ.
kāśāya, monk's yellow robe, Th. 8 *a*ⁱⁱ. iii. iv, *b*^{iv}.
 ***kiṃkaraṇa**, punishment work, H. 3 *a*ⁱⁱ.
Kinnara, pr. n. of a class of mythological beings, Th. 2 *a*ⁱ. iii.
 ***kim-ānuśāsa**, punishment lesson, H. 3 *a*ⁱⁱ.
Kirttiya (*Kṛttikā*), pr. n. of an asterism, Th. 9 *a*^{iv}.
 ***kīrti-śabda-śloka**, verse of praise, H. 10 (56) *a*ⁱⁱⁱ.
Kubera, pr. n. of the god of wealth, H. 5 *a*^{iv}.
 ***Kumārabhadra**, pr. n. of a person, H. 11 *b*ⁱⁱ.
 ***kumāra-bhūta**, royal prince, L. 253 *a*ⁱ. iv. vi.
kumāraka-bhūta, in the condition of youth, Th. 10 *b*ⁱⁱⁱ.
Kumbhāṇḍa, pr. n. of a class of mythological beings, H. 5 *b*ⁱⁱⁱ.
kula-putra, noble youth, and **kula-duhitṛ**, noble maiden, Th. 7 (2) *a*ⁱⁱⁱ, 10 *a*ⁱ. ii; P. 10 *a*ⁱ, 11 *a*ⁱⁱⁱ, *b*^{vi}, &c.
kuśala, good, proper, with *āsana*, H. 1 *a*^{iv}; *cārya*, Th. 6 *b*^{viii}; *dharma*, P. 16 *a*^{vi}, *b*ⁱ.
kuśala-mūla (plur.), stock of merit, Th. 4 *b*ⁱ; see *akuśalamūla*.
kūṭāgāra-śālā, hall of a pagoda, Th. 1 *a*ⁱⁱ, *b*ⁱⁱⁱ.
krta-kṛtya, having attained one's ideal, H. 7 *a*^{iv}.
kṛtālaya, who has made his abode, H. 5 *a*^v.
kṛti, poetic composition, H. 13 (3) *b*^{iv}.
koṭi-niyuta, many tens of millions, P. 11 *b*ⁱⁱ; Th. 11 *a*^v.
 ***koṭūhala**, curiosity, Th. 5 *a*ⁱ.
krama, astrological progression, Th. 9 *b*^{iv}.
kramanti, they attack, Th. 2 *b*ⁱⁱⁱ. ix.
 ***kriyāvastu**, means of acquiring, H. 4 (2) *a*^{vii}.
 ***kṣamati mūlyam**, equals in value, L. 254 *b*ⁱⁱ.
 ***kṣayatā**, state of decay, Th. 6 *b*^{vii}. viii.
kṣānti, patience, P. 17 *b*^{vi}; **kṣ^o-pāra-**

mitā, perfect exercise of p., P. 9 aⁱ;
kṣ^o-vādin, upholding p., P. 9 a^v.

kṣiṇa, extinct, with āsrava, jāti, bhava, q.v.
kṣūra, knife (?), Th. 9 a^{iv}.

kṣetra, sphere, subject, with vyūha, array,
P. 6 aⁱ, 13 b^v. vi; kṣetr-ākṣetra, what is
and what is not a theme, H. 13 (1) aⁱ.

Kh

khaṇḍi-kṛtvā, in broken pieces (of food),
H. 1 a^{viii}.

*Kharuṣṭa, pr. n. of a Rishi, Th. 9 b^{iv}.

G

Gaṅgā, pr. n. of a river, Th. 2 a^{viii}; P.
6 a^{iv}. v, 7 b^v, 10 aⁱⁱⁱ. iv, 14 a^{vi}, bⁱⁱ, 17 b^v;
G^o-rajas, sand of G., Th. 7 (2) b^v.

gandha, smell, Th. 7 (1) bⁱ. iv; P. 2 b^v, 6 aⁱ,
9 a^{vi}.

Gandharba, pr. n. of a class of mythological
beings, Th. 2 aⁱ, 9 aⁱ, 10 b^{iv}; P. 19 b^{iv};
with kṣaya, Th. 6 b^{ix}.

Gandhārī, pr. n. of a fem. deity, Th. 10 b^{vii}.
gambhīra, profound, Th. 7 (2) a^v, bⁱⁱ. vi,
10 b^v.

garbhādāna, impregnation, Th. 9 aⁱⁱⁱ.

gāthā, a kind of verse, Th. 2 a^{vii}, 5 bⁱⁱ,
7 (2) bⁱⁱ; P. 6 b^{iv}. v, 16 bⁱⁱⁱ, 19 bⁱ.

guṇa, excellence, virtue, Th. 2 a^{vi}, 6 b^v. viii. ix;
gu^o-dharma, principles of virtue, Th. 8 aⁱⁱ.

*guhya-mārga, secret path, Th. 9 a^v.

gr̥hapati, householder, Th. 2 aⁱⁱ. iv. vi.

go-kaṇṭaka, difficult cattle-path, H. 12 (3)
aⁱ.

go-dohana, time of milking cows, H. 9 a^{iv}.
gocara, object (of sense or mind), Th. 7 (2)
a^v, bⁱⁱ; gaucara, Th. 7 (1) b^{iv}.

gaurava, respect, L. 260 b^{vi}.

*grantha-bhava, bondage, H. 7 a^v.

graha, planet, Th. 9 b^{vi}. ix.

grāma, village, Th. 7 (1) bⁱⁱⁱ; grāma-caura,
thieves (living) in a deserted village, Th.
7 (1) bⁱⁱⁱ. See śūnya-grāma.

grāha, (logical) positing of something, with
ātma, jīva, piṇḍa, pudgala, satva, q. v.

Gh

ghora, dreadful, Th. 2 a^{viii}. ix.

ghoṣa, sound (of words), P. 17 bⁱ.

C

cakravartin, emperor, P. 17 a^{iv}.

cakṣu, masc., eye, sight, with dharma, Th.

10 bⁱⁱ; with indriya, anom. in cakṣvendriya,
Th. 2 bⁱⁱ, 7 (1) a^{vi}.

cakṣus, neut., id., H. 4 (1) aⁱⁱⁱ; P. 14 aⁱⁱ. iii;
with dharma, prajñā, buddha, māṇsa,
q. v.; cakṣuṣmān, seeing person, H. 8 bⁱ.
iv; P. 9 b^{vi}.

*Catuḥśataka, pr. n. of a hymn, H. 13 (3) b^{iv}.
catvara, square, H. 1 b^{vii}. viii.

*Candra-sūrya-vimala-prabhāsa-śrī, pr.
n. of an Arhat, L. 2 aⁱⁱⁱ. iv (transl.).

*candr-ōpama, resembling the moon, H.
8 a^{vi}, bⁱⁱ. iii.

carāṇa, conduct, L. 259 a^v.

cari, moving, Th. 11 aⁱ.

*carima-kāla, last time, Th. 2 b^x.

carimikā, last time, P. 11 bⁱⁱⁱ.

cavitvā, having left, L. 259 aⁱⁱ.

cākṣuṣa, comely, H. 12 (4) bⁱⁱⁱ.

*cātu-dvīpika (dbai^o), four continental,
Th. 11 bⁱ. ii. iii.

cātuspadikā (gāthā), (verse) consisting of
four parts, P. 7 b^{vi}; cātuspadī, id., P.
16 bⁱⁱⁱ; cātuspadā, id., P. 5 bⁱⁱⁱ. v.

cārya, conduct, with kṣāla, Th. 6 b^{vii}.

citta, mind, thoughts, H. 1 aⁱⁱ, bⁱⁱ. iv; Th.
2 bⁱⁱ, 4 aⁱ. v. vi, b^{vi}, 7 (2) a^{vi}; L. 3 a^{iv};
P. 2 aⁱⁱ, 6 aⁱ. ii, 9 a^{vi}, 14 b^{vi}.

citta-dhārā, flow of thoughts, P. 14 b^{iv}. v; cittōtpāda,
see bōlhi; cittōtpādika, see prathama.

Citra, pr. n. of an asterism, Th. 9 aⁱⁱⁱ.

*cintikatā, the way of thinking, Th. 10 a^v.

*Cimba, pr. n. of a person, H. 5 b^v.

civara, monk's robes, H. 3 bⁱⁱⁱ, with kalpa,
q. v.

*cūṭi[ka], small, Th. 11 a^{ix}.

cetas, mind, L. 3 a^v, with vimukti, q. v.

caitya, shrine, P. 11 aⁱⁱⁱ; *c^o-bhūta, P.
6 b^{vi}.

*codanā-vastu, cause of accusation, H.
4 (2) a^{vi}.

caura, thief; see grāma.

Ch

chanda, lust, desire, H. 4 (1) bⁱⁱ.

chāyā, shadow, Th. 9 bⁱ.

chid, severed, H. 7 aⁱⁱ. iii. v; with grantha-
bhava, saṁnyojana, q. v.

chidra, hole, cavity, H. 13 (1) b^v.

J

Jagannātha, lord of the world, epithet of
Buddha, H. 13 (3) a^v.

jaṅgama (lit. moving being), man, H. 13 (1) ^aiii.

***janapada-pradeśa**, part of a country, Th. 1 ^ai, ^bii.

***jara-maraṇ-ābhīhita**, afflicted with old age and death, Th. 5 ^biv.

***jar-ōda-pāna**, old disused well, H. 8 ^bi.

jarāyu-ja, viviparous, P. 2 ^avi.

***jaladāyate**, it acts as a raincloud, H. 12 (2) ^bv.

jāti, birth, re-birth, with *kṣīṇa*, L. 3 ^biv; with *śata*, P. 9 ^aiv.

jātu, certainly, Th. 2 ^ax, ^bii. iii.

***jāniya**, knowing, Th. 11 ^ai.

jighāṃsu, revengeful, H. 12 (3) ^avi.

Jina, conqueror, epithet of Buddha, Th. 7 (2) ^bvi (transl.).

Jiṣṭha (*Jyeṣṭhā*), pr. n. of an asterism, Th. 9 ^avii.

jihma, unsuccessful, defeated, Th. 2 ^bii.

***jihv-ēndriya**, sense of the tongue, taste. Th. 7 (1) ^bi.

jīva, living being, in ***jīva-grāha**, P. 17 ^ai;

***jīva-drṣṭi**, P. 19 ^ai; ***jīva-drṣṭika**, P. 10 ^bvi; **jīva-saṃjñā**, P. 2 ^biv, 8 ^bii. iii, 9 ^aii. v.

***jeṣṭha-putra**, eldest son, Th. 2 ^bx.

jñāna, knowledge, Th. 6 ^bviii, 8 ^bi, 10 ^av. vi; P. 8 ^aii; ***jñān-ābhisamaya**, comprehension of true knowledge, H. 3 ^bv; ***jñān-āloka**, having the light of knowledge, H. 12 (1) ^bv.

***Jyoti-sūrya-gandha-obhāsa-śrī**, pr. n. of an Arhat, Th. 5 ^aii. vii, ^bvi.

T

***tathatā**, the truth of things, in **ta°-vādin**, P. 9 ^biv. See *bhūta-tathatā*.

***tathatva**, same as *bhūta-tathatā*, q. v., Th. 2 ^avii.

Tathāgata, lit. so-come, epithet of Buddha, P. 2 ^aii, 7 ^av. v, & c.; **Tathāgata-garbha**, the womb of T., Th. 3 ^ai. ii; **Tathāgata-āyupramāna-nirdeśa**, pr. n. of a chapter, Th. 11 ^aii. iv.

tapas, asceticism, Th. 8 ^av, ^bi.

tama (*amas*), in ***tama-sphuta**, touched by darkness, Th. 5 ^biv; ***tam-āvrta**, overcome with gloom, Th. 6 ^av.

taratu, may it be effective as protection, Th. 10 ^bviii.

tārakā, star, P. 19 ^bii.

timira, complete blindness (third stage of cataract), P. 19 ^bii.

***tiryag-yoni-gata**, brute animal, Th. 46 ^v. vi.

tīra, bank (of a river), Th. 10 ^bviii.

tīrtha, bathing ghat, place of pilgrimage, H. 13 (1) ^aiii; see *punya*.

turya (*tūrya*)-**svara**, sound of music, Th. 6 ^bix.

***tr-apāya**, three places of suffering, Th. 5 ^bv.

trpyate, is satisfied, Th. 3 ^aiv. v.

trṣṇā, desire, H. 4 (1) ^avii, ^bi; **trṣṇā-kṣaya-rata**, delighting in the rooting out of desires, L. 3 ^bvi.

***trṣāhasra**, three thousand, L. 253 ^bi, 254 ^bii; P. 16 ^bi, 18 ^av; with *mahāsāhasra*, q. v.

teja (*tejas*), power, Th. 2 ^bii.

tejas, fire, in **tejo-dhātu**, element of fire, H. 4 (1) ^av.

tomara, lance, Th. 6 ^bvi.

trāsa, terror, Th. 2 ^bviii.

***trai-vācitra** (*upasaṃpadā*), (initiation) upon the threefold declaration (of taking refuge), H. 3 ^bvi.

***trai-vidyā**, lit. threefold science, brahmanic theology, H. 7 ^biii.

D

daṃsa-maśaka, stinging fly, Th. 6 ^aiv, ^bi.

***dakṣiṇa-diśa**, southern quarter; **da°-patha**, *id.*, Th. 3 ^bi, 9 ^bi.

***dakṣiṇa-pathaka**, southern, Th. 3 ^bii.

dagdha, burnt, Th. 8 ^aiv.

daṇḍa-śīkya, staff and string, H. 2 ^bii. iv.

Dadhīmukha, pr. n. of a Yaksha, H. 5 ^bi.

dama, temperance, Th. 4 ^aiii.

dāmya, young unbroken bull, L. 259 ^avi.

darśana, insight, Th. 8 ^bi.

dāna, gift, charity, H. 4 (1) ^bv; Th. 4 ^aiii;

P. 2 ^bv. vi, 6 ^bii, 16 ^bii, 17 ^bvi; with *parityaj*, P. 9 ^bv, 10 ^ai; **dāna-parityāga**, giving away of gifts, P. 9 ^bii.

dānamaya, won by liberality, H. 4 (2) ^avii.

dāyakatas, on the giver's side, H. 4 (1) ^biv.

divya, celestial, Th. 11 ^bvi; with *caḥsus*, heavenly vision, P. 14 ^aii. iii.

Dīpaṃkara, pr. n. of a former Buddha, P. 11 ^bi, 13 ^ai.

duḥkha-sāgara, ocean of pain, Th. 7 (2) ^biv.

durgati, misfortune, Th. 2 ^biii.

durbbhikṣā, famine, H. 10 (57) ^bi; ***bhikṣa**, Th. 2 ^bvii.

duṣkuhaka, apathetic, H. 12 (4) ^aii.

***duṣṭul-āpatti**, grave offence, H. 3 ^aiii.

duhitṛ, daughter; see *kula*, *nāgarāja*;

- ***dūhitr-mātrikā**, woman of the aspect of a daughter, H. 1 *b*^{vii}; ***du°-saṁjñā**, name of 'daughter', H. 1 *b*^{vii}.
dūṣya-yugma, double-piece of cloth, Th. 11 *b*^{ix}, transl.
 ***dū-sthita**, badly standing on or observing, Th. 8 *b*^v.
 ***Dr̥dhamati**, pr. n. of a person, Th. 10 *a*ⁱⁱ.
dr̥ṣṭi, **dr̥ṣṭika**, belief in, positing of; the same as *grāha*, q. v.; see *ātma*, *jīva*, *puṭ-gala*, *sattva*.
deva, a deva, godling, H. 4 (2) *b*ⁱⁱ. *iii*; Th. 2 *a*ⁱ. *ii*, *b*^{iv}. *v*; in the phrase *sa-deva-manuṣya*, &c., P. 11 *a*ⁱⁱ, 19 *b*^{iv}; with *kṣaya*, Th. 6 *b*^{ix}; with *guru*, Th. 9 *b*^{vii}.
devatā, tutelary deity, Th. 3 *b*^{vii}.
 ***devati**, divinity, Th. 9 *a*ⁱ.
dohana, milking, H. 9 *a*^{iv}; see *go-dohana*.
 ***daurātmya**, misery, H. 13 (3) *a*ⁱ.
 ***daurvbarṇṇika**, bad mark, Th. 2 *b*ⁱⁱⁱ.
dvāra (dbāra), doorway, H. 1 *b*^{viii}; **dvāra-śālā**, porch before door, H. 1 *b*^{viii}.
dvitīyaka, fever of every other day, Th. 10 *b*^{vii}.
dvīpika (dbī°), continent, Th. 11 *b*ⁱ. *iii*.
dveṣa, hatred, H. 4 (1) *b*ⁱⁱ.
 ***dvaipika (dbai°)**, continental, Th. 11 *b*ⁱⁱ.

Dh

- dhana**, treasure; see *sapta-dhana*.
Dhaniṣṭhā, pr. n. of an asterism, Th. 9 *a*^{vi}.
dharma (in Mahāyānist ontology), norm of existence: (1) the unconditioned, absolute, noumenal, (sing.) Th. 4 *b*ⁱ, (plur.) Th. 2 *a*^v; with *ātma*ka, representing the Absolute, Th. 7 (2) *b*^{vi}; *āhāra*, the Absolute as one's food, Th. 3 *a*^{iv}; *kāya*, noumenal body (one of the *trikāya* and opp. *rūpakāya*, q. v.), H. 12 (4) *a*ⁱ. *iii*; Th. 7 (2) *a*ⁱ; *cakṣus*, the eye to recognize the noumenal, Th. 10 *b*ⁱⁱ; P. 14 *a*^v; *dhātu*, the noumenal world, the Absolute, Th. 7 (2) *b*^{vi}; *śabda*, word expressive of the noumenal, Th. 2 *a*^v.
 —(2) the conditioned, particular, phenomenal; a thing, an object; (sing.) P. 7 *a*^v, 13 *a*ⁱⁱⁱ. *iv*, 16 *a*ⁱⁱ. *v*, 17 *b*^{iv}, (plur.) P. 13 *a*^v, *b*^{vi}, 16 *a*^{vi}, *b*ⁱ; L. 253 *a*ⁱⁱⁱ, 3 *a*^{viii}; with *saṁjñā*, notion of phenomenal things, P. 19 *a*^{iv}. *v*.
dharma (in Buddhist ethics), (1) doctrine, principle, duty, Th. 7 (1) *a*ⁱⁱⁱ. *iv*; P. 9 *b*^{iv}, 10 *b*^{vi}, 15 *b*ⁱⁱⁱ; (technical term for), H. 4 (1) *a*ⁱ; with *āvaraṇa*, hindrance, Th. 8 *a*ⁱ; *pada*,

- category, H. 4 (1) *a*ⁱⁱ.—(2) body of Buddhist principles (disciplinary and doctrinal), Buddhist Law, Norm, Rule; with *abhisamaya*, understanding, Th. 11 *b*^v; *kṣaya*, loss, Th. 6 *b*^{viii}; *cakra*, wheel, L. 260 *a*^{vi}; *deśanā*, exposition, P. 15 *b*^{iv}; *paryāya*, sermon, L. 260 *a*ⁱⁱⁱ, *b*ⁱⁱ. *v*. *vi*, 2 *a*^v (transl.); P. 7 *b*^{vi}, 8 *a*^v. *vi*, 10 *b*ⁱ. *ii*; *bhāṇaka*, preacher, L. 259 *a*ⁱⁱⁱ; *megha*, cloud, Th. 3 *b*ⁱ. *ii*; *vināśa*, destruction, P. 17 *b*^{iv}. *v*.
dharma, condition, practice, order, H. 10 (56) *a*ⁱ. *ii*. *v*, *b*ⁱ, (57) *a*ⁱⁱ, 12 (4) *b*ⁱⁱ, 13 (1) *b*^{iv}, 13 (2) *a*^v; L. 3 *a*^{viii}, *b*ⁱⁱ; Th. 2 *b*^{vi}, 5 *b*^{vi}, 6 *b*^{vii}.
dhātu, condition, state, Th. 3 *b*^v; relic, Th. 7 (2) *b*^{vi}; element, H. 4 (1) *a*^v; Th. 4 *a*ⁱⁱ; system, P. 18 *b*^{iv}. See *dharma*, *nirvāṇa*, *loka*.
dhāraṇī, charm, Th. 11 *a*^{vi}.
dhāvati, it makes for, Th. 7 (1) *b*ⁱⁱⁱ; **dhāvate**, Th. 7 (1) *b*ⁱ.
 ***dhūdi** (Skr. *dhūli*), dust, Th. 6 *a*^{iv}.
 ***Dhrtirāṣṭra**, pr. n. of a Lokapāla, H. 5 *a*^{iv}.
dhyāna, mystic meditation, Th. 8 *b*ⁱⁱ.
dhvaja, banner, Th. 8 *a*^{iv}. *v*, *b*ⁱ-*iv*.
dhvasta, passing away (of the rains), Th. 3 *a*^{vii}.
 N
nakṣatra, lunar asterism, Th. 9 *b*^{vi}. *ix*.
Nakṣatra-rāja-saṁkusumita, pr. n. of a person, L. 2 *a*ⁱⁱ.
nadī-tīra, bank of river, Th. 10 *b*^{viii}; **nadī-durga**, impassable hole in a river, H. 8 *b*ⁱ.
 ***Nandimbala** (?), pr. n. of a person, P. 19 *b*^v.
naya, argument, Th. 7 (1) *a*^{iv}.
 ***nayuta**, myriad, Th. 11 *a*^v; L. 259 *a*ⁱⁱ, 260 *a*^v, 2 *a*^{vi}; for *niyuta*, q. v.
nara, man, Th. 7 (1) *b*ⁱⁱⁱ; ***nara-kumjara**, eminent man, Th. 3 *b*^{iv}.
navaka, new moon, H. 8 *a*^{vi}, *b*ⁱⁱ.
nāga, a class of mythological beings, serpents, H. 6 *a*ⁱⁱ; Th. 2 *a*ⁱ. *ii*, *b*^{iv}. *v*; ***nāga-rāja-duhitṛ**, daughter of a king of them, L. 253 *b*^{iv}, 254 *b*ⁱ. *iii*. *vi*.
nāda, noise, Th. 10 *b*^{viii}.
nānā-bhāva, of various conditions, P. 14 *b*^{iv}; **nānā-varṇa**, of various colours, Th. 3 *b*^{vi}.
 ***nāsthika**, (fruit) without stones (or seed), H. 3 *a*^{vi}.
niḥsattva, without being, P. 13 *b*^{iv}, 16 *a*^v.
nikāṣa, touchstone, H. 12 (2^t) *a*ⁱ.
nigacchati, he falls into, Th. 8 *a*ⁱ.

***Nigrantha** (for *nirgr^o*), pr. n. of a sect, H. 6 *biv*.

nidāna, cause of existence, P. 15 *aii. iii*.

nidhana, defect, absence, Th. 7 (2) *biv*.

Nidhana, pr. n. of an asterism, Th. 9 *aii*.

nimantrana, invitation, H. 12 (3) *av*.

nimitta, omen, sign, H. 1 *bviii*; Th. 3 *avi*; **nim^o samjñā**, P. 2 *bvi*.

niyāma, course of asceticism, Th. 8 *biii*.

niyuta, myriad, P. 11 *bii*; see *nayuta*.

niraya, hell, Th. 2 *biii*.

nirāsrava, unswayed by the action of the senses, H. 7 *aii*.

nirupādāna, without attachment to life, H. 7 *av*.

nirodh-ānudarśin, perceiving annihilation, L. 3 *biii*.

nirjīva, without life, P. 13 *biv*; **nirjīvatva**, P. 16 *av*.

***nirdiśamāna**, being expounded, Th. 10 *avi*.

nirdiṣṭa, expounded, Th. 11 *bv*.

nirdeśa, exposition, Th. 11 *aii. iv*.

nirnanāṇa-karaṇa, making no distinction, Th. 3 *bv*.

nirbhāsa, radiance, Th. 11 *aii*.

nirmāṇa-rati, enjoying extra pleasures of their own devising, H. 4 (2) *bii*.

nirvāṇa-dhātu, state of Nirvāṇa, P. 2 *bii*.

nirvviṣa (*nirvb^o*), innocuous, Th. 2 *aii*.

***niśṛta**, seated on, Th. 11 *bvii*.

niṣadyā, session of monks, H. 1 *aii*.

niṣaṇa (for *niṣaṇṇa*), seated, Th. 11 *bviii*.

niṣidati, he sits, P. 18 *aii*; **niṣīditavya**, H. 1 *ai*.

***niskasāya**, free from moral stain, Th. 8 *aii. iii*.

***niṣkāṁkṣa**, free from doubt, H. 6 *bii*.

***niṣpudgala**, without individuality, P. 13 *biv*.

niḷā gāvaḥ, Nilgais, Th. 3 *bvi*.

***Nesala** (?), pr. n. of a person, P. 19 *bvi*.

nairātma, without self, P. 13 *bvi*; with *dharma*, P. 16 *av*, 17 *bvi*.

***naivāsika**, devouring spirit, H. 9 *aii. iii*.

P

pakva, cooked food, H. 3 *av*.

pakṣa, party of, partisan, in **pakṣa-vipakṣa-sthita**, being in opposition to the partisans, and **pakṣ-ānukūla**, well-disposed towards partisans, Th. 8 *bvi*.

pacanti, they mature, Th. 4 *aii*.

pañca-daśama, fifteenth, Th. 11 *aii*; **pañca-śata**, five hundred (monks), H. 7 *aii*.

pañcadāśī, fifteenth day, H. 7 *aii*.

***pañcaka-sāda**, five kinds of decay, Th. 5 *aii*.

***pañcama-saṁgha**, congregation of five, H. 3 *bvii*.

paṇḍita, savant, Th. 6 *bvii*.

padam kārīta, made to set foot, H. 12 (2) *ai*.

padaka, familiar with the words (of holy writ), H. 6 *bi*.

paramāṇu, atom, Th. 11 *avi. vii. viii. bii. iii. iv. p^o-saṁcaya, P. 18 *avi. bi. ii. iii*.*

***paravattā**, obedience, H. 12 (2) *ai*.

***parasamcetanā**, consciousness of others, H. 4 (1) *bvii*.

parikirtana, laudatory announcement, with *gūṇa*, Th. 2 *avi*, with *nāma*, Th. 2 *aii*.

***parikīrtayisyaṁ** (Pāli future), I shall chant the praises, Th. 2 *avi*.

***parigrahetavya**, to be received, P. 18 *aii*.

parityajati, with ***dānam**, he gives away, distributes, P. 9 *bv*; **parityajya** and **parityajet**, with *parityāgaṁ*, P. 9 *bii*, 10 *aii. v. 19 av*.

***parityāga**, giving away, with *dāna*, q. v. See *parityajati*.

parinirmita, created, H. 4 (2) *biii*.

parinirvāpayisye, I shall cause to attain Nirvāṇa, P. 13 *bii*; **parinirvāpita**, P. 2 *bii*.

parinirvṛta, wholly extinct, L. 260 *aii. bvi*.

pariniṣpatti, actualness, existence in fact, P. 15 *aii-vi*.

***parindana**, favour, P. 2 *aii*.

***parindita**, favoured, P. 2 *aii. iii*.

***paripak-ēndriya**, having matured senses, Th. 4 *bii*.

***paripacaka**, maturing, Th. 4 *biii*.

paribhava, contemptuousness, H. 10 (56) *ai. biii. iv*.

paribhūta, overcome, P. 11 *aii. v*; **paribhūtātā**, P. 11 *aii*.

paribhoga, enjoyment, Th. 4 *av*.

parimocita, emancipated, P. 16 *bvi*.

parivarta, chapter, Th. 7 (1) *ai*, 7 (2) *aii*; (astrological) revolution, Th. 9 *bv*.

parivartati, it turns round, Th. 9 *bi*.

parivāsa, probation, H. 3 *ai*.

parisuddha, perfectly pure, H. 4 (2) *aii. iv. v*.

parisaḍ, community, H. 6 *bvi*; see *parṣa*.

pariṣkāra, requisite of monk, H. 3 *avi*.

***paryavāpuṇyāt**, he should study, P. 10 *bi*,

- 19 bi; **paryavāpayati**, P. 11 aiv; **parya-vāpsyanti**, P. 10 biii, 11 biv; **parya-vāptum**, P. 11a.
- paryāya**, sermon, exposition; see *dharmu*.
- parṣa** (*parṣad*), congregation, Th. 9 biv; see *pariṣad*.
- paścāt-puraḥ**, behind and before, H. 1 bvi.
- ***paścimika**, last, final, P. 11 biii.
- pāpa**, inauspicious, Th. 6 aiv; with *swara*, Th. 6 bii.
- pāpikā drṣṭi**, false doctrine, H. 3 ai.
- pārāga**, with **guna*, past master in all virtues, Th. 9 bviii.
- pāramitā**, perfect exercise (of virtue), P. 8 bv.vi; with *kṣānti*, *prajñā*, q.v. See *bhūmi*.
- pārīpūrī**, fullness, Th. 4 aiii.
- piṇḍa**, morsel, as almsfood; with *cārika-vṛta*, rule about collecting, H. 1 biii; with *pāta-vṛta*, rule concerning almsfood, H. 1 bi.iii.
- piṇḍa**, matter, with *grāha*, P. 18 bv.vi.
- ***pitṛjñātā**, honouring one's father, H. 10 (56) bv.
- ***puṇya-kriyā-vastu**, way of acquiring religious merit, H. 4 (2) avii; **puṇya-tīrtha**, place of pilgrimage for acquiring religious merit, H. 13 (1) aiii; **puṇya-skandha**, store of religious merit, P. 6 bv, 10 aiii, biv.v, 11 biv.vi, 15 aii.iii.iv, 16 biii, 18 aii.
- pudgala**, individual, person, H. 4 (2) avi, 6 biii, 13 (1) biv; with **grāha*, P. 17 ai; *drṣṭi*, P. 19 ai; **drṣṭika*, P. 10 bvi; **saṃjñā*, P. 2 biv, 8 bii.iii, 9 aii.iv.v.
- Punarvasi** (*punarvasu*), pr. n. of an asterism, Th. 9 aiii.
- ***purasthapitvā**, having set in front, Th. 2 bx.
- purāṇaka**, old, Th. 2 bix.
- puṣa-damya**, unbroken-bull-like man, L. 259 avi.
- puṣkara**, (plant) growing in a pond, H. 3 ai.
- ***pūtimukti**, foul discharge (of the body), H. 13 (2) ai.
- Pūrva-āśāda** (*ādha*), pr. n. of an asterism, Th. 9 av.
- ***pūrva-caryā**, previous course (of life), L. 260 bvi.
- ***pūrva-janmika** (*karma*), (acts) done in a previous existence, P. 11 av.vi.

- Pūrva-phalguṇī**, pr. n. of an asterism, Th. 9 av.
- ***Pūrva-bhadravati**, pr. n. of an asterism, Th. 9 ai.
- pūrva-yoga**, old time story, Th. 5 aii.
- prthag-jana**, common people, P. 17 aii, 19 ai.
- prthivi-pradeśa**, part of the earth, P. 6 bvi, 11 ai; **prthivi-rajas**, dust of the earth, P. 7 avi, bi.
- pauruṣa**, semen virile, Th. 3 aii.
- prakṛti**, class, H. 12 (3) bi.
- pracura**, effective, Th. 9 aiii.
- prajānāmi**, I know, P. 14 biv; **prajānitu-kāma**, desirous of knowing, Th. 7 (2) av, biii.
- prajñā**, wisdom, H. 4 (1) aiii; Th. 8 bi; **prajñā-cakṣus**, eye to recognize wisdom, P. 14 aiii.iv; **prajñā-pāramitā**, perfect exercise of wisdom, P. 7 aiii.iv, 16 bii, 19 bv; ***prajñā-vimukti**, emancipation of intellect, L. 3 av.
- Prajñākūṭa**, pr. n. of a person, L. 253 aiv.vi, 254 biv.
- pranidhāna**, vow, L. 260 bvi.
- ***pratigrhitavya**, to be received, H. 1 bi.ii; ***pratigrahetavya**, P. 2 aii.v.
- pratinihsarga**, renunciation, L. 3 biii.
- pratipatya** (*padya*), practising, Th. 8 aii.
- pratipadyeya**, he should possess, Th. 2 avii.
- pratibaddha**, entangled, Th. 11 ax, bi.
- pratibimbayet**, one may compare, H. 13 (1) bv.
- pratibodhita**, proficient, Th. 3 aii.
- pratibhāna**, utterance, Th. 2 avi; °**bhāna-vanto**, eloquent, Th. 2 biii.
- ***pratilabhati** (parasm.), he obtains, Th. 2 av; ***pratilabhitvā**, having attained, Th. 2 avii; **pratilabheta**, P. 17 bvi; **pratilabdha**, Th. 2 av.
- pratilambha**, re-obtainment, H. 4 (1) bvi.
- pratilābha**, obtainment, Th. 11 avi.vii.
- ***prativitarka**, thoughts in mind, L. 259 ai.
- pratiṣṭhihe** (Skr. *pratiṣṭhet*), he relies on, P. 2 bvi; ***pratiṣṭhihitvā**, P. 2 bv; **pratiṣṭhita**, firmly standing on, P. 2 bvi, 6 ai, 9 avi, bi.ii; L. 3 ai. See *rūpa*.
- pratisevate**, he provides himself with, H. 4 (1) ai.
- pratītya-samutpāda**, chain of causation, Th. 8 bii.
- pratiśena** (?), with reverence, H. 1 aiii.

pratyakṣa-jñāna, manifest knowledge, Th. 10 *a*^v. *vi*.

pratyaya, doctrine, Th. 5 *a*ⁱ; ***pratyaya-sambhava**, rise of consciousness, Th. 7 (1) *b*^{vi}.

pratyāśrauṣit, he listened, P. 2 *a*^v.

pratyātmaṃ nirvāti, he is individually extinguished, L. 3 *b*^{iv}.

***pratyārthika**, adversary, Th. 2 *a*^x.

pratyutthāna, rising from seat to receive any one, H. 10 (56) *b*ⁱⁱ. *v*.

***pratyutpanna-buddha**, realized Buddha, Th. 4 *a*ⁱ. *vi*, 7 (2) *a*ⁱⁱⁱ. *v*; P. 14 *b*^{vi}.

pratyudgamana, advancing to meet any one, H. 10 (56) *a*^{iv}.

***pratyupasthāne** (Skr. *pratyupatiṣṭhet*), he should rely on, P. 19 *a*^{iv}.

pratyeka-buddha, self-contained Buddha, Th. 3 *b*^v.

prathama-cittōtpādika, one in whom the first thought (of reaching Buddhahood) has sprung up, Th. 4 *a*^v, *b*^{vi}.

pradakṣiṇī-karaṇiya, to be respectfully circumambulated, P. 11 *a*ⁱⁱ.

***praduṣṭa-citta**, having a depraved mind, Th. 2 *b*ⁱⁱ.

prapatinsu, they fell, Th. 11 *b*^x.

prabhāvita, strong, Th. 3 *a*ⁱⁱ.

***prabhātāyām** (fem.), at daybreak, P. 9 *b*^{vi}.

***prabhāsa-kara**, causing enlightenment, H. 6 *b*ⁱⁱ.

prabhonti (^o*bhavanti*), they are able, Th. 2 *b*^{iv}.

pramāṇa, duration (of life), Th. 11 *a*ⁱⁱ. *iv*.

pralāpa, talk, H. 13 (2) *b*ⁱⁱ. See *asat*.

pravartayinsu, they moved forward, Th. 11 *a*^x.

pravāda, utterance, Th. 2 *a*^{vi}.

***pravāraṇa**, the Pravāraṇa ceremony, with *sūtra*, pr. n. of a text, H. 7 *b*^v; with *sthāpana*, inhibition of, H. 3 *a*^v.

praviveka, solitude, L. 3 *b*^{vi}.

pravrajita, who has abandoned the world, Th. 8 *a*ⁱ.

praśamsita, praised, Th. 2 *b*^x.

praśānta, calm, Th. 4 *b*^{vii}.

praśna, question, H. 4 (1) *b*ⁱⁱⁱ; **praśna-vyākaraṇa**, explanation of queries, H. 3 *b*^{vi}. See *upasaṃpadā*.

***Prasāda-pratibhōdbhava**, pr. n. of a Stotra, H. 13 (1) *a*ⁱ.

prasthāpanā, spreading, H. 3 *a*^{iv}.

prāñjalī-kṛtvā, with folded hands, Th. 9 *b*^{iv}.

prāṇavati, living (?), Th. 9 *a*ⁱⁱ.

prādurbhavsinsu, they appeared, Th. 11 *b*^{ix}.

***prānta-śayāna**, who lodges in the outskirts, H. 6 *a*ⁱⁱⁱ.

prāmuñcat, he sheds, P. 8 *a*ⁱ.

***prāmōda**, gladness, Th. 6 *b*^{ix}.

***prāvarta**, being in progress, Th. 2 *a*^x, *b*ⁱⁱ. *iv*. *v*. *vii*. *viii*; **prāvartayanta**, Th. 2 *b*^{viii}.

prāsa, arrows, Th. 6 *b*^{vi}.

prāsādika, agreeable, H. 1 *a*ⁱⁱ, *b*^{iv}.

priya-vāditā, affability, H. 4 (1) *b*^v.

prōtsāhita, encouraged, Th. 9 *b*ⁱⁱ.

Ph

Phalguṇi, pr. n. of an asterism, Th. 9 *a*^{iv}.

B

***baḍīśa** (*baḍīśa*), hook, Th. 8 *b*^v.

bala-kāya, bodyguard, Th. 5 *a*^{vii}.

bādhitum, to harass, Th. 2 *b*^{iv}.

***bimba-karaṇa**, making images (of Tathāgata), H. 10 (56) *a*^v.

biṣama (*viṣama*), diverse, particular, P. 16 *a*^v. See *sama*.

Buddha, pr. n. (plur.), H. 13 (3) *b*ⁱⁱⁱ; Th. 2 *a*ⁱⁱ. *iii*, *b*^v, 7 (2) *a*^{iv}. *v*, *b*ⁱⁱ; ***buddha-**

koṭi-niyuta, myriads of B., P. 11 *b*ⁱⁱ;

buddha-gocara, perception of B., Th. 7 (2) *a*^v; **buddha-cakṣus**, eye of B., P. 14 *a*^{vi};

buddha-dharma, law of B., H. 12 (4) *b*ⁱⁱ, 13 (1) *b*^{iv}; Th. 2 *a*^{iv}; ***buddha-**

stotra, hymn on B., H. 13 (2) *b*ⁱⁱⁱ.

bōdha, insight into the Absolute, Th. 2 *b*^{vi};

***bodhārthika**, aiming at such insight, Th. 10 *a*ⁱⁱ.

bodhi, knowledge of the Absolute, Th. 7 (2) *a*ⁱ, 10 *b*^v; **bodhi-cittōpāda**, fostering

a mind for such knowledge, H. 10 (56) *a*ⁱⁱⁱ; **bodhitraya**, threefold such know-

ledge, Th. 10 *b*^v.

bodhicaryā, bodhisattvaship, Th. 4 *b*ⁱ; see *bodhisattva-caryā*.

bodhisattva, a Mahāyānist monk, L. 260 *a*^v. *vi*; Th. 2 *a*^{ii-vii}, 3 *b*ⁱⁱ. *iv*. *v*, 11 *a*^{v-ix},

b^v; P. 2 *a*ⁱⁱⁱ, *b*ⁱⁱⁱ, 9 *b*ⁱⁱ &c.; **bodhisattva-**

caryā, course of a bodhisattva, L. 259 *a*ⁱⁱⁱ;

***bodhisattva-yāna**, *id.*, P. 2 *a*^{iv}, 17 *b*^{iv},

19 *a*ⁱⁱⁱ. See *śrāvaka*.

Brahmā, pr. n. of a god, Th. 2 *a*ⁱ. *iii*, 10 *b*^{viii};

with *vihāra*, perfect state, Th. 8 *b*ⁱⁱ; with

sthāna, rank of Brahma, L. 254 *a*^{vi}.

***brāhmaṇyatā**, living as a brāhmaṇ, H. 10 (56) *b*^v.

Bh

- bhakta**, food; in **bhakta-visarjana**, declining of food, H. 1 *aiv. v*; ***bhakta-vṛtta**, rule about eating food, H. 1 *aiv*.
 ***bhagini-mātrikā**, woman of the aspect of a sister, H. 1 *bvi*; **bhagini-samjñā**, name of 'sister', H. 1 *bvi. vii*.
 ***bhaṇi**, I say, for *bhaṇe*, Th. 5 *biv. v*.
 ***Bhadrā**, pr. n. of a world system, L. 259 *av. vii*.
 ***Bhadravati**, pr. n. of an asterism, Th. 9 *ai*.
bhaya, alarm, danger, H. 4 (1) *bii*; Th. 2 *aix*, *bvii*.
bhayānaka, terrifying, Th. 2 *ax*.
bhava, existence; with *kṣīṇa*, extinct, H. 7 *aiii*; ***bhavātibhava**, continued existence, H. 4 (1) *bi*.
bhāva, nature, condition; with *ātma*, *asecanaka*, *nānā*, q.v. See *strī*.
bhāvanā, impregnation, Th. 3 *aii*.
 ***bhāṣīyamāṇa**, being spoken, Th. 11 *aii*.
bhikṣu, monk, H. 4 (1) *avii*; ***bhikṣu-pakva**, food cooked at the wish of a monk, H. 3 *av*; **bhikṣuṇī**, nun, H. 4 (1) *avii*.
 ***bhukṣa**, hunger, Th. 6 *biii*.
bhujaga, serpent, Th. 5 *biii*.
bhūta, being, existence; ***bhūta-tathatā**, true nature of being, P. 13 *aii*; **bhūta-vādin**, positing existence, P. 9 *biii*; **bhūta-samjñā**, concept of being, P. 8 *aiv*.
bhūta, proper, Th. 3 *bvi*.
bhūmi, stage, state; with *avaicartika*, q.v.; ***pāramitā-bhūmi**, stage of the perfect exercise of virtue, Th. 4 *bii*.
bhūmi, earth, ground; with *bhāga*, a part of, L. 3 *ai*.
Bhr̥ścika (Skr. *vr̥ścika*), pr. n. of an asterism, Th. 9 *bii*.
bhramara, bee, Th. 3 *aiv*.

M

- makṣikā**, fly, Th. 6 *aiv*.
Mañjuśrī, pr. n. of a bodhisattva, L. 253 *ai. iv. vi*; Th. 10 *biii*.
maṇi-ratna, excellent jewel, L. 254 *bi*; Th. 11 *bx*.
 ***madhyāhnāyate**, it acts as midday, H. 12 (27) *bvi*.
madhyānta-nidhana, wanting middle and end, Th. 7 (2) *biv*.

- manas**, mind, thought, H. 4 (2) *av*; Th. 4 *avii*; **manasi-kāra**, contemplation, mental vision, Th. 4 *ai. ii. vii*; **manasi-kuru**, imp., contemplate, P. 2 *aiv*.
mantra-pāda, words of a charm, Th. 10 *bviii*.
Mandārava, pr. n. of celestial coral-tree, Th. 11 *bvi*.
marāṇa, death, Th. 5 *biv*. See *jara*.
 ***Maru-māra**, pr. n., Marut and Māra, Th. 5 *bv*.
 ***maśaka**, mosquito, Th. 6 *aiv*, *bii*; ***maśaka-mūtra**, urine of mosquito, Th. 3 *aiv. v. vi*.
maṣi, ink, P. 18 *avii*.
maharddhin, gifted with great magic power, L. 254 *bvii*.
mahallaka, aged monk, H. 2 *bii. iii. vi*.
mahākaraṇā, great compassion, H. 12 (27) *biv*.
Mahākarna, pr. n. of a Yaksha, H. 5 *avii*.
mahākāya, with a large body, P. 13 *bi*.
 ***mahādundubhi**, large drum, Th. 11 *bix*.
 ***mahādevatā**, Mahādevī, Th. 7 (2) *aii. iii*.
Mahāparinirvāṇa, great decease, name of a Sūtra, Th. 3 *bi*.
mahāpuruṣa, great personality, P. 7 *biii. iv. v*.
mahāprthivī, the great earth, Th. 3 *aiv. vi*.
Mahāprajāpati, pr. n. of a nun, L. 259 *bi*.
mahābhaya, great danger, Th. 2 *aix*.
mahābhoga, large means, H. 10 (57) *bii. v*.
Mahāyāna, great vehicle, L. 253 *aii*; with *guṇa*, L. 253 *aii*; with *sūtra*, Th. 3 *biii*.
mahārāja, great king, Th. 2 *aii. iii*.
Mahāvāṇa, pr. n. of a monastic settlement, Th. 1 *aii, biii*.
 ***mahāvarṣa**, great rain, Th. 11 *bvi*.
 ***mahāvīmāna**, great chariot (of the sun), Th. 4 *biii*.
mahāśrāvaka, great disciple of Buddha, Th. 10 *biv*. See *śrāvaka*.
mahāsattva, great being (epithet of bodhisattvas), L. 260 *avii*; Th. 3 *bii. iv, 11 aiv. viii, bv*.
 ***mahāsāhasra**, consisting of many thousands, P. 7 *avii*, 15 *ai*, 16 *bi*, 18 *av, biv*.
mahāsūtra, grand sūtra, Th. 3 *ai. v, bi, 10 bv*.
Mahōraga, pr. n. of a class of mythological beings, Th. 2 *ai. iii*.
māṃsa (plur.), flesh, P. 9 *ai*; **māṃsa-cakṣus**, fleshly eye, P. 14 *ai. ii*.
Mātr̥ceṭa, pr. n. of a poet, H. 13 (3) *biv. v*.

***mātr-mātrikā**, woman of the aspect of a mother, H. 1 *bvi*; ***mātrjñatā**, honouring one's mother, H. 10 (56) *bv*; ***mātr-samjñā**, name of 'mother', H. 1 *bvi*.
mātrika, aspect, position, H. 1 *bvi*.
mānāpya, degradation, H. 3 *ai*.
 ***māyā-ccid**, destroying illusion, H. 6 *bii*.
Māra, pr. n., the Evil One, Th. 2 *bviii*, 5 *bv*, 6 *ai*, 8 *bv*.
mārge, in the regular way, H. 2 *bii*.
mālākāra, maker of garlands, H. 6 *bv*.
Mālinī, pr. n. of a female divinity, Th. 10 *bvii*.
mityatva, falsehood, H. 4 (2) *ai*.
 ***mithyā-prahāṇa**, false effort, P. 17 *bi*.
 ***mukti-hāra**, pearl necklace, Th. 11 *bv*.
 ***mukha-darśana**, beholding the face, Th. 2 *ai*.
muhurta (*muhūrta*), moment, Th. 9 *ai*.
mūtra, urine; see *maśaka*.
mūlya, value, L. 254 *bii*.
 ***Mrgasīri**, pr. n. of an asterism, Th. 9 *aiii*.
mṛtyu, death, deadening influence, H. 7 *biii*.
maitra, friendliness, Th. 8 *ai*.
mocaka, liberating, Th. 7 (2) *biv*.
 ***moṣa-dharma**, ways of a deceiver, H. 13 (2) *av*.
moha, infatuation, H. 4 (1) *bii*.
 ***mauna-prāpta**, one who has attained the state of Muṇi, H. 6 *ai*.

Y

Yakṣa, pr. n. of a class of mythological beings, Th. 2 *ai*.
yantra, instrument, Th. 7 (1) *bv*.
Yama, pr. n. of god of netherworld, H. 5 *ai*; with *devatī*, Th. 9 *aviii*.
Yaśodharā, pr. n. of a nun, L. 259 *ai*, *biii*.
 ***yaṣṭi-śabda**, noise made with a stick, H. 1 *bviii*.
 ***yahēṣṭa-putra**, wished-for son, Th. 2 *bv*.
yātra, journey, pilgrimage, H. 10 (56) *aiii*.
yāna, vehicle, Th. 5 *av*; with *bodhisattva*, *mahā*, *śreṣṭha*, q.v.
yāma, vehicle, chariot; see *sūrya*.
 ***yugāntara-prēkṣin**, looking in front to the distance of a yuga, H. 1 *aii*, *bv*.

R

***raccha** (Skr. *rathyā*), highroad, Th. 6 *bvi*.
rajas, sand (of Ganges), Th. 7 (2) *bv*, 11 *avii*.

viii, *biii*; dust, P. 7 *avi*, *bi*.
particle, Th. 6 *ai*; evil passion, H. 1 *aiii*.
raṇya, delectation, Th. 2 *bi*.
ratna, jewel; with *maṇi* and *sapta*, q.v.
rathyā, highroad, H. 1 *bvii*.
Rāsmi-satasahasra-paripūrṇa-dhvaja, pr. n. of a person, L. 259 *ai*.
rasa, taste, Th. 6 *bviii*, 7 (1) *bi*.
Rākṣasa, a class of mythological beings, H. 5 *biii*; Th. 2 *biv*.
Rājan, king (of Kalinga), P. 9 *ai*; (of Mount Meru), P. 6 *aiii*, 16 *b*; **rājāna** (gen. pl.), Th. 2 *ai*.
Rājagrha, pr. n. of a town, H. 8 *av*.
rāsi, mass, collection, H. 4 (2) *ai*; P. 16 *bii*.
rāśi, astrological sign, Th. 9 *biv*.
Rāhu, pr. n. of Asura chief, Th. 6 *ai*.
Rāhula, pr. n. of Buddha's son, L. 259 *biv*.
rudra-karma, fierce rites, Th. 9 *ai*.
rūpa, form, H. 4 (1) *avi*; Th. 2 *bvi*, 7 (1) *avi*, *biv*; P. 9 *bvi*, 17 *bi*; ***rūpa-kāya**, phenomenal, corporeal body, H. 12 (4) *ai*.
rūpin, having form, P. 2 *bi*.
roga, disease, Th. 2 *bii*.
romakūpa, hair follicle, H. 13 (1) *bv*.

L

lakṣaṇa, mark, P. 7 *biii*.
lakṣaṇa-saṃpadā, wealth of marks, P. 15 *bi*.
lavaṇāmbhas, salt sea, H. 12 (1) *biv*.
liṅga, mark, Th. 8 *ai*.
lena (Skr. *layana*), cave, Th. 7 (2) *biii*.
lōka-dhātu, world system, L. 253 *bi*, 254 *bii*, 259 *avii*, 260 *ai*; Th. 2 *ai*, 11 *avi*, 11 *viii*, *biv*.
lokānuvartana, speaking after the manner of the vulgar world, Th. 3 *aiii*.
loma-harṣaṇa, bristling of hair, Th. 2 *bviii*.

V

***vajra-tuṇḍī**, having a thunderbolt at the navel, an epithet of Tārā, H. 11 *ai*.
 ***vadaṃnutā**, liberality, H. 12 (3) *bii*.
varṇa, praise, H. 6 *biv*; Th. 2 *bv*; ***varṇa-vāditā**, speaking in praise of, H. 10 (57) *ai*, *bii*; ***Varṇārha-varṇa**, pr. n.

of a Stotra, praise of the praiseworthy, H. 13 (2) ^{biii}, 13 (3) ^{biii}.
varṇita, praised, Th. 2 ^{bv}.
varṣa (plur.), rains, rainy season, Th. 3 ^{avii}.
vastu-patita, relying on anything, P. 9 ^{bv}.
vastra, garment, Th. 6 ^{bix}, 8 ^{av}, ^{biv}.
vākya, speech, Th. 2 ^{biii}.
vāgīśa, pr. n. of a Buddhist monk, H. 7 ^{ai}.
vāta-vrṣṭi, rainy squall, L. 3 ^{ai}. ii. iii.
vādya, music, musical instrument, Th. 5 ^{bi}.
vānta, eschewed, H. 12 (27) ^{aii}. See *icchō-pavicāra*.
vāyu-dhātu, element of air, H. 4 (1) ^{av}.
vālikā, sand, Th. 2 ^{aviii}, 11 ^{av}; P. 7 ^{bv}, 10 ^{aii}. iv, 14 ^{bi}. ii.
vālukā, sand, P. 6 ^{avi}, ^{bi}, 14 ^{bii}, 17 ^{bv}.
vāsa, lodgement, Th. 10 ^{bvii}.
vikasanti, they blow, open (flowers), Th. 4 ^{av}, ^{bi}.
***vicchandana**, contentment, H. 10 (56) ^{av}.
***vijñāna-sthiti**, foundation of intelligence, H. 4 (2) ^{avi}.
vitatha, false, Th. 8 ^{biv}.
vidyā, knowledge, learning, magic, L. 259 ^{av}; Th. 6 ^{bvii}, 10 ^{bvi}. viii; ***vidyāvira**, mighty in magic, pr. n. (?), H. 5 ^{avi}.
***vidhamayati**, it disperses, Th. 4 ^{biv}.
vinaya, rules of discipline, H. 3 ^{bii} (see *samuddāna*); ***vinaya-dhara**, versed in rules of discipline, H. 3 ^{avii}.
vināśa, destruction, with *dharma*, P. 17 ^{biv}. v; with *saddharma*, q. v.
vipacyanti, they mature, Th. 4 ^{bii}.
***vipāśya**, who perceives, H. 6 ^{ai}.
vipula, abundant, Th. 7 (2) ^{av}.
vipriya, unfriendliness, Th. 2 ^{aix}.
vibhāvit-āpāya, made to perceive one's evil state, H. 12 (3) ^{bi}.
vimala, spotless, Th. 11 ^{ai}.
Vimaladatta, pr. n. of a king, L. 2 ^{aii}.
***vimātratā**, inequality, H. 13 (2) ^{bi}.
***vimukta-citta**, having an emancipated mind, L. 3 ^{av}.
vimukti, emancipation, L. 3 ^{av}; Th. 8 ^{bi}.
***viyūbhā**, arrangement, P. 6 ^{ai}, 13 ^{bv}. vi; **viyūhā**, P. 13 ^{bv}.
***virāga-carita**, practising renunciation, Th. 8 ^{av}; ***virāga-dharma**, condition of absence of desire, L. 3 ^{bii}.
***virādhita**, displeased, P. 11 ^{biii}.
***vivāti** (*vivāda* ?), dispute, Th. 9 ^{av}.
vivikta, in solitude, Th. 4 ^{bvii}.

***viveka-sukha**, comfort of isolation, H. 12 (2^e) ^{bv}.
viśada, clearness, Th. 3 ^{bv}.
***viśuddha-citta**, purified mind, Th. 4 ^{ai}. vi.
***viśuddhikā**, (day of) purification, H. 7 ^{aii}.
viṣa, poison, H. 12 (3) ^{av}; Th. 2 ^{ai}. ix; **viṣa-maksikā**, poisonous fly, Th. 6 ^{ai}. iv.
viśaya, sphere, object, Th. 7 (1) ^{bii}.
***viṣṭhāpana**, maintaining, H. 3 ^{ai}. iv.
visarjana, declining, H. 1 ^{ai}. v. See *bhakta*.
vistirṇa, extensive, Th. 7 (2) ^{av}.
***vistpardhin** (*visp*°), vying, Th. 6 ^{bvii}.
vispaṣṭa, manifest, Th. 3 ^{bv}.
vihāra, monastery, Th. 7 (2) ^{av}, ^{bii}. See also *brahmā*.
vihārin, practising, Th. 8 ^{biv}.
vīthī, market-street, bazaar, H. 1 ^{bvii}.
vrka, wolf, Th. 2 ^{bi}.
vrta, rule, H. 1 ^{ai}. v; see *pinda*, *bhakta*.
vrṭty-upaccheda, cutting off livelihood, H. 10 (57) ^{av}.
vr̥ṣeikā, scorpion, Th. 6 ^{ai}. v.
velā, time, Th. 2 ^{avii}.
***Vaitulya**, vast, pr. n. of a class of Mahāyāna literature, Th. 3 ^{biii}.
***vaideśa-pūjita**, worshipped by foreigners, H. 11 ^{ai}.
***vainateyāyate**, it acts as Vainateya, H. 12 (27) ^{bv}.
***Vaimacitra**, pr. n. of a king, Th. 6 ^{avii}. ix.
***vairamaṇa**, abstaining, H. 10 (57) ^{bii}.
vaira, animosity, H. 6 ^{avi}.
Vairocana, pr. n. of Asura king, Th. 6 ^{aviii}; ***Vairaucana**, pr. n., H. 11 ^{aii}.
***vaila-sala-nāda**, noise of water in cavern, Th. 10 ^{bviii}.
Vaiśravaṇa, pr. n. of a Yaksha, H. 5 ^{ai}.
vaiḥāyasa, firmament, sky, Th. 11 ^{bix}. x.
vyañjana, secondary sign, H. 12 (2^e) ^{bii}.
vyaya, passing away (of impressions), L. 3 ^{bi}; ***vyaya-dharma**, condition of passing away, L. 3 ^{bii}; ***vyay-ānudarśin**, perceiving the passing away, L. 3 ^{bii}.
vyavadāna, purification, H. 13 (2) ^{av}.
vyavasāya-dvitiya, seconded by resolution, H. 12 (1) ^{aii}.
***vyasana-prāpta**, who has met with an accident, H. 1 ^{avii}.
vyākaraṇa, explanation, H. 3 ^{bvi}, 6 ^{ai} (see *prāśna*); prophecy, L. 259 ^{bii}. iii. v.
***vyākṛta**, unfolded, predicted, P. 13 ^{ai}.
vyāghra, tiger, Th. 2 ^{bi}.

vyāḍa, mischievous, H. 5 *ai*, 9 *ai* iii;
vyāḍa-mrga, beast of prey, Th. 2 *bi*.
vyāpāda-saṃjñā, notion of 'evil intent',
 P. 9 *ai* iii. iv.
vraja, cattle-shed, Th. 3 *bi*.

S

śaṃsanti, they praise, Th. 2 *bi*.
Śakra, epithet of Indra, H. 6 *ai* iv; Th. 2 *ai* iii;
Śakra-sthāna, rank of Śakra, L. 254
ai vi; ***śakrāyudhāyate**, it acts as Śakra's
 bow, H. 12 (27) *bi*.
Śatabhiṣā, pr. n. of an asterism, Th. 9 *ai* iii.
śabda, word, Th. 2 *av* (see *kīrti*, *dharma*);
 sound, Th. 7 (1) *bi* iv; P. 2 *bi* v, 9 *ai* vi.
 ***śamita-vaira**, with appeased animosities,
 H. 6 *ai* vi.
 ***śayyaṃ kalpayati**, he takes to his bed,
 goes to sleep, P. 18 *ai* iii; **śayyāsana**, see
śaiyyāsana.
śarad, autumn, Th. 3 *ai* vi, *bi*.
śalabhā, locust, Th. 6 *bi*.
śastra, weapon, Th. 2 *ai* vii.
Śākya-muni, the Śākya sage, epithet of
 Buddha, Th. 7 (2) *bi* vi (note), 11 *bi* vii; P.
 13 *ai*.
Śāriputra, pr. n. of a Buddhist monk, L.
 254 *ai*, *bi* v. vi; Th. 1 *ai* iii.
śāsana, commandment, Th. 8 *bi*.
śāstr, teacher, L. 259 *ai* vi, *bi* vii.
śikya, string, H. 2 *bi* ii. iv; see *danḍa*.
śikṣeya, he may learn, Th. 2 *ai* vii.
śīlamaya, involving virtuous conduct, H.
 4 (2) *ai* vii.
śukla (*śukra*)-**kṣaya**, loss of fecundity,
 Th. 6 *bi* vi.
śuśrūṣā, caring to listen, H. 10 (57) *ai*.
śūnya, (void of reality), phenomenal,
 L. 253 *ai* iii; **śūnya-dharma**, doctrine
 of phenomenalism, Th. 7 (1) *ai* iii. iv; (void
 of people), **śūnya-grāma**, deserted
 village, Th. 7 (1) *bi* iii.
Śūraṅgama-samadhi, pr. n. of a Sūtra,
 Th. 10 *ai* iii. vii, *bi* v.
śrīṅgāṭaka, crossway, H. 1 *bi* vii.
 ***śaiyyāsana** or **śayyāsana**, bedstead, H.
 2 *ai* vi; Th. 4 *bi* vii.
 ***śaurya-dhanuṣā**, prowess in wielding the
 bow, Th. 6 *bi* vi.
śramaṇa, ascetic, buddhist monk, Th. 8 *ai* ii;
 ***śramaṇa-liṅga**, mark of a Śramaṇa, Th.

8 *ai*; **śramaṇa-ōddeśa**, a buddhist novice,
 H. 2 *av*.
Śravaṇa, pr. n. of an asterism, Th. 9 *ai* iii.
śrāddha, believing, Th. 7 (2) *ai* ii.
 ***śramaṇyatā**, living like a Śramaṇa, H. 10
 (56) *bi* v.
śrāvaka, a disciple of Buddha, H. 6 *ai* iv. v, 7 *bi* iii;
 Th. 10 *bi* vi; (later) a monk of the Hina-
 yānist section (as distinguished from the
 Mahāyānist *bodhisattva*, q. v.), Th. 3 *bi* v,
 10 *bi* vi; L., p. 153, n. 2. See *mahāśrāvaka*.
śrāvayanti, they proclaim, Th. 2 *ai* iv.
śruta-pūrva, previously heard, P. 8 *ai* iii.
śreṣṭha, best, Th. 2 *bi* iii; **śreṣṭha-yāna**,
 best path, P. 10 *bi* ii.
 ***Śroṇa**, pr. n. of a person, L. 3 *bi* v.
śrotra, ear, Th. 7 (2) *ai* vi; ***śrotr-āvabhāsa**,
 range of hearing, Th. 2 *av*.
śloka, a kind of verse, H. 10 (56) *ai* iii.

S

śad-grāma-caura, six village thieves
 (senses), Th. 7 (1) *bi* ii.
ṣaṭ-pāramitā, six perfections, L. 253 *ai*,
 254 *av*.

S

sa (dem. pron., as in *so'ham*), emphatic, H.
 13 (1) *bi* ii.
saṃyama, self-restraint, Th. 4 *ai* iii.
 ***saṃyojana-bandhana**, engrossing ties, H.
 7 *ai* iii. iii.
saṃvartaniya, necessarily leading to rebirth,
 H. 10 (56) *ai* v, *bi* ii. iv, 10 (57) *ai* iii. iii, *bi* ii. v;
 P. 11 *av*.
saṃśrta, combined, Th. 7 (1) *bi* v.
saṃskāra (false for *saṃsāra*), mundane
 existence, Th. 8 *bi* v.
 ***saṃskṛta**, the well-made, world, cosmos,
 P. 19 *bi* ii.
saṃstuta, celebrated, Th. 2 *bi* x.
saṃsthāpana, setting up, Th. 8 *ai*.
saṃsveda-ja, moisture-born (insects, worms,
 &c.), P. 2 *ai* vi.
 ***sakili-karma** (?), H. 3 *ai* v.
 ***saṃkileṣa** (*kleṣa*), suffering, Th. 2 *bi* x.
saṃkleṣa, moral evil, H. 13 (2) *ai* v.
saṃkṣepataḥ, succinctly, Th. 7 (1) *ai* v.
 ***saṃkhyāṃ gacchanti**, they are counted
 among (the things fit for), Th. 4 *av*.
 ***saṃgātiga**, who has outgone the five attach-
 ments, H. 6 *bi*.
saṃgiti, rehearsal of Vinaya, H. 3 *bi* ii.

saṃgha, buddhist congregation, H. 3 ^{bvii}.
saṃcaya, collection, mass, P. 18 ^{avi}, ^{bi}. ii. iii.

See *paramānu*.

saṃjñā, name, notion, H. 1 ^{bvi}. vii. See
ātma, *jīva*, *puṭgala*, *vyāpāda*, *sattva*.

***saṃjñānôpākā** (?), P. 2 ^{bi}.

saṃjñin, conscious of, H. 1 ^{bvi}.

***sata-triṇi yānāni**, three equal vehicles,
 Th. 5 ^{av}.

satkāra-śloka, congratulatory verse, H. 10
 (56) ^{aii}. iii. See *kīrti*.

satkṛtya, with care, H. 1 ^{bi}.

sattva, living being, Th. 2 ^{bvii}. viii, 7 (1) ^{aii},
 11 ^{ai}. iii, ^{biv}; P. 2 ^{avi}, ^{bi}. ii, 11 ^{av}, &c.;

***sattva-grāha**, P. 17 ^{ai}; ***sattva-dṛṣṭi**,

P. 19 ^{ai}; ***satva-dṛṣṭika**, P. 10 ^{bvi};

***sattva-saṃjñā**, P. 2 ^{biv}, 8 ^{bi}. iii, 9 ^{aii}. v,

^{biii}; ***sattv-āścarya**, P. 7 ^{ai}, 8 ^{aii}.

satya-vādin, truth-speaking, P. 9 ^{biv}; ***saty-**
āvatāra, incarnation of truth, Th. 8 ^{bi}.

Saddharma-vināśa, destruction of the
 Good Law, Th. 3 ^{av}, ^{bii}; with *antardhāna*
 or *antardhāni*, q.v.

saṃtāna, chain of thought, Th. 4 ^{bi}.

***saṃti** (*smṛti* ?), recollection, H. 4 (1) ^{aii}.

saṃtraset, he fears, Th. 10 ^{aii}; **saṃtrasi-**
syanti, P. 8 ^{bv}.

saṃtrāsa, fear, Th. 10 ^{aii}; P. 8 ^{bv}.

***saṃdīpakatva**, stimulating nature, Th. 3 ^{ai}.

saṃdhā-vacana, enigmatic speech, mys-
 tery, Th. 3 ^{bi}, 10 ^{avi}.

***saṃni-nimitta**, depressive sign, Th. 3 ^{avi}.

saṃnipātayeyam, I wish to bring together,
 Th. 1 ^{aii}; **saṃnipātayāmāsa**, he brought
 together, Th. 1 ^{bii}.

***saṃniśīditavya**, to be sat down, H. 1 ^{ai}.

***sapta-dhana**, seven kinds of treasure, Th.
 5 ^{biii}; **sapta-ratna**, seven precious sub-

stances, L. 2 ^{biv}; P. 6 ^{biii}, 15 ^{ai}, 16 ^{bii},

17 ^{bvi}, 19 ^{avi}; **sapta-śata** (*saṃgītī*), (re-

hearsal by) the 700 monks, H. 3 ^{bii}.

saptama-nimitta, seventh sign, Th. 3 ^{avi}.

sa-pratikarm-āpatti, offence with sub-

sequent atonement, H. 3 ^{aii}.

sama, equal to, Th. 2 ^{bvi}, 11 ^{aviii}, ^{biv}; P.
 17 ^{bv}; **sama-citta**, steadfast mind, H.

1 ^{aii}; **sama-tiktitaṃ**, with the proper

amount of condiments, H. 1 ^{bi}. ii; **sama-**

sūpikam, with the proper amount of

cooked split pulse, H. 1 ^{bii}; with *dharma*

and *saṃbodhi*, the same, universal, P. 16

^{av}. vi; see *biṣama*.

saṃādāpana, taking the cost of religious
 enterprises on one's self, H. 10 (56) ^{av},
 10 (57) ^{aii}.

saṃādhi, religious self-concentration, Th.
 2 ^{av}-x, ^{bii}. v-ix, 4 ^{avii}, 8 ^{bi}.

saṃāna, equal, Th. 11 ^{av}. vii.

saṃāpatti, attainment, Th. 8 ^{bii}. iii.

samucchraya, existence, L. 259 ^{av}.

samutpāda, chain of causation, Th. 8 ^{bii}.

***samuddāna**, table of contents, H. 3 ^{bii}.

samudra, ocean, L. 253 ^{av}.

saṃpadā, wealth, with *lakṣaṇa*, q.v.

***saṃparidīpayamāna**, illuminating, Th.
 7 (2) ^{bi}.

saṃprakampayiṣu, they trembled, L.
 260 ^{bii}.

saṃprakāśayet, he should proclaim, P.
 19 ^{bii}.

***saṃprajānena**, with circumspection, H.
 1 ^{ai}, ^{bii}. iii. iv.

saṃpraviṣṭa, settling on, Th. 7 (1) ^{bv}.

saṃprasthita, with *yāna*, advancing on
 (the path), P. 2 ^{aii}. iv, 10 ^{bi}, 17 ^{biii}. iv,
 19 ^{aii}.

saṃpraharṣaṇa, encouragement, H. 10 (57)
^{bv}.

saṃbuddha, **saṃbodhi**, &c., see *samyak*.

saṃmukha, present, L. 259 ^{bv}.

saṃmōha, infatuation, Th. 8 ^{ai}.

***samyak-pratipad**, complete success, H.
 12 (1) ^{av}; **samyak-samādhi**, perfect con-

centration (of mind), H. 4 (1) ^{aii}; **samyak-**

saṃbuddha, perfectly enlightened, Th.

10 ^{bvi}; P. 7 ^{biii}, 13 ^{aii}, 14 ^{ai}, 18 ^{av};

***samyak-saṃbuddhatva**, perfect en-

lightenment, L. 254 ^{aii}; **samyak-saṃ-**

bodha, id. (masc.), Th. 4 ^{bvii}; or **saṃ-**

bodhā (fem.), 11 ^{av}, ^{bi}. ii. iii. iv; **samyak-**

saṃbodhi, id., L. 254 ^{bvii}, 259 ^{biii}. vi;

P. 13 ^{aii}. iv, 16 ^{aii}-vi, 17 ^{bii}. iii; **samyak-**

smṛti, perfect recollection (of duties),

H. 4 (1) ^{aii}; ***samyag-gata**, who walks

blamelessly, H. 6 ^{av}.

samyaktva-niyato rāśi, mass of absolute
 truth, H. 4 (2) ^{ai}.

sarīśrpāhi, creeping snake, Th. 6 ^{av}.

Sarva-ruta-kausalāyā, pr. n. of a Dhārāṇī,
 L. 2 ^{av} (transl.).

Sarva-sattva-priyadarśana, pr. n. of a
 person, L. 2 ^{aii}.

sarvāvanta, entire, Th. 11 ^{bviii}.

sala (?), water, Th. 10 ^{bviii}.

***savacanīya**, act of issuing a command, H. 3 *av*.

***Saha** (masc.), pr. n. of a world system, L. 260 *aiii*, *iv*.

sahanti, they are overcome, Th. 2 *ax*.

sasya, crop of cereals, with *kṣaya*, Th. 6 *bviii*.

sākṣi-kartavya, to be realized, H. 4 (1) *aiii*.

sāgara, ocean, Th. 7 (2) *biv*, *v*.

Sāgara, pr. n. of a Nāgarāja, L. 253 *biv*, 254 *bi*, *iii*, *vi*.

Sātāgiri, pr. n. of a Yaksha, H. 5 *bi*.

sāda, decay, Th. 5 *av*.

***sāpatti-pratikarmāpatti**, offence done with atonement and subsequent offence, H. 3 *aiii*.

***sāmukha** (*saṁmukha* ?), face to face, Th. 4 *avii*.

sārathi, driver, guide, L. 259 *bvi*.

***sāvadānam**, item by item, H. 1 *bi*.

simha, lion, Th. 2 *bi*; **simha-nāda**, lion's roar, L. 260 *bvii*; see H. 12 (2⁷) *ai* (transl.).

***sukara** (for *sūkara*), hog, Th. 2 *ai^x*.

sukha, see *viveka*; ***sukhōpapatti**, blissful existence, H. 4 (2) *bvi*.

Sugata, Welcome One, epithet of Buddha, L. 259 *av*; H. 6 *biii*, 7 *ai*; Th. 2 *aviii*; P. 8 *aii*.

***su-paripakv-ēndriya**, whose senses are fully matured, Th. 4 *bii*.

***supina** (Skr. *svapna*), dreaming, Th. 2 *av*; **su-praticchanna**, well covered (with robes), H. 1 *aii*, *bv*.

su-pratiṣṭhita, well set up, Th. 7 (2) *bvi*.

***Subhūta** (Skr. *Subhūti*), pr. n. of an Arhat, P. 2 *aiii*, *et passim*.

Sumeru, pr. n. of a mountain, P. 6 *aii*, 16 *bii* (plur.).

surāsura, with *jagat*, world of Suras and Asuras, Th. 9 *bvii*.

***su-labhātīśaya**, easy to surpass, H. 12 (1) *bii*.

***Suvarṇa-bhāsōttama**, pr. n. of a Sūtra, Th. 7 (2) *ai*, *vi*, *bi*, *iii*.

su-saṁvṛta, well guarded (from soiling), H. 1 *aii*, *bv*.

***Susambhava**, pr. n. of a chapter, Th. 7 (2) *aii*.

sūkṣma-mati, subtle-minded, Th. 5 *biv*, *vii*.

sūtra, a religious text, Th. 3 *biii*, 7 (2) *ai*, *bii*, *iv*; P. 8 *aiii*; **Sūtrānta**, id., P. 11 *ai*, *iv*, *bii*; **sūtra-lābha**, advantage of a

Sūtra, Th. 3 *biv*; **sūtrēndra**, or **sūtrēndra-rāja**, chief of Sūtras, Th. 7 (2) *bv*, 7 (1) *ai*, 7 (2) *aii*, *vi*, *bi*; **sūtra-sthāna**, subject of a Sūtra, Th. 3 *ai*.

sūrya, sun, Th. 9 *bi*; P. 9 *bvi*; ***sūrya-yāma**, sun chariot, Th. 4 *aii*.

srgāla, jackal, Th. 2 *bi*.

sausthava, healthy condition, H. 12 (3) *bv*.

skandha, body of doctrine (dharma), H. 4 (1) *av*; department of the mind, Th. 4 *aii*; mass, P. 15 *aiii*, with *punya*, q.v.

stūpa, a kind of buddhist shrine, Th. 7 (2) *bvi*.

***strī-bhāva**, nature of woman, L. 259 *aii*.

sthavira, a buddhist elder, P. 19 *biii*;

***sthavira-tritaya**, three kinds of elders, H. 4 (2) *avi*.

sthāna, rank, L. 254 *avi*; astrological place, Th. 9 *bv*; subject, see *sūtra*.

sthāpana, inhibition, H. 3 *av*; see *prā-rāraṇa*.

sthāpanīya, to be set aside, not answered, H. 4 (1) *biii*.

stṭhiti, foundation, H. 4 (1) *avi*.

sparśa, tactility, Th. 7 (1) *biv*; P. 6 *aii*.

***spṛti-kara**, supplier, Th. 5 *biii*, *iv*.

spharati, it pervades, L. 253 *bvi*.

sphīta, prosperous, Th. 6 *bvi*.

***sphuta**, infested, Th. 6 *bii*; touched by *tama*, q.v.

***smād-bhava**, (*akasmā* ?), accidental existence, L. 3 *bv*; see note 3 to translation.

***smṛtim upasthāpya**, remembering fixedly, H. 1 *aviii*.

***sva-pakva**, food cooked of one's own accord, H. 3 *av*.

svara, sound, with *pāpu*, q.v.

***Svāta**, pr. n. of an asterism, Th. 9 *aiii*.

H

haraṇa, suppressing, H. 1 *aiii*.

hāni, decay, Th. 2 *bvi*.

***hāyin**, abandoning, H. 7 *bii*.

hāra, necklace, Th. 11 *bx*.

***Hiranyāvati**, pr. n. of a Dhārāṇī, Th. 7 (1) *ai*.

***Himavanta** (for *hima*°), pr. n. of a mountain, H. 5 *av*; of a Yaksha, H. 5 *bi*.

heṭa-bhaya, risk of injury, Th. 2 *ai^x*.

heṭenti, they do injury, Th. 2 *bii*.

hora, hour, Th. 9 *biv*.

hri, shame, Th. 6 *bvi*.

PART II
KHOTANESE, KUCHEAN, CHINESE, AND TIBETAN
TEXTS



THE VAJRACCHEDIKĀ

IN THE OLD KHOTANESE VERSION OF EASTERN TURKESTAN

Stein M., Ch. 00275. (Plates V–XIV)

EDITED BY STEN KONOW

INTRODUCTION

THIS edition of the Vajracchedikā is based on a complete manuscript which belongs to the treasures brought back by Sir Aurel Stein from the cave temples at the 'Halls of the Thousand Buddhas' to the south-east of Tunhuang.¹

The manuscript was first brought to notice by Dr. Hoernle, who describes it as follows:²

'The manuscript of the Vajracchedikā consists of forty-four leaves, measuring about 26.0 × 7.3 cm. (or 10 × 2⁷/₈ inches), with four lines of large writing in the upright Gupta type of Eastern Turkestani characters. It is, however, not quite complete: only thirty-three leaves survive; fols. 11–14, 16–19, 39, 41 and 43, altogether eleven, are missing. The folio numbers are on the obverse sides. The text commences, on the reverse of the first folio, with a cirelet in the upper right corner, followed by *saddham*. The centre of the page is occupied by a large figure of the seated Buddha within two concentric circles. The obverse of the first folio is filled with a disorderly mass of writing in cursive characters of varying sizes, among which the words *Kalpa-rāja-sūtra* and *Vajra-chaidaki-prajñāpāra-saddham* are legible. The reverse of the last folio has three lines, and in the centre another

¹ See M. Aurel Stein, *Explorations in Central Asia*, 1906–8. Reprinted from the *Geographical Journal* for July and September, 1909, pp. 39 and ff. Also, his *Ruins of Desert Cathay*, Vol. ii, pp. 24 and ff. It appears to have been found separated into two portions, which were placed by Sir Aurel Stein in two bundles, one marked Ch. 00275 and containing fols. 1–10, 15, 20–38, 40, 42, 44, the other marked Ch. xlvii. 0012 A, and comprising fol. 11–14, 16–19, 39, 41, 43. The fact that the two bundles contained portions of the same text was recognized by Dr. Hoernle only in the course of a lengthy examination of the manuscripts recovered by Sir Aurel Stein. When this took place, the contents of the first bundle had already been reproduced in Plates V–XI. Consequently the folios of the second bundle could not be made to appear in their proper places, but are shown in Plates XII–XIV.

² *Journal of the Royal Asiatic Society*, 1910, pp. 836 and f. I have introduced my own reading of the text words.

large figure of the seated Buddha within concentric circles. The first line gives the colophon *hadī Vajracchedaka tṛṣayā Prajñāpārāṇima samāsyē* ॥... Then, after a broad intervening blank space, follow the other two lines, which read *saddham Vajracchedakya hīya tādī*, &c.¹ The manuscript commences with a long introduction in the "unknown language", of which there is no Sanskrit equivalent in Max Müller's edition.² The text itself of the Vajracchedikā begins only with the second line of the reverse of the third folio, where its beginning is indicated by a circle followed by *saddham*, exactly like that at the commencement of the whole manuscript.'

To this description I have only to add that fol. 38 is not in the same handwriting as the rest, and that the missing leaves, 11-14, 16-19, 39, 41 and 43 have subsequently turned up. After my edition of the text and my translation and vocabulary had been ready in proof for some time, I received from Dr. Hoernle eleven manuscript leaves, which had likewise been found in the Tunhuang caves, but not in the same place as the Vajracchedikā manuscript. Dr. Hoernle thought that they might belong to another manuscript of the same text. When examining them, however, I soon realized that they were the missing leaves of the old manuscript, and I am accordingly in a position to publish the first complete text in the old Iranian language of Eastern Turkestan.

The beginning of the text was published by Dr. Hoernle shortly after it had been discovered.³ The same scholar subsequently published a transcript of the portion of the text contained in fols. 3 bⁱⁱⁱ-10 bⁱⁱⁱ and 31 aⁱⁱⁱ-33 aⁱⁱⁱ, together with some notes.⁴ An edition of that portion, based on Dr. Hoernle's transcript, was published by Professor Leumann early in 1912 in an exhaustive study on our language.⁵

My own connexion with the 'unknown language' dates back to 1906, when Dr. Hoernle asked me to publish those fragments of his Central Asian collection which are written in that form of speech. About the same time, however, I accepted the position of Government Epigraphist for India, and I could not, therefore, devote more than two or three weeks to the work. The only result was the discovery of the word *gyasta*, god. In other respects the conclusions I arrived at have proved to be wrong. The materials were then handed over to Professor Leumann, who

¹ In the left-hand margin is another small seated Buddha within two concentric circles.

² Aneecdota Oxoniensia. Aryan Series, Vol. i, Part 1. Buddhist Texts from Japan, edited by F. Max Müller, M.A., Oxford, 1881.

³ *l.c.*, p. 838.

⁴ *l.c.*, pp. 1284 and ff.

⁵ Prof. Leumann, *Zur nordarischen Sprache und Literatur* (pp. 75, 77-82). *Vorbemerkungen und vier Aufsätze mit Glossar*. Strassburg, 1912. *Schriften der Wissenschaftlichen Gesellschaft in Strassburg*, 10. Heft.

had already devoted some time to the study of the 'unknown language'.¹ The results of his inquiries, contained in the exhaustive study above-mentioned, in which he had the good fortune of being able to use translations of the Chinese and Tibetan versions of works represented among the manuscript fragments, had not been published when the bulk of the present work was finished.

When Sir Aurel Stein returned from his last successful expedition, he asked me, on Dr. Hoernle's advice, to undertake the edition of that portion of his manuscripts which belongs to our language. The sorting of his manuscript treasures was entrusted to the skilled care of Dr. Hoernle, whose important contributions have already been mentioned. By the end of April, 1911, the Vajracchedikā manuscript was then transmitted to me.

I thought it to be my duty to lay a careful edition of the whole manuscript before the learned world with as little delay as possible. A solution of the various problems connected with the 'unknown language' can only be given by a collaboration of many scholars. More especially, a thorough knowledge of Iranian languages, which I do not possess, is a necessary condition. I therefore resisted the temptation of keeping the manuscript till I could interpret the whole of it to my own satisfaction, and contented myself with the more modest task of editing it with a list of words and some few remarks. This edition was transmitted to Dr. Hoernle in the first days of July, 1911. Various circumstances have delayed the publishing of the work. Professor Leumann's excellent study, which has appeared in the meantime, has made it necessary to revise the manuscript in some few places. To these I have always drawn attention; but I have not entered into a discussion of such details as to which I am unable to accept Professor Leumann's explanation. What I have aimed at is to give an edition of the Vajracchedikā manuscript, and not a detailed study of the language.

ALPHABET.

The various signs of the alphabet are now well known, owing to the careful investigations of Dr. Hoernle and his successors. I shall therefore not discuss them, but only briefly notice those cases in which I venture to differ from Dr. Hoernle, to whose incessant care we all are so largely indebted for the elucidation of the whole matter.

One of the signs of *ū* has, in our manuscript, a form which differs somewhat from that in use in other texts. The full form of the *mātrā* will be seen in *bū*, the

¹ See his papers, *Über die einheimischen Sprachen von Ostturkestan im frühern Mittelalter*, in the *Zeitschrift der Deutschen Morgenländischen Gesellschaft* (ZDMG), vol. xli, pp. 648 and ff.; xlii, pp. 83 and ff.

fourth syllable of the first line of fol. 149*a* in Sir Aurel Stein's Ancient Khotan, plate cxi. It consists of the sign for *u* with an angular line enclosing it from the left. In our manuscript the *u*-mātrā has been dropped, and the angular line has been continued towards the right and joins the bottom of the letter to which it is added, thus producing a lineal triangle. See e.g. in *sūtrā* 1 *b*ⁱⁱⁱ. The whole sign has therefore become much like the opaque triangle of the ordinary *u*-mātrā, as in *Subhūta* (fol. 5 *a*^v); and there are some instances of confusion, which will be noticed as they occur. On this point Dr. Hoernle now agrees with me.

The sign which Dr. Hoernle transliterated as *u* is practically identical with the letter *o* in other connected alphabets.¹ Exactly the same letter as that in use in our manuscript I have found for *o* in Sanskrit manuscripts from Turkestan, which I examined in Simla. I therefore follow Professor Leumann in writing *o*, and I do so with some confidence because the common word *o*, 'and, or', must, in my opinion, be related to the conjunction *u*, 'and'. When the *ā*-mātrā is added to this sign we get the letter *au*.² I may add that Dr. Hoernle himself subsequently admitted the correctness of the transcription of the sign as *o*.³

My next remark refers to the sign which Dr. Hoernle originally transliterated *u* but later *ut*, and which Professor Leumann writes *u*. Dr. Hoernle's present position, as I understand, is that the evidence at present available is too limited to warrant a final decision as to the exact phonetic value of the sign in every case in which it occurs. For myself, I am disposed to agree with Professor Leumann, and accordingly I transliterate the sign by *u*, unless where it occurs in Sanskritic words, and represents Sanskrit *ut*, as in *ksāntarādā* for Sanskrit *ksāntivādā* in 26*a*ⁱⁱ. A full statement of my view I may postpone for another, more appropriate occasion.⁴

There are two different signs of *r* in our texts, one which is the same as the ordinary Brāhmī *r*-sign, and another which is identical with the sign which Messrs. Sieg and Siegling transliterate *rr* in the non-Aryan language of Turkestan. This latter one has been written *r* by Dr. Hoernle and *rr* by Professor Leumann. I have adopted the latter transliteration in order to avoid complicating matters unnecessarily.

I have followed Dr. Hoernle in retaining the semicircular curve under the line to indicate the curve which appears in the original under some syllables, such as *ba*

¹ See Dr. Stömmel, Sitzungsberichte der Königlich Preussischen Akademie der Wissenschaften, 1904, pp. 1288 and ff.; Prof. Sieg, *ibidem*, 1907, p. 468.

² Compare Prof. Sieg, *l. c.*

³ Journal RAS., January, 1911, p. 202.

⁴ See now my paper Zwei Handschriftenblätter in der alten arischen Literatursprache aus Chinesisch-Turkistan in Sitzungsberichte der Königlich Preussischen Akademie der Wissenschaften, 1912, p. 1129.

in *buysä*, old *balysä*, because I do not know anything about the phonetical significance of the sign. I think that Professor Leumann is right in explaining the curve as a sign that some sound has been dropped.

The signs of interpunction which occur in our manuscript are of two kinds. The double bar, which indicates a full stop in Indian scripts, is used in the same way, as in 3 *bⁱⁱⁱ* 41 *a^{iv}* and 44 *bⁱ*, and especially at the end of a complete verse, as in 1 *bⁱⁱⁱ* 2 *a^{iv}* 2 *b^{i, iv}* 3 *a^{ii, iii}* 3 *bⁱ* 38 *a^{iv}* 41 *b^{ii, iii}* 42 *aⁱ* 42 *b^{i, iv}* 43 *aⁱⁱⁱ*. But more frequently (altogether eighty-eight times) we find another sign, consisting of a dot with or without a tail, and used either singly or doubly. The single dot variety usually (forty-eight times) marks the end of a clause, as in 4 *b^{iv}* 10 *a^{ii, iv}* 35 *a^{i, ii, iii}*, &c., or (eight times) the end of a half-verse, as in 2 *a^{iii, iv}* 3 *a^{iii, iv}* 42 *a^{iv}* 42 *bⁱ*. The double dot variety (resembling the visarga) marks the end of a clause, as in 31 *aⁱⁱⁱ*, or of a complete verse, as in 2 *bⁱⁱ* 42 *aⁱⁱⁱ* 42 *bⁱⁱ*; once exceptionally, in 44 *bⁱⁱⁱ*, it seems to mark the end of a half-verse. Almost equally frequently (thirty-five times), however, the single dot has no other function than to fill up a vacant space at the end of a line, as in 3 *bⁱⁱ* 4 *aⁱ*, &c., or in the middle of a line (usually at the vacant space containing the string-hole), as in 5 *b^{ii, iii}*, &c. All such cases of a superfluous mark to interpunction are noticed in the footnotes.

The writing is, in most cases, quite distinct, and there are very few places where the reading can be doubtful. The orthography on the other hand is inconsistent, and there are numerous instances where the writer proves to have been careless. Thus a long passage has been repeated on fols. 7–8; words have been written twice over, 9 *bⁱⁱ* 37 *a^{iv}*, &c.; syllables have been left out or, sometimes, wrongly added, and so forth.

AFFILIATION OF THE LANGUAGE.

Professor Leumann¹ and Messrs. Sieg and Siegling² have independently recognized that our language is identical with the speech represented by the documents published by Dr. Hoernle,³ and which that latter scholar considered to be most closely related to the Iranian dialects of the Pamir. Professor Leumann⁴ classes it as an independent branch of the Aryan family, which can neither be

¹ ZDMG., vol. lxi, pp. 651 ff.

² Tocharisch, die Sprache der Indoskythen. Vorläufige Bemerkungen über eine bisher unbekannte indogermanische Literatursprache. Sitzungsberichte der Königlich Preussischen Akademie der Wissenschaften, 1908, pp. 915 ff.

³ A Report on the British Collection of Antiquities from Central Asia. Extra Number 1 to the Journal of the Asiatic Society of Bengal, Vol. lxx, Part 1, 1901. Calcutta, 1902, 'Brāhmī Documents', pp. 30 ff. Also, Journal RAS., 1910, pp. 1299 ff.

⁴ ZDMG., vol. lxii, pp. 88 ff. He calls it North-aryan in his new book Zur nordarischen Sprache und Literatur.

characterized as Indian nor Iranian, but simply as Aryan. Accordingly, he calls it North-aryan. On the other hand, Professor Meillet classes it as a specifically Iranian dialect.¹

Finally, Baron Staël-Holstein² has maintained that our language is Iranian, and that the term *toxri* found in an Uigur colophon from Central Asia refers to it, and not to the language called Tocharisch by Messrs. F. W. K. Müller,³ Sieg, and Siegling.⁴ I feel convinced that Baron Staël-Holstein, whose opinion has been endorsed by Mr. Emil Smith,⁵ is right in these statements. He argues that *toxri* must be the language of the *Tukhāras*, who cannot, according to Chinese tradition, be located in that part of Central Asia where the so-called Tocharisch must have been spoken, but who were, from ancient times, settled in the neighbourhood of Khotan, where the Aryan language of Turkestan also seems to have been spoken. Moreover, he reminds us of the fact that the *Kuṣāṇas* were *Tukhāras*, and that the title *sūhānu sūhi* borne by their kings shows that their language was of the same kind as the tongue here under consideration. Finally, he draws attention to the statement by Ibn al Muqaffā' that the language of Balkh, which belonged to the *Tukhāra* empire, was very similar to the Persian court language, which remark seems to make it impossible to think of the so-called Tocharisch. On the other hand, the Aryan language of Turkestan is, as I hope to show, closely related to Persian.

There are also other indications which point in the direction that the people who spoke the language into which the *Vajracchedikā* was translated, was of the same stock as the Indo-Scythian invaders of India. The word *urmayzdān* in the *Vajracchedikā* 28 a¹, where Max Müller's Sanskrit text has *sūrya*, is evidently a rendering of Sanskrit *āditya*, which is often used in parallel passages. It is clearly the same word as Old Persian *auramazdā*, Persian *ormazd*. The people must, therefore, have known the Zoroastrian god as the deity corresponding to the Indian *āditya*. Similarly, representations of the deities of the Avesta occur on the coins of the *Kuṣāṇa* kings.⁶

The position of our language within the Aryan family cannot be finally settled before more texts have been made available and the etymological explanation of the vocabulary has proceeded further than is now the case. Though a great number of words can be satisfactorily explained as Iranian, there remain some few which cannot as yet be identified. So far as I see, however, nothing militates against the

¹ Les Nouvelles langues indo-européennes trouvées en Asie Centrale, pp. 17, 18.

² Tocharisch und die Sprache II. Bulletin de l'Académie Impériale des Sciences de St.-Petersbourg, 1908, pp. 1367 ff.; Tocharisch und die Sprache I.; ibidem, 1909, pp. 479 ff.

³ Sitzungsberichte der Königlich Preussischen Akademie der Wissenschaften, 1907, pp. 958 ff.

⁴ *l. c.*

⁵ Videnskabs-Selskabets Skrifter. II. Hist.-filos. Klasse, 1910. No. 5. Christiania, 1911.

⁶ Compare Dr. (now Sir Aurel) Stein, Indian Antiquary, 1888, p. 89.

conclusion that our language is an Iranian speech, though there seem to be some foreign elements which show that one of two things has been the case. Either the language is borrowed, and the tribe has once used a different form of speech, or, what is in my opinion the only likely explanation, it has come under the influence of alien tongues, which have, to some extent, modified it.

FORM OF THE LANGUAGE IN OUR MANUSCRIPT.

The remarks which follow on phonology and grammar do not aim at anything like exhaustiveness. They are only offered as an attempt at a classification of some features which may prove of interest for the question about the position of our language within the Aryan family. The Vajracchedikā manuscript, on which they are based, is not, however, so good that we can base absolutely certain conclusions on it. In the first place, it is far from being particularly correct or careful, and, in the second place, it represents a later stage in the development of our language. To show this it will be sufficient to compare a short passage from the Saṃghāṭasūtra as published in Plate CX of Sir Aurel Stein's *Ancient Khotan*, fol. 8 ^{aⁱⁱ-iii}, with a corresponding one from the Vajracchedikā, fol. 5 ^{bⁱ-iv}. I give the two texts in parallel lines, the Saṃghāṭasūtra text being printed above in ordinary type and the Vajracchedikā paragraph below in italics, so that the two can be compared word for word. Such words as differ materially in the two texts have been printed within parentheses :

ttī-tā	(Sarvbaśūrā mästā balysūña vūysai)	āysan-na	panatā	syandai	suti-vātā
<i>tti</i>	<i>(āśīrī Subhūta)</i>	<i>āysan-na</i>	<i>patata</i>	<i>śan</i>	<i>sve</i>
(prahoṇu)	prahoṣṭe	hvarandau	ysānū	śando	(vāstāte) kāmu hālau gyastū balysā
<i>(civarā)</i>	<i>prahaustī</i>	<i>u hvaranidai</i>	<i>ysānñū</i>	<i>śadya</i>	<i>(pārautti) kāmā hālai gyastū baysā</i>
āstā	hālsto.				
<i>āstā</i>	<i>hāṣṭā.</i>				

It will be seen that in the Vajracchedikā dialect final vowels are confounded ; compare the accusative *(civar)ā*, where the older text has *(prahoṇ)u*. Sometimes even a final vowel is dropped altogether ; thus *baysānnu*, *baysānnū* and *baysān*, of the buddhas.

Further, some consonants are dropped ; compare *balysā* and *baysā* ; *hālsto* and *hāṣṭā*. It will be seen that, in such cases, the peculiar semicircle is sometimes added underneath the syllable.

An anusvāra is commonly added before a nasal ; thus *ysānū*, *ysānñū*. On the other hand, a nasal is often dropped before a *d* ; compare *śando*, *śadya*.

Dentals are sometimes replaced by cerebrals ; thus *ysānū*, *ysānñū* ; *hālsto*, *hāṣṭā*. In the latter example the cerebralization is due to the disappearance of an *l*, in the former no reason for the change is apparent.

It will be seen that the Vajracehedikā forms are, on the whole, later and less original.¹ In such circumstances it would be unsafe to base a detailed analysis of the whole phonetic and grammatical system on the forms occurring in the Vajracehedikā manuscript. It is only possible to discover certain tendencies and laws, and to say something about the inflexion of nouns and verbs, which may help us to define the philological position of the language.

PHONETICAL SYSTEM.

Vowels.

If we turn to the treatment of vowels we are at once faced by great difficulties, the different vowels being, to all appearances, continually interchanged.

The short *a* is apparently liable to being dropped in the beginning of prepositions and also of some other words; compare *vistūtū*, placed, Skr. *avasthāp*; *bi*, Skr. *api*, and, also; *byūta*, recollection, Pāz. *ayūt*²; *birāsīyū*, Skr. *samprakāśayet*, from Zd. *aibi*, *aiwi* and *rāz*; *nišlā* for *ni ašlā*, is not.

The short Aryan *a* is quite commonly retained as *a* in radical syllables; thus *aysū*, Zd. *azom*, I; *dastū*, Phl. *dast*, hand; *gyastū*, Zd. *yazata*, Phl. *yazd*, god; *har*, Zd. *haurva*, Phl. *har*, all, and so on. The preceding examples will have shown that an old *a* is sometimes represented by a sound indicated by two dots above the *mātrā*. The nature of this sound has been discussed by Messrs. Leumann³ and Staël-Holstein,⁴ who have shown that it must have come very near to that of a short *i*. It seems therefore natural to compare the treatment of *a* in Persian, when it becomes *ä* and, often, *i*. The sound *ä*, for which we often find *i*, also occurs in radical syllables; thus *hūlā*, *hiūlā* and *hiūli*, gives (Aryan *√sar*, cf. English *sell*); *māstā* and *mistā*, Zd. *mazat*, great; *dadūrā*, *dūlira*, *didira*, so great; *na*, *nā*, *ni*, not, and so forth.

In older texts the termination *am* becomes *u*. In the Vajracehedikā, however, final *u* becomes *ā*; thus *gyastā*, god, occurs both as a nominative and as an accusative.

Other changes are apparently due to special causes. Thus the vowel is often lengthened by way of compensation for lost sounds. Compare *āski*, Pers. *ašk*, Waxī

¹ A fuller discussion of the question will now be found in Prof. Leumann's *Zur nordarischen Sprache*, pp. 57 ff.

² Compare *Grundriss der iranischen Philologie*, I. i, p. 309. The word begins with a ligature which usually corresponds to Zd. *aiwi*. In the Iranian documents discovered in Turfan the word sounds *'abyād*; cf. Professor Chr. Bartholomae, *Zum altiranischen Wörterbuch*. Strassburg, 1906, p. 25, footnote 1.

³ ZDMG., lxi, p. 656, note 1.

⁴ Bulletin, 1908, p. 1367, note 2.

yašk, Skr. *aśru*, tear; *āhya*, in an egg, cf. English *egg* from an old *aiia*; *ysārū*, thousand, Zd. *(ha)zairā*. The diphthong *ai* of *tcaimainñā*, eyes, cf. Zd. *cašman*, and the *au* of *haudyau*, seven, Zd. *hapta*, are due to a similar compensation. Compare also *haurā*, gift, but *hādā*, given, with Old Irish *selb*, possession. The first *u* in forms such as *muhu*, me; *muhu-ja*, by me; *uhu-ja*, by thee, is perhaps due to the disappearance of an old *b*; compare Zd. *maibya*, *māvaya*, me; *taibya*, thee. It is also possible that the *u* properly belongs to the pronoun of the second person and has been transferred to that of the first, while the opposite has been the case in Zend. The form *uhu*, however, is, on the whole, difficult to explain, and it would be unsafe to base any conclusions on it.

In some few cases a short *a* has been dropped altogether; thus *haysāna*, *haysanā* and *haysna*, by the lord; *pāraša*, *pārša* and *pārša*, marvellous; *gyastū*, Zd. *yazata*, god; *māstū*, Zd. *mazat*, great; *urmayzde*, Old Pers. *auramazdā*, Pers. *ormazd*, and so forth.

The long *ā* has, on the whole, been well preserved in radical syllables. Compare *byāta*, Pers. *yād*, recollection; *bāša*, in the garden, cf. Pers. *bāy*; *dātū*, *dā*, law, Zd. *dāta*; *paysāni*, I know, cf. Zd. *paizānenti*; *ysāmñū*, knee, Zd. *zānū*; *māta*, mother, Zd. *māta*. In final syllables we regularly find *a*; thus *māta*, mother. In our manuscript this *a* further interchanges with *ā*.

The short *i* has been well preserved in many words such as *biša*, *biśā*, *biši*, all, Zd. *višpa*; *bišiverrā*, family, compare Zd. *vis*; *diršā*, thirty, Zd. *θrisatam*; *širā*, well, compare Skr. *śiva*, German *keuer*, Old Norse *hyrr*. It is a natural consequence of the pronunciation of an old *a* that we sometimes find *ā*, *a* used instead. Thus *bašūmñā*, of all; *āstā*, is, and so forth.

The long *ī* has apparently been preserved in *striya*, woman. The use of this word in several dialects of the Pamirs and of the borderland between India and Iran¹ as well as its occurrence in the Avesta makes it, I think, possible to consider it as a genuine word in our language. A final *ī* seems to become *ū*; compare *šaiñū*, noble girl, Zd. *χšōiθnī*.

In some cases *ī* represents an old *ai*; thus *cī*, if, Sanskrit *ced*. Compare also *Jivā*, Skr. *Jēta*, and forms such as *cittyā*, Skr. *caitya*.

It is difficult to decide which sound is meant by *ai*, which occurs in many words. It may denote an *e*, or more probably an *ai*, where the two vowels are pronounced separately. It often owes its existence to the addition of the pronoun *ī*. Examples are numerous in the Vajracchedikā manuscript. We find this pronoun added with the meaning of an accusative, thus *nai prrakšivī*, does not repudiate it, 28 b^{iv}.

¹ See Sir George Grierson, *The Pisāca Languages of North-Western India*. London, 1906, p. 79.

In numerous cases it stands for a genitive; thus *ajaiñlū dastā yuḍai*, he folded his hands for him, 5 b^{iv}; *ttutlai nāma*, such its name, 22 bⁱ; *vyāraṇai*, his preaching, 27 aⁱⁱⁱ, and so forth. This pronoun *i* is probably derived from Old Pers. *aita*, Zd. *aeta*. In other cases a final *ai* must be traced back to an old *aa*, in which the final *a* became *i*. That is the case in words such as *ḥaysūñā rūsai*, a bodhisattva; *pīsai*, a teacher; *śaṃḍai-nt*, by the world; *kañjsaṃḍai-na*, by one who has entered; in the adjective suffix *mai*,¹ and probably also in participles such as *brāñai*, Skr. *bodhanṛya*; *hvañai*, Skr. *vaktarya*; *tcerai*, Skr. *kartarya*; *tsuñai*, Skr. *gantarya*, and so forth.

When the adjective suffixes *mai* and *ijā* are added to bases ending in *a*, this final *a* coalesces with *i* to *ai* or *ī*; thus *gūštaijā* and *gūštīji*, consisting of meat; *aiṭṭinai*, consisting in law.

The final *ai* is perhaps sometimes derived from an old *aī* or *ae*, where the final *i* or *e* may represent the same termination which forms the oblique base in Pehlevi.² Thus *hvanai*, of the word, 22 b^{iv}; *striyai*, of a woman, 21 a^{iv}; *ttye hraye hvanai*, after this word had been said; *hūlai*, in the direction of, and so forth.

Forms such as *dr̥rai*, three, Zd. *dr̥ājō*; *pañcāśai*, five hundred, Skr. *pañcaśatī*, are now easily explained. In *bisivrr̥śai*, son of a noble family, the *ai* is perhaps derived from an old *aia*; compare Zd. *χsucta*; in the corresponding feminine *bisivrr̥śaiñā* the diphthong *ai* is perhaps due to the dropping of an old dental spirant; compare Zd. *χšōiθn̥*.

In verbs such as *daittā*, sees, Zd. *diḍāiti*; *saittā*, seems, Zd. *saḍayeiti*, we find *ai* instead of an old *aya*, and the case is probably similar in unidentified words such as *prailā*, fear; *bajaitti*, 21 aⁱ; *echaśa*, 2 bⁱ, and so forth.

It will thus be seen that *ai* always results from a secondary combination of a vowel and a following *i* or *ī*, whether these sounds represent an old *i*-sound or an old *a*-sound, while the old *ai* regularly becomes *i*.

The treatment of the vowels *u*, *ū* and *au* is parallel to that of *i*, *ī* and *ai*. *U* and *ū* apparently retain their character as *u*-sounds, and *au* becomes *ū*; thus *bustā*, understood, Zd. *busta*; *ustama*, utmost, Zd. *ustama*; *pūrā*, son, Zd. *puθra*; *hūnā*, dream, cf. Zd. *χ^vafna*, Pāli *supina*; *dr̥rāja*, lie, Zd. *dr̥ājō*; *gūštaijū*, consisting of meat, cf. Phl. *gošt*; *gūnā*, qualities, Zd. *gaona*, and so forth. If *būli*, 27 aⁱ, has anything to do with the base Zd. *bū*, Skr. *bhū*, we must compare Persian *būd*, become, Latin *fiō*, &c.

The fact that an old *ā* and an old *ī* are shortened in final syllables makes it certain that the final *ū* in *ysūññū*, kneec, is not identical with the *ū* in Zd. *zānū*, but is derived from an older *ua*. The base would then be *zānuu* or *zānuka*. I have no other materials which allow us to follow the history of a final *ū*.

¹ See Prof. Leumann, ZDMG., lxii, p. 109.

² See Grundriss, I. i, pp. 275 ff.

The diphthong *uī* in *gruicyau*, with the sands, is derived from an old *ū*. I am inclined to identify the suffix of this word with the Pehlevī suffix *cak*, *īcak*, and the *ī-* of *gruī-* would then find its explanation. The base of the word is probably the same as in English *grit*, *groat*, *grout*, Lithuanian *grūdas*, Latin *rūdus*.

A sound written *au* is sometimes used in loanwords in order to represent a Skr. *o*; thus *baudhisatva*, *prayangāna*, *sābhaugī*. In words such as *haurū*, gift; *tcuhaurū*, four; *skaumatū* and *skamavūm*, tangible things, it perhaps represents an old *ā*. If this is so, the spelling *au* would indicate that the broad pronunciation of *ā*, which we know from Persian, had already set in in our language. Where the history of the sound *au* can be traced, however, it always turns out to be a secondary product. Its most common occurrence is in the oblique plural; compare forms such as *gyastyau* *baysyau-jsa*, by the buddhas. This suffix is no doubt identical with the suffixes *aw*, *ew*, *iw*, *ef*, which form an oblique plural in the Pamirs,¹ and which Professor Geiger justly derives from the old plural suffixes *bīš*, *byō*, *vyō*, *vyō*. In words such as *tcuimaudū*, having eyes; *kšamauditijū*, consisting in being enduring (Skr. *kṣamāvat*), the *au* is the result of coalescence of a final *a* with a form of the suffix *vant*. *Pt* has become *uī* in *haudyau*, seven, and perhaps in *pūrautta*, which renders Skr. *pratiṣṭhita*, cf. Zd. *rap*. It is possible that *au* represents an old *au* in words such as *o*, *au*, and, or, cf. Gr. *aū*; *anau*, without, cf. Gr. *ānev*.² In all cases where the etymology is certain, however, *au* is a secondary development, and the regular representative of the old diphthong *au* is *ū*.

The old *y*-vowel only occurs in some few words in my materials. It has apparently retained its *r*-element, and has then been treated as an ordinary *r*. Thus it coalesces with a following *t* to *ḍ*; compare *kiḍna*, for the sake of, Skr. *kṛtena*. It becomes *l* before *s*-sounds in word such as *baysū*, older *balysū*, the Lord, cf. Zd. *berezant*.³

The preceding remarks will have shown that the main principles according to which vowels have developed are the same as in Iranian tongues. The examination of the further history of Aryan vowels in the Aryan language of Turkestan I shall not attempt in this place. In order to do so it would be necessary to compare texts in the older and more original orthography. The various rules according to which

¹ See Grundriss, I. ii, p. 315.

² See Mr. E. Smith, *l. c.*, p. 3.

³ The word *balysū* is apparently an old *a*-base, and not a *nt*-base. Professor Leumann, *Zur nordarischen Sprache*, pp. 62 ff., identifies *balysū* with Skr. *brahmā* and compares Latin *flamen*. In that case it would be necessary to separate *balysū* from German *berg*, and to suppose that *brahmā*, priest, was an Indo-European word; and there would still remain the difficulty of explaining the disappearance of the guttural in Latin *flamen*. I think the late Professor Bugge's explanation of *flamen* as derived from the same base as Old Norwegian *blóta*, to sacrifice, is much preferable.

vowels modify each other or are influenced by preceding or following sounds, the development of final vowels, and numerous other interesting questions must be left to be settled in future.

Consonants.

Turning to consonants, we may note at once that soft aspirates only occur in loanwords. In indigenous words they have, in most respects, shared the fate of unaspirated voiced stops.

Another peculiarity, of which numerous examples have already been given, is that all final consonants are dropped.

Some few remarks must suffice to show how consonants are treated in other positions, so far as the matter is of interest for settling the relationship of our language within the Aryan family.

Voiceless unaspirated stops are comparatively well preserved as unecompound initials. Thus *kāmānjā*, any one; *caṃlā*, Phl. *caul*, how much; *teaṃmāññā*, eyes, Zd. *cašman*; *teahaurā*, four, Zd. *caθvārō*; *lla*, thus, Zd. *la-*; *ttārā*, darkness, Zd. *taθra*, Phl. *tār*; *pā*, *pā*, foot, Zd. *pāda*; *pāra*, son, Zd. *puθra*. It will be seen that an old *c* becomes both *c* and *lc*. The latter seems to be used before Indo-European *e*. Instead of an old *t* we regularly find *tt*. In some few cases such as *diḍira*, so great; *-lirsū*, thirty, an initial *t* has become *ḍ*; compare the treatment of old *tr*.

Between vowels and apparently also after nasals all these consonants are often modified. The general tendency seems to have been as in Pehlevī to pronounce them with voice, and both languages agree in retaining an intervocalic *k* longer than the rest. *T* is also often retained in writing. Its pronunciation, however, must have been weak, as it is often dropped, or also replaced by *y* or *v*. It seems therefore likely that it has had the same pronunciation as in Persian; viz. that of a soft spirant. Compare *pharāka* and *pharā*, many; *lova*, Skr. *loka*; *pañjsāsān*, with fifty, but also *pañcēśai*, probably pronounced *pañjsāsai*, five hundred; *pajsa*, five; *hañjsānūlāina*, going on; *ūlā* (in older texts *inlā*), are; *dāta* and *dā*, law, Zd. *dāta*; *hyāta*, Pers. *yād*, recollection; *ysāta*, *ysāya* and *ysā*, born, Zd. *zāta*; *paysānūda*, known, Zd. *patizanta*; *Subhūta* and *Subhūva*, Subhūti; *bi*, and, also, Zd. *aipī*; *haṃberi*, filling, Zd. *ham-par*; *šavi*, night, Zd. *xšap*, and so forth. In the case of intervocalic *p*, the rule seems to be that it is changed to *v*; thus *avamāta*, unmeasured, but *pamāka*; *avārautta*, not attached, but *pārautta*; *avāyva*, in the apāyas, and so forth. The whole state of affairs seems to show that at least *t* and *p* between vowels were liable to be pronounced as soft spirants.

Such spirants were perhaps also developed in consonantal compounds. The disappearance of an old *t* in words such as *pāra*, son, Zd. *puθra*, Persian *pūr*; *šaiñā*, a noble lady, Zd. *xšōiθni*, and other similar features point in that direction. It is a well-known fact that this use of spirants is a characteristic feature of most

Iranian languages, though the spirants may be subsequently changed to other sounds as in Baluci.

Among compound consonants we can here abstract from such as begin with an *s*. They are well preserved; compare *duṣkara*, difficult, marvellous; *viṣṭātā*, placed, cf. Zd. *arastā*; *āstā*, sits, stays, Skr. *āste*; *strīya*, woman, Zd. *strī*. *St* has become *śt* under the influence of a following *i* in *āstā*, is, &c. The forms *ṣṭa*, stands; *ṣṭāna*, *ṣṭā*, standing, being, on the other hand, owe their *ṣṭ* to the disappearance of an old guttural; cf. Zd. *χṣtā*. *Ṣṭ* remains in words such as *viṣṭānā*, Skr. *sthātavya*; *byūṣṭeye*, from *vi* and *✓ vas*; *haṣṭā*, eighty, Zd. *āṣṭātim*, and so forth. It becomes *št*, perhaps under the influence of an *i*, in words such as *hīštā*, sits; *laysūšta*, buddhahood; *muštā*, destruction; *ganištā*, moisture; *gūšta*, meat, &c. The suffix occurring in the last four of these words is probably the same *īst* which is used in Persian dialects.¹

If we turn to other compounds we shall find that *ks* becomes *kṣ* in *kṣīrā*, in the town, cf. Zd. *χṣāora*; *kṣasame*, sixteenth, cf. Zd. *χṣvaš*, six. In other cases it becomes *ṣ*; thus *ṣavi*, night, Zd. *χṣap*; *sai*, a noble man, son, Zd. *χṣaēta*. This state of affairs seems to point to the existence of a guttural spirant. The same result would also seem to follow from the use of a *kh* in words such as *khu*, how, as. This word is apparently derived from some form corresponding to Skr. *katham*, Zd. *kaṭa*. It is of course impossible to state with certainty which sound is meant by *kh*. Still the fact that in *suhadūkha*, 42 bⁱⁱⁱ, *kh* is substituted for a Skr. *ḥkh*, while the simple *h* replaces a *kh*, seems to show that the sound intended was not the voiceless aspirated stop. In the manuscript of the Vajracchedikā this *kh* further occurs in the loanword *saṃkḥyerna*, Skr. *saṃghūrāme*, and in words such as *khāysā*, food; *khāysna-kīrā*, food preparation; *khāysnāṭā*, 42 bⁱⁱ; *gurkhā*, 2 bⁱⁱ; *haṃkhāysā*, used to translate Skr. *saṃkhyā*; *anaṃkhiṣṭa*, untold, and *haṃkhāysa-ysāya*, 9 a^{iv}, which corresponds to *saṃgrhāta* and means 'produced in reckoning', 'concerned'. Compare the use of the word in one of the documents published by Dr. Hoernle.² *Haṃkhāysā*, *haṃkhāysa-ysāya* and *anaṃkhiṣṭa* all belong together and must be compared with Zd. *ahaṃχṣṭa*, where we again find a guttural spirant. It is then possible that the same is the case with *khāysā*, food, whether this word is connected with Skr. *khād*, Pers. *χāyēdan*, or with Skr. *ghas*.

I have no certain examples of the treatment of an old *c* in compounds. *Cy* becomes *ts* in the base *tsu*, to go, and the same compound apparently represents an old *c* between vowels in words such as *hamtsa*, with, cf. Zd. *haca*, Skr. *sacā*; *pyamtsa*, in front, used to translate Skr. *pratimukha*, cf. Zd. *paityaš*.

¹ See Grundriss, I. ii, p. 182.

² Report, p. 38. Prof. Leumann, Zur nordarischen Sprache, p. 69, has overlooked this passage.

No conclusion as to the existence of spirants can be drawn from the treatment of the compounds *tt* and *rt*. The former becomes *st* as in Zd. and other Iranian tongues, and the latter becomes *d*, compare Afghan *r*; thus *hastamä*, best, Zd. *hastama*; *kiḍna*, for the sake of, Skr. *kṛtena*.

In other compounds beginning with *t*, the state of affairs seems to be as follows. The *t* of the compound *tu* disappears in *ṣaiññä*, a noble woman, a daughter, Zd. *ṣšōiññi*. *Ty* becomes *ṭh* in *hathä*, true, Zd. *haiṭya*. *Tr* becomes *dr̥r* when it is initial, and *r* between vowels; compare *dr̥rai*, three, Zd. *ṭrāyō*; *pūrā*, son, Zd. *puṭra*. *Tr* apparently becomes *th* when initial and after a nasal, and *h* between vowels. Compare *thu*, thou, Zd. *ṭvan*; *ysamñthä*, birth, cf. Zd. *zantu*; *tcuhaurä*, four, Zd. *caṭvārō*. The disappearance of *t* in some of these compounds and its change to *d* in others point to the conclusion that, as the first part of a compound, *t* became the dental spirant *θ*, the sound of English *th*, and that this *θ* became voiced in words such as *dr̥rai*, three. *ṭh* and *th* probably only note various modifications of this *θ*.

The sign *th* occurs in some other words such as *kitha*, in the town, from *kantha*, town, 4 *a*^{iii. iv}; *tha*, 2 *a*ⁱⁱⁱ; *thyan*, quickly, 30 *a*ⁱⁱⁱ, and the loanword *tathāgata*. It is difficult to judge about these cases. So far as we can see, an intervocalic old *th* becomes *h*; thus *gāhā*, a verse, Zd. *gāṭha*.

Of compounds containing a *p* as first component, I have only found *pt*, *pu*, and *pr*; compare *handyan*, seven, Zd. *hapta*; *suti*, *sve*, shoulder, Zd. *supti*; *kūna*, dream, Zd. *χʾafna*, Pāli *supina*. It will be seen that, in all these cases, the old *p* has become *u*, which coalesces with a preceding *a* to *au* and with a preceding *u* to *ū* or *u*. It seems probable that we have here to do with a change from *p* to *f*, and a secondary softening of this *f* to *w*, *u*. At all events, the forms just cited add strength to the supposition that the dialect possesses spirants of the same kind as those found in most Iranian tongues.

The sound written *ph* in *hampḥva*, endowed with; *phīśāññä*, that should be separated from; *nāṣphāññä*, I might produce; *pharāku* and *pharä*, many, is perhaps in reality an *f*.

Pr becomes *br̥r* in *br̥raṣṭe*, asked; *br̥rūhadā*, in the morning. *B* here probably denotes the soft spirant *w*; compare the parallel development of the compound *tr*.

I am unable to say anything about the sound of *ch* in words such as *cchaisg*, *pachīysdä*, *vajrachedäka*, *vyachī*, *vyachāmññä*, and others. Most of them are probably loanwords. The word *biche*, lies down, is probably connected with Hindūstānī *bicknā*.

Turning now to voiced stops, whether they were originally aspirated or not, it will be seen that they are fairly well preserved as initials. Compare *garä*, mountain, Zd. *gairi*; *gūnā*, qualities, Zd. *gaona*; *jsāti*, goes, cf. Zd. *jas*; *jārī*, i. e.

jīyāri, they disappear, cf. Zd. *jyā*; *dasau*, ten, Zd. *dasā*; *dāta*, *dā*, law, Zd. *dāta*; *bustā*, known, realized, Zd. *busta*, and so forth. When occurring between vowels, the soft guttural and dental are apparently dropped, the palatal remains or becomes *ṣ*, *ṣ*, i.e. *ṣ*, *ṣ*, and the labial becomes *w*, written *b* or *v*; thus *dr̥rāja*, lie, Zd. *dr̥jō*; *pā*, *pā*, foot, Zd. *pāda*; *dr̥si*, i.e. *dr̥s-si*, twelve hundred, cf. Zd. *dvādasa*; *bve*, I understand, Zd. *baudē*; *byāta*, recollection, cf. Zd. *aiwi* and Pers. *yād*, and so forth.

The compounds containing voiced stops do not teach us anything more about the matter. The words just cited will have shown that the compounds *dv* and *dr* remain. Zd remains in *urmaysle*, sun, Old Pers. *auramazdā*. Most of the compounds occurring in the text, however, consist of an old voiced consonant followed by a voiceless stop, and in such cases the former is, as usual, treated as if it were voiceless.

With regard to nasals we may note the palatalization of an *n* under the influence of a *y* or *i* and the disappearance of *n* in the conjunct *nd*, old *nt*; thus *añā*, other, Zd. *anya*; *saulū*, old *saindi*, they appear; compare also *katha*, in the town, from *kanthā*, town.

The letter *y* when initial becomes *gy* in *gyasta*, god, Zd. *yazata*. This *gy* is, in later texts, written *j*,¹ and there cannot, I think, be much doubt that it was pronounced as the Indian *j*, and that we are here face to face with the same tendency as in Persian, to change an initial *y* to *j*. After consonants a *y* apparently disappears after causing various changes in the preceding sounds. Compare *nyastū*, he sat down; *kirā*, business, Zd. *kairyā*; *mahāyāmñā*, in the *mahāyāna*; *haṭha*, true, Zd. *haiṭya*, and so forth.

As has already (p. 217) been remarked, there are two different forms of *r*, one which is probably the Indian *r*, and another, which I follow Professor Leumann in transliterating *rr*. We find the latter used as an initial in *rrī*, king; *rraštū*, right; between vowels in *parrūška*; and frequently in compounds after *b*, *c*, *d*, *j*, *m*, *v*, and sometimes *p*; thus *br̥rīja*, *br̥rū* and *br̥rū*, *errā*, *dr̥rai*, *dīlrrāma*, *dr̥rāja*, *vajrra*, *hamrraštū*, *biṣivrrā* and *biṣivṛā*, *pr̥rabhāvana*, and so forth. After *g* there are only examples of the ordinary *r*; thus *haṅgrī*, present; *gr̥ñcyau*, with the sands. The ordinary *r* is also common between vowels and after *p* and *t*. I am unable to make anything out of this state of affairs.

It will be seen from many of the words quoted above that an *r* which forms part of consonantal compounds is largely preserved, just as is the case in Persian and other Iranian tongues. Compare also *āški*, Pers. *ašk*, Wāxī *yašk*, but Zd. *asru*,

¹ See Dr. Hoernle, JRAS., 1911, p. 473, and two further instances, *ibid.*, p. 469.

tear; *har*, Pers. and Phl. *har*, but Zd. *haurva*, all; *kamalū*, Phl. *kamāl*, but Zd. *kamārōda*, head, in all which words there is a marked correspondence with Persian.

As in Persian, an initial *v* often becomes *b*; thus *bisū*, all, Zd. *vīspa*; *bili*, much, cf. Zd. *vahyāh*, Pers. *bih*, &c. It is probable that *b* in such cases still denotes a bilabial voiced spirant. As in Persian, we often also find *v*; thus *vāšā*, reads. *šv* becomes *ś* in *bisū*, all, and *sv* has developed to *hv* in *hvanai*, in the saying, cf. Zd. *χ^ran*; *hvañā*, eaten, cf. Zd. *χ^rar*. It is therefore difficult to compare *ysvmāū*, that can be tasted, with Skr. *svādanīya* otherwise than by assuming it to be an early loanword.

In the treatment of sibilants our language mainly agrees with Old Iranian.

ś becomes *s* or, before *i* or *y*, *ś*; thus *sa*, *se*, hundred, Zd. *satəm*; *śve*, shoulder, Zd. *supti*; *pañśāsāu*, with fifty, cf. Zd. *pañśāsāt*; *śirā*, well, cf. Skr. *śiva*. Similarly we sometimes find *ś* in Persian.¹

š is, as we have already seen, usually retained in compounds. It is difficult to ascertain how it is treated in other positions. The curious pronoun *šī*, *ša*, fem. *šā*, he, is perhaps connected with Zd. *aśša*; or else it may be the sandhi form which the Aryan base *sa* would assume after *i* or *u*.² In *teimamūū*, eyes, Zd. *cašman*, an *š* has apparently been dropped. Similar forms occur in many Iranian tongues.³

The old Aryan dental *s* remains in compound letters before stops. Numerous examples have been given of this feature, and I need not repeat them in this place. In other positions we find the common Iranian change of *s* to *h*, and this *h* is, further, often dropped. Compare *har*, all, Zd. *haurva*; *haṭha*, true, Zd. *haiṭya*; *anañkhišta*, untold, but *hainkhišā*, enumeration. Before an *n* the dental *s* remains as in Zd., but is softened to *z*, written *ys*; thus *ysnātā*, washed, Zd. *sna*. I am unable to state how *s* is treated before *m*. *m* *m* *m*

The common tendency to pronounce single consonants with voice between vowels is illustrated by the word *hariysāri*, would get frightened. This word is clearly connected with Persian *hirāsīdan*, but I doubt that the derivation of this word from a noun corresponding to Skr. *trāsa* is correct.

The preceding remarks will have shown that words such as *namasūimū*, I do obeisance to; *āysan*, seat; *aysura*, Skr. *asura*; *navāysye*, cf. Skr. *nivāśya*, must be loanwords. The regular treatment of an intervocalic *s* is seen in the examples given above and in the locative plural *drayvā avāyā*, in the three apāyas.⁴

The soft palatal sibilants become *ys*, i. e. *z*, as in Zd. and not *j* as in Skr.; thus,

¹ Grundriss, I. ii, p. 87.

² Compare the treatment of the reflexive pronoun *se* and the demonstrative **si* in Old Persian, Grundriss, I. i, p. 184.

³ Compare Professor Paul Horn, Grundriss der neupersischen Etymologie, No. 440.

⁴ Three apāyas are mentioned in the Lalitavistara, ed. Lefmann, p. 196⁸.

ysānthū, birth, Zd. *zantū*; *ysānñū*, knee, Zd. *zānū*; *aysū*, I, Zd. *azəm*; *ysārū*, thousand, Zd. *hazairā*. It is notable that the word for 'hand' is *dastā* as in Old Persian, and not *zasta* as in Zd. The wide distribution of this form in Iranian tongues¹ makes it improbable that it has been borrowed from Standard Persian.

Finally I may note that the use of a prefixed *h*, which is well known in Pehlevī and later dialects, is also found in our language; thus *hāmāra*, another, cf. Skr. *antara*; *haštā*, eighty, Phl. *haštūt*.

It will be seen that, on the whole, our language agrees with the Iranian tongues in phonology. In this connexion it is also of interest to note that there are not, to all appearances, any old cerebral stops. Such as exist, are found in the compound *st* and in such cases where an old *rt* has become *st*, but never, so far as my materials go, as initials. A cerebral *n* is written, after the fashion of the Sanskrit alphabet, in words such as *hāmārañū*, but also in words such as *ysānñū*, knee, older *ysānū*, where there is no reason for using it. I suppose it to be nothing else than a semi-learned orthography.

INFLEXIONAL SYSTEM.

Nouns.

It has been shown above that final vowels are commonly shortened, and further that they are, in the Vajracchedikā manuscript, to a great extent confounded. Through the dropping of final consonants many vowels have become final, which, at an older stage, were followed by consonants. It is therefore evident that the inflexion of nouns and verbs must differ widely from that which we know from Old Persian and Zend.

The distinction between the genders is apparently the same as in Old Iranian. Thus we have masculines such as *gyastā*, god; feminines such as *māta*, mother, and neuter nouns such as *teemā*, eye. The feminine is apparently formed, as in Old Iranian, by means of the suffixes *ā* and *i*. In cases such as *bisīrrā-šai*, a son of noble family; *bisīrrā-šaiñū*, daughter of noble family, we find a feminine suffix *ñā*, which must be derived from an older *nī*; compare Zd. *χšaēta*, *χšōiθnī*.

There are no certain traces of the dual; and, as a consequence of the confusion between final vowels prevailing in our manuscript, it is often difficult to distinguish between the singular and the plural. Thus we find *avamāta gyastā baysā*, untold buddhas, 25 a^{iv}, where we should expect *gyasta baysa*, and where older texts would give *gyasta balya*. Most of the nouns occurring in our materials are *a*-bases, and in them the difference would rarely be noticeable in our manuscript. The only consonantal bases which occur in the Vajracchedikā are *hve*, a man, gen. *hvañdā*;

¹ See Professor Paul Horn, *l. c.*, No. 567.

teemä, eye, Zd. *cašman*, of which the plural is *teemānūā*, *teaimānūā*; *māta*, mother; *rri*, king, gen. *rriināda*, and *urmayzda*, the sun, gen. *urmaysdān*.

The number of cases has necessarily become limited. According to Dr. Salemann,¹ there must, in Old Middle Persian, have been a time when the inflexion of nouns, at least in the singular, was restricted to two cases, a casus rectus or nominative, and an oblique case, the old genitive. The state of affairs in our language represents an older stage of development. Professor Leumann² has put together some facts bearing on the question about the declension of bases ending in *a* and *aa*. He distinguishes a nominative ending in *ā*, *ai*, respectively; an accusative ending in *u*, *au*, respectively, a locative ending in *ā*, *ai*, respectively; a nominative plural ending in *a*, *ā*, respectively, and a genitive plural ending in *ānu*. Thus from the bases *dāta*, law; *dātinaa*, belonging to the law, he gives the following forms:

	Sing.	Plur.
Nom.	<i>dātā, dātīnai</i>	<i>dāta, dātīnā</i>
Acc.	<i>dātu, dātīnan</i>	
Gen.		<i>dātānu, dātīnānu</i>
Loc.	<i>dātā, dātīnai</i>	

It will be seen that, in the singular, we have two terminations, an *ā* or *i* in the nominative and locative, and a *u* in the accusative. The latter is certainly derived from an old *am*, the former seems to have a double origin. The termination of the nominative is derived from an old Aryan *as*, while the locative termination represents an old *āi* or *asya*.

I now turn to an examination of the forms occurring in the Vajracchedikā. Here final *a*, *ā*, *i*, and *u* have been confounded, and, in the singular, we apparently only possess one case, ending in *ā* or *i*. By comparing the older forms cited by Professor Leumann, however, it becomes possible to draw up a fairly complete table of the inflexion of *a*-bases.

The nominative singular is formed by substituting *ā* or *i* for the final *a*; thus *laysā*, the Lord; *gyastā*, a venerable one. If the theme ends in *aa*, *ia*, or *ua*, the termination of the nominative becomes *ai*, *i*, *ū*, respectively; thus *laysūūña vāysai*, a Bodhisattva; *āśirī*, a monk; *hārū*, a merchant. The corresponding form in Old Persian ends in *a*, and it is possible to derive the termination *ā*, *i* directly from this *a*.

The accusative singular, which in the older form of the language ended in *u*, has in the Vajracchedikā the same form as the nominative. That was already the case in the older form of the language in bases ending in *ia* and *ua*.

The form called locative by Professor Leumann is in reality an oblique base

¹ Grundriss, I. i, p. 276.

² ZDMG., vol. lxii, p. 109.

which can be used as a genitive, dative, instrumental and locative; thus *gyastā layśū*, of the Buddha, 30 *a*^v; *baudhisatvāyūnī*, by one who wanders on the path of the Bodhisattvas, 31 *a*^{iv}; *ustamājsi bādā*, *ustamaṃsyse pañcāśai*, in the last time, in the last five hundred years, 30 *b*ⁱⁱⁱ. It will be seen that the termination of this case is the same as that of the nominative. It must, however, have a different origin. *A priori* it is probable that it is the old genitive, and there is not, I think, anything to make such an explanation impossible. It is possible that the oblique form contains, not the old suffix *hya*, but a different termination, identical with that used in Zd. genitives such as *dahākāi*.

The meaning of this oblique form is often strengthened by means of additions which look like postpositions. The most common ones in the Vajracchedikā are *jsa* and *na*, both of which are used with the meaning of an instrumental or an ablative; thus *muśtā-jsa*, with killing, 25 *b*^v; *gyastā layśū-na*, by the Buddha; *āyśān-na*, from the seat. So far as we can judge from the Vajracchedikā manuscript, both additions usually have the meaning of an instrumental, and it would be tempting to explain them as instrumental suffixes, the more so as it would be easy to find Iranian parallels to *na*. Such an explanation is, however, scarcely possible. If we compare forms such as *gyastānū layśānū*, of the Buddhas; *gyastyau layśyau-jsa*, by the Buddhas; *gyastā layśū-na*, by the Buddha, it will be seen that the additions *jsa* and *na* are not of the same kind as the real suffixes *ānū*, *yau*, which are added to both the words *gyasta* and *layśa*, while *jsa* and *na* are suffixed only to the last. If *jsa* and *na* were real suffixes, we should certainly sometimes find forms such as *gyastā-na layśū-na*. Moreover, as has already been remarked, the oblique case alone is sometimes used as an instrumental. I therefore think that *jsa* and *na* are intensifying particles, a kind of postpositions, of the same kind as *mī*, *tū*, *vī*, *vīra* and other additions which we find used with the meaning of a locative; compare *śau hālai mī*, in one place; *śe styē-tū*, at one time; *pudgalū vī*, or, *vīra*, in the pudgala, and so forth. It is possible that this tendency to use such additions is due to some alien influence exercised on the language. The state of affairs in the Vajracchedikā makes it impossible to decide to which cases such postpositions were added. It seems as if some are added to the accusative and others to the oblique base.

It has already been remarked that the oblique base is derived from an old genitive. The old dative seems to have disappeared as in Old Persian, and, so far as we can see, there are no traces of the Old Iranian ablative. The case is perhaps a little different with the old locative. Forms such as *śadya*, on the earth; *āhya*, in an egg; *āsymya*, in the mind, seem to contain a suffix corresponding to Old Persian and Zend *yā*. It is possible that all these forms are originally feminines. The same is perhaps also the case with forms such as *bāṣg*, in the garden; *mahāyāmū*, in the big vehicle; *haṃkhiśa*, in enumeration, and so forth. It is, however, allowable

to infer from such instances that the old locative had not been dropped. In such cases where the oblique base is used as a locative, it, therefore, perhaps represents an old locative and not a genitive.

In the Old Iranian dialects the vocative singular of *a*-bases ended in *ā*. The regular representative of this *ā* in our language would be *a*. Forms such as *gyasta baysa*, O Buddha; *āśīrya*, O monk, are accordingly just what we would expect. It is a consequence of the general confusion of final vowels in the Vajracchedikā that we also find vocatives such as *gyasta baysū*, *gyastū baysa*, and even *gyastū baysū*.

If we turn to the plural of *a*-bases the regular termination of the nominative and accusative is *a*, corresponding to Old Persian *ā*, Zd. *a*, *ā*; thus *hāra*, things; *baysūnūa vaysā*, bodhisattvas; *āśīrya*, monks. Of other cases we find an instrumental-ablative, a genitive and a locative.

The instrumental-ablative ends in *yan*, with or without the addition *jsa*; thus *gyastyan baysyan-jsa*, by the Buddhas. It has already been remarked that this termination can be directly derived from such as were in use in Old Iranian dialects.

The same is the case with the genitive plural, which ends in *ānn* in older texts, and in *āmnā*, *ām*, or even *ā* in the Vajracchedikā manuscript; compare *gyastāmnā*, *gyastām* and *gyastā*, of the venerable ones.

The locative plural ends in *vā*, corresponding to Old Persian *uvā*, Zd. *hvā*; thus *drayvā avayvā*, in the three apāyas. It seems as if the *ṣ* in Old Persian *-aiṣuvā* regularly disappeared in such forms.

There are very few forms at my disposal to show how other vocalic bases were inflected. Loanwords such as *dāta*, Skr. *dhātu*, *dīśa*, country, are apparently female *ā*-bases; *śaiñā*, a noble woman, is an old *i*-base. *Striya*, gen. *strīyai*, a woman, seems to be a *kā*-base derived from an old *i*-base. It will be seen that the nom. sing. of female *ā*-bases ends in *a*. The genitive ends in *e*; thus *carye*, of the conduct. Some of the locatives in *ya* mentioned above perhaps properly belong to old *ā*-bases. The curious locatives ending in *ñā*, in forms such as *kāmñā dīśañā*, in what country; *tīñā paṣañā*, in that assembly, have perhaps received their termination by transference from pronouns. The form *byūṣṭeye* (*ṣari*), (when the night) has become light, does not, I think, contain the locative suffix of an *ā*-base, corresponding to Old Persian *āyū*, Zd. *aya*, but stands for *byūṣṭye* and is the ordinary gen. sing. of adjectives. The nominative and accusative plural end in *e*; thus *baśīle*, sins. Other cases are formed as from *a*-bases.

An old *u*-base seems to be *dahā*, man, if this word is connected with *hudihuna*, belonging to good men. This latter form occurs twice, and is once written *hudihuna* and once *hudihūna*.

With regard to consonantal bases we are as yet very unsatisfactorily informed.

Hve, a man, and *vri*, a king, are old *ut*-bases, and the genitives *hvaṇdā*, *vrūṇdu*, show that the strong base is used in all cases.

The preceding remarks about the inflexion of nouns are far from being complete. It will, however, be seen that, on the whole, the declension fairly well agrees with that occurring in Old Iranian languages.

Pronouns.

The nominative singular of the pronoun of the first person is *aysä*, older *aysu*, which corresponds to Zd. *azəm*. That same form is also the base of the nominative of this pronoun in the modern languages of the Kurds and Afghans, and in the Pamir dialects. The forms *maṇmā*, *mañ*, of me, seem to correspond to Skr. *mama*. The form *muhu* is used as an accusative and as an oblique base. It seems to have something to do with Zd. *maityō*. An enclitic *mā*, *mī*, my, occurs in 18 ^{li}; 41 ^{lii}; 44 ⁱ.

'Thou' is *thu*, which corresponds to Old Persian *turam*, cf. Zd. *ṭvqm*. An enclitic oblique form of this pronoun is apparently contained in the common *cu-e saittā*, what-to-thee seems, what do you think, for which other texts have *cu-tā saittā*. The word was accordingly reduced to *ā*, *e* on account of its being used enclitically. It is then perhaps possible to derive *uhu*, you, which is used as an oblique base in the same way as *muhu*, me, from a form corresponding to Zd. *taityō*. We should only have to suppose that in our dialect the pronoun of the first person was made to agree in form with that of the second, while the opposite has been the case in Zd. The form *ahu*, 6aⁱⁱ, is not certain. We should probably read *uhu* instead.

The nominative singular of the demonstrative pronoun, *si*, *sū*, fem. *sā*, has already been mentioned. The oblique cases are, as usual, formed from the base *ta*, which in our dialect is written *lla*. The form *lla*, thus, so, and the reduplicated *lla-tta*, thus, perhaps correspond to Zd. *tat*, Skr. *tāt*. Other forms are accusative sing. *ttu*, *ttū*, *tvā*, cf. Zd. *təm*; instr. sing. *ttina* and *ttana*, cf. Old Persian *tyanā*; gen. sing. *ttye*, cf. Zd. *aētahe*; loc. sing. *ttiñā*, cf. Zd. *aētāñhā*. In the plural we find *tti*, they, Zd. *tē*; *ttiyāñ*, *ttiyāñnā*, their, which seem to have been formed after the analogy of nouns, &c.

The interrogative base *ku*, *cu*, *ce*, *ci*, corresponding to Old Iranian *ka*, *ci*, is also, as in Middle Persian, used as a relative, and there are no traces of the relative base *ya*, which is common in Zd. and Skr.

On the whole we again find a close agreement with Old Iranian.

Verbs.

The conjugation of verbs is as yet very unsatisfactorily known, and it is only possible to make some few remarks.

Of the verb substantive the only forms which occur in the Vajracchedikā are

astā, is; *ālā* (older texts *indā*), are, which can be easily derived from Old Iranian. The optative forms *ī* and *āya*, might be, are less conspicuous. *ī* is evidently connected with Zd. *hyāt*, Latin *sīt*, while *āya* looks like the optative of the base *i*, to go, preceded by *ā*.

The conjugation of ordinary verbs seems to comprise a long series of different forms. There is an active, a middle voice, and a passive. The present comprises an indicative, a conjunctive, an optative, and an imperative. As in all Iranian tongues, the past tense is formed from the past participle.

With regard to personal terminations we have *mā* in the first person singular active, and *e* or *i* in the corresponding form of the middle; *ī* in the second person singular; *tā*, *ti*, middle *te*, in the third person singular; *indū*, *dā*, middle *inde*, *āri*, in the third person plural. Other terminations do not occur in the Vajracchedikā manuscript. Those that are in use are easily explained as Iranian.

Of the indicative of the present the following types occur.

In the first person singular of the active we find forms such as *yanūmā*, *yanūm*, I do, and *hvāūmā*, I say. It will be seen that the vowel preceding the personal termination is, in the former of these, *ū*, in the latter *ī*. Similarly we find *ōm*, *um*, and *ēm* in Middle Persian, the former in *a*-bases, the latter in *aya*-bases.

The termination of the third person singular of the active is *tū* or *ti*; thus *vāštā*, reads; *daittā*, sees; *saittā*, appears; *vajisdi*, sees. In bases ending in *r*, we find *ḍ* as the result of the combination of *r* and *t*; thus *hiḍā*, gives.

The termination of the third person plural of the active will be seen from forms such as *praidā*, they are afraid; *byehidā*, they obtain; *ṣadahridā*, they believe; *vāṣṣidā*, they read. It will be seen that the termination is the Indo-European *nti*, in which the *n* has been dropped.

Several forms belong to the middle voice. The termination of the first person singular is here *e*, *i*; thus *bve*, I understand; *byāta yani*, I remember. In the third person singular we find *te*; thus *bante*, he knows; *hamele*, he goes; *kaṣṭe*, endures. The termination of the third person plural is *āri*, *āre*; thus *bvāri*, they understand; *hamāri*, they are; *maūāre*, they view.

Of the passive I have only noted the forms *hvīdā*, *hvūde*, is said; *hvañāri*, they are spoken. The passive suffix is *ya* as in Old Iranian.

Of the conjunctive, only forms of the second and third persons occur in my materials.¹ The characteristic element of the conjunctive is, as in other old Aryan dialects, *ā*. Compare *hama*, thou wilt become, 33 aⁱⁱⁱ, where the conjunctive is used as a future; *dījsāti*, he keeps; *dījsādi*, they keep. A middle form apparently occurs in *yanūmde*, 3 bⁱ.

¹ A first person singular *hamānne*, let me be, occurs in M. P. Pelliot's valuable contribution Un fragment du Suvarṇaprabhāsaśūtra en Iranien oriental, Paris, 1913, p. 12.

The characteristic mark of the optative is an *ī* or a *y*. Of the first person singular there is apparently one example in *naṣphāñū*, 20 *a*¹, which is used to translate *niṣpādayisyāmi*. If this form is really an optative, it shows that the termination must have been *am*, i.e. the optative takes the suffixes of secondary tenses. The state of affairs in the third person singular points in the same direction. The termination is *ī*, for which we also find *e* and *ā*; thus *vāśī*, he might read; *hvāñe*, he would say; *kāmā*, he would become. Such forms are comparable with Old Persian and Avestan optatives ending in *yā*, *yāt* respectively. The third person optative sometimes occurs in a fuller form; thus *vāśiyā*, he would read. I agree with Professor Leumann¹ in explaining the termination *yā* from the primary Aryan suffix *ti*. The form *hvāñye*, he would say, seems to belong to the middle and to contain the middle termination of primary tenses.

The old past has been replaced by the past participle, as in all Iranian languages. In intransitive verbs the participle is apparently used alone, and inflected so as to agree with the subject in number. Compare *naṣtā*, he sat down; *nasta*, they sat down. Also in the case of transitive verbs we often find purely passive constructions, such as *pyūstā*, it was heard; *hamdāda*, they have been favoured. It seems however as if transitive verbs, and also some active intransitives, commonly form their past tense by adding personal suffixes to the past participle. The only suffixes which occur in the Vajracchedikā are *e* in the third person singular and *āmdū* in the third person plural; thus *yude*, he did; *pyūšte*, he heard; *namasyādū*, they did obeisance to; *tsuāndū*, they went. It is tempting to compare the termination *e* in the third person singular with Waxī *ei*, Sxīynī *i*, *ē*, which Professor Geiger² derives from the pronominal base *ai*, Old Persian *ai-ta*, Zd. *aēta*. I do not know anything about the origin of the termination *āmdū*. It is probably a participial suffix.

In the present participle we find both the Old Iranian suffix *nt* and the Middle Persian *āka*. Compare *hamjśamndai*, going; *vitramdū*, going into; *tsūka*, going; *vamasākā*, understanding. The suffix *āka* apparently also forms a participle with a passive meaning; compare *ṣamāka*, measurable; *štāka*, that should be obtained. The middle suffix *ānu* is also used; thus *štānu*, *štā*, standing, being.

A participle of necessity is formed by adding either of the suffixes *yai*, i.e. *yaa*, and *āña*; compare *tcerai*, that should be made; *hvāñai*, that should be called; *dyāññā*, that should be seen. The suffix *yai* is the Old Iranian *ya*, and *āña* can perhaps be compared with the *ī* which is added to the infinitive in order to form similar participles in Neo-Persian.

¹ Professor Leumann, *Zur nordarischen Sprache*, p. 108.

² *Grundriss*, I. ii, p. 319. It is curious that the suffixed pronouns of the second and third persons plural in those languages are identical.

There seems to be a gerund ending in *i*, i.e. older *ya*. Compare *hamberi*, having filled.

Of infinitives I have noted *tvaindanā*, to do obeisance to; *bušte*, to realize; *pide*, to write. Compare the terminations *tanay* in Old Persian and *tēe* in Zd. If *tvanā* 5 aⁱⁱⁱ is not simply miswritten for *tvaindanā*, it contains a suffix corresponding to Zd. *nāi*.

The verbal forms mentioned above are not, of course, all that are in use in the language. They only represent the different types which can be inferred from a study of the Vajracchedikā.

It is not, at the present stage of my knowledge of the ancient Aryan language of Turkestan, possible to lay down rules about the formation of the various bases of the present or of secondary verbs, and so forth. I shall only mention the curious formation of causal verbs which we find in forms such as *naṣphūñū*, I might produce. There cannot be any doubt that we have here the same suffix *ñ* which forms causal verbs in Middle and Neo-Persian.¹

AN IRANIAN LANGUAGE.

All the facts mentioned above point in one and the same direction. In phonology, we find the same state of affairs as in Old Iranian. The vowels are, broadly, the same, there are distinct traces of the influence exercised on a preceding vowel by a following *i* which is indicated by the *i*-epenthesis in Zd.; the voiceless stops seem to be, in certain circumstances, changed to spirants; the old aspirated voiced stops have lost their aspiration; the soft palatal sibilants have been kept as sibilants, and have not become palatals as in Indian; *ś* and *s* become *ṣ* and *h*, respectively. So far as we can judge, the inflexion of nouns, pronouns, and verbs closely agrees with that prevailing in Old Iranian, even in minor details. Considering the small extent of our materials this correspondence is often astonishingly close. If we add that the vocabulary is, so far as it can be analysed, practically identical, as will be seen from the explanations given above and from the list of words, we are, I think, forced to the conclusion that our language does not constitute a separate group within the Aryan family, but is simply a form of Old Iranian, younger than Zd. and Old Persian, but considerably older than Pehlevī. As might be expected, it is generally more closely connected with Zend than with Old Persian; compare the treatment of *ty*, *tr*, and *sv*, and forms such as *bišūrrā*, noble family, Zd. *vīs*, Old Persian *viθ*, and so forth. On the other hand we find *dastā*, hand, as in Old Persian.

¹ See Grundriss, I. ii, p. 305.

Our language is much older than the various modern Iranian dialects with which it might be compared. As has already been remarked, Dr. Hoernle was of opinion that 'it has its nearest congeners in the so-called Ghalehah dialects of the Pamir, the Sarīq-qolī, Shighnī, Wakhī, Munjānī, Sanglichī.' So far as I can see, this theory still remains the most likely one. In addition to the important correspondence between the word *hāmā*, is, and *Waxī hūmūin*, to be,¹ attention might be drawn to the correspondence in the words for 'tear' and 'I'. That is however a question to be solved by Iranian and not by Indian philology.

THE EDITION OF THE MANUSCRIPT.

It has been observed by Dr. Hoernle² that the version of the Vajracchedikā here under consideration is not a simple translation of the text as published by Max Müller. The correspondence is rarely so close as in the passages published by Dr. Hoernle. It is therefore no wonder that many points still remain unsettled, though I do not doubt that they will all, in time, be elucidated. My own experience is that almost every day spent on the study brings fresh light; and I feel confident that I should be able to arrive at a fuller understanding if I were to devote more time to the work. I have, however, already stated my reasons for not delaying the publishing of this important document more than absolutely necessary.

The transcript of the Vajracchedikā manuscript which follows is, I hope, a reliable reproduction of the original. I have not made any attempt at correcting scribal errors in the latter; and I do not think that our understanding of the language is sufficiently far advanced to allow us to do so.

Immediately below the words of the East Turkestani text have been placed, in smaller type, their Sanskrit equivalents, so far as it is possible for me, at present, to give them; and between them, of course, the rules of sandhi have been neglected.

For convenient use, the prose text of each folio is printed as a separate paragraph, numbered with the number of the folio to which is added *a* for the obverse, and *b* for the reverse; and the beginning of each line in the page is marked with a (raised) small roman numeral.

For the purpose of ready comparison, with reference to the occasionally very wide divergence of the two texts, the Sanskrit text of Max Müller's edition, in the Anecdota Oxoniensia, Aryan Series, vol. ii, part I, is added at the foot of the

¹ See Dr. Hoernle, Report, p. 34. It is explained by Tomaschek as a compound of the base *i* with the prefix *ham*. See Grundriss, I. ii, p. 327. This explanation becomes considerably strengthened by our text, where *hamete*, 38 biii, actually means 'goes', 'wanders'.

² JRAS., 1910, p. 1283.

pages. The introductory and concluding verses of the Eastern Turkestani text have no counterpart in the Sanskrit text.

TEXT.

[1^{bi}] Saddham.

Drrai padya namasūmmā baysä drbādva šadi-ja tvaīrā
 Trm prakārān namasyāmi bhagavataḥ trikāleṣu śraddhayā
 ttryāmmi namasūmmā dāta tti-vā drrai padya iibi-saṃgā « [1]
 triyāṇikam namasyāmi dharmam atha-vai trm prakārān bhikṣu-saṃgham
 Ttū padī namasūmmā sūtrā prajñāpāivrahma baysāmmā
 Tam prakāram namasyāmi sūtram prajñāpāramitām bhagavatām
 māta biśāmmā pārāmmām hvāstā gabhi[2 ai]ra pārāṣa uvāra 2
 mātā viśvāśam pāramitānām śāntā gambhīrā prāsādikā udārā
 baysūñe carye paḍauysa pīrmāttama
 Bodhi- caryāyūḥ prathamā paramā
 ddharmā biśāma paramārthā yaugā ni jsvāka 3
 dharmāṇām viśveśam paramārthaḥ yoge (?) nu
 Kūṣṭa na karā kāma ni-śtā luyauñśā tta-vā parrūṣka.
 Yatra na kila na-asti tathā-vai
 tta tha tta ālābye oṣkā raysi ttatta khu ddharmakālvya « [4]
 evam evam sadā evam yathā dharmakāyam
 Prajñāpārāmma tvā hambistā sarvāmmā baysā.
 Prajñāpāramitām etām saṃkalitavān sarvajñāḥ bhagavān
 tvā ttraśayā [2 bi] vāstā birāṣṭe cu ra Vajrrachedāka nāma « [5]
 tām trisatīkām vācayati prakāśayati yaḥ eva Vajracchedikām nāma
 biśā karma cchāiṣa u āvarāmmā baśde garkhā
 sarvāṇi karmāṇi tathā āvaraṇasya pāpāni samyak
 vaśarā māñarindā nabuṣḍā ttina Vajrrachedāka nāma : [6]
 vajraḥ yathā tena Vajracchedikā nāma
 iicu-bura ī baysāmm dātā vā ttrāmmā biśā ttiña sūtrā
 yāvān syāt buddhānām dharmāḥ vai tāvān sarvāḥ tasmān sūtre
 tte Vajraivchedakya vīra ttina dadārā pārṣa uvāra « [7]
 tasyāḥ Vajracchedikāyāḥ upari tena etāvat prāsādikā udārā
 cu tvā sāji dijsāti u [3ai] vāṣī pīḍā-parī
 yaḥ etām udgrhṇīyāt dhūrayet athavā vācayet likhāpayet

biśi dātā siyū pachīysdā huṣa jsāti biśta¹
 sarvaḥ-asya dharmah udgrhītaḥ pratiṣṭhāpitah-bhavati yāti ante
 ii śirū-jsa " [8]
 śivena

ci rī puña mistā hamāri tta-vā ttā sūtrā hvañāⁱⁱri¹ •
 yasya nu puṇyāni mahanti bhavanti tathā-vai atha sūtrāṇi paṭhyante
 ttana hajva hvaḍā-na hamrraṣṭhā² ttina sūtrā āsā tcaira " [9]
 tena prajñena (?) puruṣeṇa samyak tena sūtreṇa āsā (?) kāryā (?)

ttinai ivaysū hamṇsye byūhā dābrrīya ṣada-jsa vaña •
 tena-asya aham sampratiṣṭhe vyūhe dharmapṛitīyā (?) śraddhayā iha
 ka ma baysā ā[36i]ysdā yanāmdē khvai tta hva
 yadi me bhagavantah rakṣām (?) kurvanti yatbā-vai-etat evam bhāṣitam
 yanūm klu štāka " [10]
 karomi yathā ntpādayitavyam

iiSaddham Orga i harbiśāmnā gyastāmnā baysāmnā u
 Siddham Namaḥ syāt sarveṣām yajatānām bhagavatām tathā
 baudhisattvām •³ iiihālai-yāṣṭā " Ttatta mammā pyūṣṭā śe styē⁴
 bodhisattvānām diśi Evam me śrutam Ekasmin samaye
 śe styē-tā gyastānā gyastā ivbaysā Śrāvastā kṣīrā āstā
 ekasmin samaye yajatānām yajataḥ bhagavān Śrāvastyām nagare āśīnaḥ
 vyū Jivā rrispūrā bāṣa Anā-
 abhūt Jetasya rājaputrasya vane Anā-

[4aⁱ] thapiṇḍī hārū saṁkhyerma mistā-na bil-sāgū-na⁵
 thapiṇḍikasya śreṣṭhinaḥ saṁghārāme mahatā bhikṣu-saṁghena
 harṇtsa •³ dvāsi-pamṇsā •ⁱⁱisau āsīryau-jsa Tti⁶ gyastānā gyasta
 sārddham dvādaśaśata-pañcāśadbhiḥ ācāryaiḥ Atha yajatānām yajataḥ
 baysā brrū-haḍā navāysyeⁱⁱⁱ pāttarā cīvara pana nāti Śrāvasta
 bhagavān pūrvāhṇe nyavasta pātram cīvaram purataḥ ādadan Śrāvastyām

(1.) Evam mayū śrutam. Ekasmin samaye bhagavān Śrāvastyām viharati sma
 Jetavane 'nāthapiṇḍadasy-ārāme mahatā bhikṣu-saṁghena sārddham ardhatrāyoda-
 śabhir bhikṣu-śataiḥ sambahulaś ca bodhisattvair mahāsattvaiḥ. Atha khalu
 bhagavān pūrvāhṇa-kāla-samaye nivāsyā pātra-cīvaram ādāya Śrāvastīm mahāna-

¹ To the right of each of the two first lines of fol. 3a we find the syllable *jvū* written in the margin, of a smaller size, and in an apparently different handwriting.

² Read *hamrraṣṭa*, as in 44 aⁱⁱ.

³ Superfluous sign of interpunction.

⁴ *śe styē* repeated by mistake.

⁵ Read *-saiṅgā-na*.

⁶ Five syllables *tti pi sa* (?) *ka sa* in cursive writing added interlinearly after *tti*.

miśtā kītha piṇvā¹ traṇḍa iv²Tti gyastā baysā²tti gyastā
mahati nagare piṇḍāya praviṣṭaḥ Atha yajataḥ bhagavān atha yajataḥ
baysā kū Śrāvastā māstā kītha piṇḍā [4^{bi}] vā tsuta hamyetā
bhagavān yadā Śrāvastyām mahati nagare piṇḍāya vai gataḥ sametaḥ
kū khāysna-kīrā yudā yude hvaḍā khāysā kū³isce-tā paryeta
yadā bhakta-kāryam kṛtam cakāra bhukte bhakte yadā kāle pratikrāntaḥ
hamye pāttara cīvarā pajsīryi³ pā haysnātāⁱⁱⁱprañavyi
sametaḥ pātram cīvaram pratyasāmayat pāḍau prākṣālayat prajñaptasya
āysam vira nastā bastā palamḡā rraṣṭā ttaramḍa^{iv}ra-na vistātā
āsanasya upari niṣaṇṇaḥ baddhe paryāṅke rjunā kāyena upasthāpayat
pyaṇtsū ttūśāttetā byāta jāvae vyetā • Tti-tā
pratimukhīm sūnyatāyāḥ smṛtim eva-saḥ bhūtaḥ Atha

[5^{ai}] pharāka āśīrya kāṇma hālai gyastānā gyastā baysā
sambahulāḥ ācāryāḥ yām diśam yajatānām yajataḥ bhagavān
vyeta hāṣṭā tsuāṇḍā kū vara hamya gyastānā gyastā baysā
bhūtaḥ tatra agacchan yadā tatra sametaḥ yajatānām yajatasya bhagavataḥ
pā ttirū-jsa namasyāⁱⁱḍā⁴ gyastā baysā drrai tcīra
pāḍau śīrasā anamasyan yajataḥ bhagavantam trīn vārān
hvaramcaīṇā tvanū⁵ tsuāṇḍā u sau hāivlai-mī nāsta •
dakṣiṇena vanditum agacchan tathā ekām diśam niṣaṇṇaḥ
Ttye sce-ra vāteā āśīrī Subhūta vara ttiṇa parṣa [5^{bi}] ṇa
Tasmin samaye punaḥ ācāryaḥ Subhūtiḥ tatra tasyām parṣadi

garīm piṇḍāya prāvīkṣat. Atha khalu bhagavān Śrāvastīm mahānagarīm piṇḍāya
caritvā kṛta-bhakta-kṛtyaḥ pascādbhakta-piṇḍapāta-pratikrāntaḥ pātracīvaram pra-
tiśāmya pāḍau prakṣāya nyāṣīdat prajñapta evāśane paryāṅkam ābhujya rjun
kāyam prapīdhāya pratimukhīm smṛtim upasthāpya. Atha khalu sambahulā
bhikṣavo yena bhagavāns tenōpasamkraman upasamkramya bhagavataḥ pāḍau
śīrobhir abhivandya bhagavantaḥ triṣ pradakṣiṇīkṛtyāṅkānte nyāṣīdan. (2.) Tena
khalu punaḥ samayenzāyusmān Subhūtiḥ tasyām eva parṣadi samnipatito 'bhūt

¹ Cf. *piṇḍā*, 4 ^{ai}.

² The three first words of l. iv repeated by mistake.

³ I am not quite certain about the reading. Dr. Hoernle has *pajsīryi*.
[Perhaps *pajsteyi*, compare *e* in *jāvae*, 4 ^{bi}.—R. II.].

⁴ Read *namasyāṇḍā*.

⁵ Compare *trāṇḍānā*, 29 ^{bi}.

hamgrī vyitā u nastā Ttī āsiri Subhūta āysam-na
 samnipatitaḥ bhūtaḥ tathā niṣaṇṇaḥ Atha āyuṣmān Subhūtiḥ āsanāt
 patata iisau sve cīvarā.¹ prahaṣṭi u hvaramaṇḍai ysāmñū
 utthitaḥ ekām śuṭtim cīvaram nyavāsayaṭ tathā dakṣiṇam jānu
 śadya pārauiitti kāmā hālai.¹ gyastā baysā āstā
 prthivyām pratyasthāpayat yām dīsam yajataḥ bhagavān āste
 hāṣṭi ajamlā.² dastī ivyudai u gyastā baysā tta hve
 tena añjaleḥ hastam akarot-asya tathā yajataḥ bhagavantam evam avocat
 sā duṣkarī miḍāmnā gyasta baysa
 nūnam duṣkaram miḍhvaḥ yajata bhagavan

[6a] cu-ttira gyastānā gyastā baysā-na ttāhirau-hvāñākā-nā.³
 yāvat yajatānām yajatena bhagavatā tathāgatena

¹ pajaśimānā āsaṇ-na rraṣṭā biśā hālā biysādā.⁴ ahu-ja
 pūjānām arhatā rju viśvāḥ dīsaḥ buddhena tvayā
 bauddhisattva mistā baysūmñā vūysā haṇḍāda na biśā-pirmā-
 bodhisattvāḥ mahantaḥ bodhi-sattvāḥ anugrhitāḥ nu viśva-paramaṇa
 ivttamye haṇḍārā-ja cu-ttarā gyastā baysā-na ttāharā-tsūka-na.¹
 anugraheṇa yāvat yajatena bhagavatā tathāgatena

[6b] ⁵[klai]śināmnā sānāmnā tviśā yanākā-na samna biśāmnā
 kleśamayānām arāpām(?) taviśī kārakeṇa samena viśveṣām
 hirāmnā ivamasāka-na uhu-ja baudhisattvā mistā baysūmñā vūysā
 arthānām bodhakena tvayā bodhisattvāḥ mahantaḥ bodhi-sattvāḥ
 ysi iinīya-haūdi biśā-pirmāttamye ysiñīya-haurāmmē-ja Tta khu.¹
 parāṇḍitāḥ viśva-paramayā parāṇḍanayā Tat katham

saṁniṣaṇṇaḥ. Atha khalv āyuṣmān Subhūtiḥ utthāy āsanād ekāṁsam uttarāsaṇṇam
 kṛtvā dakṣiṇam jānu-maṇḍalam prthivyām pratiṣṭhāpya yena bhagavāns tenāñjaliṁ
 praṇamya bhagavantam etad avocat, āścaryam bhagavan param-āścaryam sugata
 yāvad eva tathāgaten-ārhatā samyak-sambuddhena bodhisattvā mahāsattvā anu-
 parigrhitāḥ paramaṇ-ānugraheṇa. Āścaryam bhagavan yāvad eva tathāgaten-
 ārhatā samyak-sambuddhena bodhisattvā mahāsattvāḥ parāṇḍitāḥ paramayā parāṇḍa-
 nayā. Tat katham bhagavan bodhisattva-yāna-saṁprasthitena kulaputreṇa vā kula-

¹ Superfluous sign of interpunction.

² Probably read *añjalā*.

³ Read *-na*.

⁴ Read *uhu-ja*; the first akṣara of *ahu-ja* is perhaps an *a* with a subscribed *u*.

⁵ Dr. Hoernle reads *ikhaiśināmnā*; the initial akṣara of the word has dis-
 appeared, on fol. 6b, owing to the fact that the upper corner of fol. 6b had stuck to

^{iv}vā miḍāṇṇa gyasta baysā baysūṇa vūysai-na baudhisatvayāṇṇa
vai miḍhvaḥ yajata bhagavan bodhi- sattvena bodhisattvayāṇe

[7^a] haṁjsadai-na mara mahāyāṇṇā viṣṭāṇṇā u khvai
saṁprasthitena iha mahāyāṇe sthātavyam tathā katham-vai-asya

aysmū baysaṁjāṇṇā ⁱⁱTtye hvaye hvanai gyastāṇā gyastā baysā
cittam pragrahītavyam Tasmin ukte vacane yajatāṇam yajataḥ bhagavān

āsīrī Subhūva ⁱⁱⁱitta hve sīrā sīrā Subhūva ttatta ḡi hārā
ācāryam Subhūtim evam avocat sādhu sādhu Subhūte evam saḥ arthaḥ

Subhūta haṁdādā ^{iv}gyasta baysā-na baudhisatva ¹ [baysūṇṇa
Subhūte anupariḡrhitāḥ yajatena bhagavatā bodhisattvāḥ

vūysai-na biśā-pīrmātta[7^b]mye haṁdāra-ja cu-ttirā gyasta baysā-na
ttāhirau- tsūka-na klaiḡṇṇāṇṇā sāṇṇāṇṇā tvīṣā yanākā-na samna

baśāṇṇa hirāṇṇāṇṇā vamaśākā-na ulu-ja baudhisatva mistā baysūṇṇa
vūysai-^{iv}na ysīṇi-ya-haudā biśā-pīrmāttamye ysīṇi-ya-haurāṇṇme-ja

[8^a] tta khu vā miḍāṇṇa gyastā baysā baysūṇa vūysai-na bau-
dhisatvayāṇṇāṇṇa haṁjsadai-na mara mahāyāṇṇā viṣṭāṇṇa u khuai aysmū

nāṇṇsūṇṇā Ttye hvaye hvanai gyasta baysa āsīrī Subhūta tta hve ^{iv}sīrā
sīrā Subhūta ttatta ḡi hirā Subhūta haṁdādā baysa-na bau[8^b]dhisatvā]

biśā-pīrmāttamā haṁdārā-ja ysīṇi-haudā gyastā baysā-na bauⁱⁱdhi-
viśva-parameṇa anugraheṇa parinditāḥ yajatena bhagavatā bodhi-

satva biśā-pīrmāttamā ysīṇi-haurāṇṇme-ja Ta² ttina Subhūta pyū^{•3}
sattvāḥ viśva-paramayā pariḍanayā Evam tena Subhūte śṇu

duhitrā vā sthātavyam katham pratipattavyam katham cittam pragrahītavyam.
Evam ukte bhagavān āyusmantam Subhūtim etad avocat, sādhu sādhu Subhūte

evam etad Subhūte evam etad yathā vadasi. Anupariḡrhitās tathāgatena bodhisattvā
mahāsattvāḥ parameṇanugraheṇa parinditās tathāgatena bodhisattvā mahāsattvāḥ

paramayā parindanayā. Tena hi Subhūte śṇu sādhu ca suṣṭhu ca manasi kuru,
duhitrā vā sthātavyam katham pratipattavyam katham cittam pragrahītavyam.

Evam ukte bhagavān āyusmantam Subhūtim etad avocat, sādhu sādhu Subhūte
evam etad Subhūte evam etad yathā vadasi. Anupariḡrhitās tathāgatena bodhisattvā

mahāsattvāḥ parameṇanugraheṇa parinditās tathāgatena bodhisattvā mahāsattvāḥ
paramayā parindanayā. Tena hi Subhūte śṇu sādhu ca suṣṭhu ca manasi kuru,

the superimposed lower corner of fol. 7a ; but a sufficiently distinct inky impression
of the vowel *ai*, reversed, is still discernible in the latter corner, and clearly

distinguishable when reflected in a mirror. There are also traces of the consonant ;
but being overlaid by the syllable *gya* of fol. 7a^{iv}, they do not admit of satisfactory

identification. Fortunately, however, the word occurs in the passage, erroneously
repeated on fol. 7^b.

¹ The manuscript here goes on with a repetition of 6aⁱⁱⁱ ff., enclosed within square brackets.

² Read *tta*.

³ Superfluous sign of interpunction.

iiiṣiri subī-jī aysmya yañ ayse hvāñīmā khu baysūña
sādhu suṣṭhu-ca-etat manasi kuru aham-te bhāṣe yathā bodhi-

¹vū • ivysai-na baudhisatvayāmñā hādai-na ²mara mahāyāmñā viṣṭāñā
sattvena bodhisattvayāne saṃgacchatā iha mahāyāne sthātavyam

u khū
tathā yathā-asya

[9 a¹] mara aysmu ³nāsāññā Ttatta śirā gyasta baysa
iha cittam pragrahītavyam Evam sādhu yajata bhagavan
ttū nājsadā āṣīrī Subhūta gyasta baysā-na pyūṣṭe Gyastā
tad vyākhyātam ācāryaḥ Subhūtiḥ yajatāt bhagavataḥ āśrauṣīt Yajataḥ
baysī tta hve ¹mara • iiiSubhūva baysū-ñā ¹vūysai-na
bhagavān-asya evam avocat iha Subhūte bodhi- sattvena

baudhisatvayāmñā hañjsamḍai-ivna ttatta aysmu ³upevāmñā
bodhisattvayāne saṃgacchata evam cittam utpādayitavyam

cu-burā satva satvāñ nāsāme-ja hañ[9b¹][khiśa y]sāya ⁴u āhya
yāvantaḥ sattvāḥ sattvāñum saṃgrahena saṃkhyāyām jātāḥ tathā aṇḍe

ysāta o pūrāmñā ysāta cu ganistā ysā ¹cu ūvavā cu hañtsū
jātāḥ tathā jarāyau jātāḥ ye saṃsvede jātāḥ ye aupapādukāḥ ye saha

rūvi-na rūvana ⁵anau rūvā-na cu hañiitsa syāme-ja cu anau
rūpeṇa vinā rūpeṇa ye saha sañjñayā ye vinā

syāme-ja cu vā tti satva cu ni hañiitsa syā[me]-ja anau syāmi-ja
sañjñayā ye vai te sattvāḥ ye na saha sañjñayā vinā sañjñayā

ku-burā satvadāta prañāvāñā
yavatī sattvadhātuh prajñāpanīya

bhāṣiṣye 'hañ te yathā bodhisattva-yāna-saṃprasthiteṇa sthātavyam yathā prati-
pattavyam yathā cittam pragrahītavyam. Evam bhagavann, ity āyuṣmān Subhūtiḥ
bhagavataḥ pratyaśrauṣīt. (3.) Bhagavān asyāñtad avocat, iha Subhūte bodhisattva-
yāna-saṃprasthiteṇa cittaṃ utpādayitavyam; yāvantaḥ Subhūte sattvāḥ sattva-
dhātāu sattva-saṃgrahena saṃgrhītā aṇḍajā vā jarāyujā vā saṃsvedajā vā aupapādukā
vā rūpiṇo vā rūpiṇo vā sañjñino vā sañjñino vā sañjñino vā sañjñino vā sañjñino
yāvān kaścit sattvadhātuh prajñāpyamānaḥ prajñāpyate te ca mayā sarve 'nupadhiṣeṣe

¹ Superfluous sign of interpunction.

² Read *hañjsamḍaina*.

³ Read *aysmū* as in fol. 7 a¹ and elsewhere; see Vocabulary.

⁴ The first three defaced akṣaras of 9b¹ legible from reverse impression on 10a¹.

⁵ Cancel the superfluous *rūvana*.

[10^a] mata ñāpiya tti satva muhu-ja har-biśū aharīna
 matā jñāpyeta te sattvāḥ mayā sarve-viśve anupadhiśeṣe
 nirvāṇa pañiranirvāṇa. Dādirā avamāta satva ku parinirvāye.¹
 nirvāṇe parinirvāpayitavyāḥ Tāvataḥ aparimāṇān sattvān yadā parinirvāpitavān
 iii(ha)māti.¹ na haḍi kāmujā śai śau satva paranirvāye iḥhāmā
 bhavet na eva kañcid api ekam sattvam parinirvāpitavān bhavet
 Tta ci hārā kiḍna Ci Subhūta baudhisatva saṁñña² hā-[10^b]
 Evam kasya arthasya kṛtena Sacet Subhūte bodhisattvasya saṁjñā bha-
 mātā ni śā baudhisatvā hvañai Tta ci hārā kiḍna. ni śi
 vet na saḥ bodhisattvaḥ vaktavyaḥ Evam kasya arthasya kṛtena na saḥ
 Subhūta bauⁱⁱdhisatvā hvañai ci satvā vīra saṁñña hamātā o
 Subhūte bodhisattvaḥ vaktavyaḥ yasya sattvasya upari saṁjñā bhavati athavā
 jvākā vīra iisamñña o pudgalā vīra saṁñña hāme śai haḍi
 jīvasya upari saṁjñā athavā pudgalasya upari saṁjñā bhavet api eva
 vātca tti Suivbhūta ni baudhisatva-na ātmabhāvīnai vastā vīra
 punaḥ atha Subhūte na bodhisattvena ātmabhāvikasya vastunaḥ upari
 pārāuttā-
 pratiṣṭhite-

[11^a] na haurā haurāññā kuṣṭa-jā prattikārā vīra pārāuttā-na haurā
 na dānam dātavyam kuṭṭa-cit pratikārasya upari pratiṣṭhitena dānam
 haurāññā. ni rūvā vīra pārāuttā haurā haurāññā nā iii[ba]jāśā
 dātavyam na rūpāṇāṁ upari pratiṣṭhitena dānam dātavyam na śabdāṇāṁ
 nā buśaññā na ysvamññāṁ ni skaumatāñ³ ni dharmāñ-iv[nā vī]ra
 na gandhāṇāṁ na rasāṇāṁ na sparsāṇāṁ na dharmāṇāṁ upari
 pārāuttā-na haurā haurāññā Ttatta Subhūta baudhisa[11^b][tva] haurā
 pratiṣṭhitena dānam dātavyam Evam Subhūte bodhisattvena dānam

nirvāṇa-dhātāu parinirvāpayitavyāḥ. Evam aparimāṇān api sattvān parinirvāpya
 na kaścit sattvaḥ parinirvāpito bhavati. Tat kasya hetoḥ. Sacet Subhūte bodhi-
 sattvasya sattva-saṁjñā pravarteta na sa bodhisattva iti vaktavyaḥ. Tat kasya
 hetoḥ. Na sa Subhūte bodhisattvo vaktavyo yasya sattva-saṁjñā pravarteta jīva-
 saṁjñā vā pudgala-saṁjñā vā pravarteta. (4.) Api tu khalu punaḥ Subhūte na
 bodhisattvena vastu-pratiṣṭhitena dānaṁ dātavyam na kvacit pratiṣṭhitena dānaṁ
 dātavyam na rūpa-pratiṣṭhitena dānaṁ dātavyam na śabda-gandha-rasa-spraśṭavya-
 dharmeṣu pratiṣṭhitena dānaṁ dātavyam. Evam hi Subhūte bodhisattvena mahāsat-

¹ Superfluous sign of interpunction.

² Read perhaps *baudhisatvā satvasaṁñña*.

³ Looks like *stvamātāñ*.

haurāmñā khu ni gūnā samñā vīra hi sā haurākā astā o
 dātavyam yathā na lakṣaṇānām sañjñām upari api nūnam dātā asti atha
 iivā nāsākā o vā haurā Tta cu hirā kiḍṇa Ci ṣi Subhūta
 vā grahitā atha vā dānam Evam kasya arthasya kṛteṇa Yaḥ saḥ Subhūte
 baudhisattva cu avārautta ṣṭāna haurā hiḍi tteye Subhūta¹
 bodhisattvaḥ yaḥ apratiṣṭhitaḥ san dānam dadāti tasya Subhūte
 baudhisatva puññī^{iv}nai hañbīsā na hu-yudā pamāka na-ti • Tta
 bodhisattvasya puṇyamayaḥ samūhaḥ na sukaḥ prameyaḥ nu-te Evam
 cūe saittā Subhūta hau-yu-
 kim-te bhāsate Subhūte suka-

[12 a] dā sarbaṁdā diṣṣā hālai āsi pamāka na-tā • Āsiri
 raḥ udgacchantyāḥ diṣṣyāḥ āśīyām ākāśaḥ prameyaḥ nu-te Ācāryaḥ
 Subhūta tta hve iinā gyasta baysa Gyasta baysi tta
 Subhūtiḥ evam avocat na yajata bhagavan Yajataḥ bhagavān-asya evam
 hve ttatta ravyipatani-hujsādaⁱⁱⁱnyūvijsa-nāsta-uskyāṣṭā daśvā diṣvā
 avocat evam dakṣiṇa-paścima-uttara-adhaḥ-ūrdhvaṁ daśasu dikṣu
 huyudi ātaṣa pamāivka ni-tā Āsiri Subhūta tta hve ni gyasta
 sukaḥ ākāśaḥ prameyaḥ nu-te Ācāryaḥ Subhūtiḥ evam avocat na yajata
 baysā Baysi tta hve ttatta [12 b] ṣi hārā Subhūva
 bhagavan Bhagavān-asya evam avocat evam saḥ arthaḥ Subhūte
 ttatta ṣi hirā cu ṣi baudhisattva ci avārautta ṣṭāna iihaurā
 evam saḥ arthaḥ yat saḥ bodhisattvaḥ yaḥ apratiṣṭhitaḥ san dānam
 hiḍā tteye puññīnai hañbīsā na huyudi pamāka • Cu haññā vātea
 dadāti tasya puṇyamayaḥ samūhaḥ na sukaḥ prameyaḥ Kaḥ eva punaḥ
 hārā Subhūta baudhisatva haura haurāmñā Tta cūe saittā
 arthaḥ Subhūte bodhisattvena dānam dātavyam Evam kim-te bhāsate

tvena dānam dātavyam yathā na nimitta-sañjñāyām api pratiṣṭhet. Tat kasya
 hetoḥ. Yaḥ Subhūte bodhisattvo 'pratiṣṭhito dānam dadāti tasya Subhūte puṇya-
 skandhasya na sukaṁ pramāṇam udgrahītum. Tat kim manyase Subhūte, sukaṁ
 pūrvasyām diṣy ākāśasya pramāṇam udgrahītum. Subhūtir āha, no hēdāṁ bhagavan.
 Bhagavān āha, evaṁ dakṣiṇa-paścim-ōttarāsv adha ūrdhvaṁ dig-vidikṣu samantād
 daśasu dikṣu sukaṁ ākāśasya pramāṇam udgrahītum. Subhūtir āha, no hēdāṁ
 bhagavan. Bhagavān āha, evam eva Subhūte yo bodhisattvo 'pratiṣṭhito dānam
 dadāti tasya Subhūte puṇyaskandhasya na sukaṁ pramāṇam udgrahītum. Evaṁ
 hi Subhūte bodhisattva-yāna-saṁprasthiteṇa dānam dātavyam yathā na nimittasāñ-
 jñāyām api pratiṣṭhet. (5.) Tat kim manyase Subhūte, lakṣaṇasaṁpadā tathāgato

¹ Read *Subhūta*.

lakṣaṇijā pyālye-ja gyasta baysä dyāmñā ne Subhūta tta hve
lakṣaṇa- sampaḍā yajataḥ bhagavān draṣṭavyaḥ nu Subhūtiḥ evam avocat
na¹ Kuṣṭā-
na Yā-

[13 a] burā Subhū[ta] lakṣaṇñā vara-burā drrūja ttū najsaḍā
vat Subhūte lakṣaṇam tāvat mṛṣā tat vyākhyātam
lakṣaṇñā alakṣaṇñā gyastā baysä dyāmñā • Ttye hvaye
lakṣaṇam alakṣaṇam yajatasya bhagavataḥ draṣṭavyam Tasmin ukte
hvanai gyastā baysä •² āśirī Subhūta tta hve āsta ni
vacane yajatan bhagavantam ācāryaḥ Subhūtiḥ evam avocat asti nu
gyasta baysä kāmujā ustaivmājsi [bā]dā satva cu ttyām didrāmām
yajata bhagavan kecit uttamam kalam sattvāḥ ye teṣām tādrśnām
sūtrām vira kūra saññā upevā[13 b]ri Gyasta baysi tta
sūtrām upari vitathām saññām utpādayanti Yajataḥ bhagavān-asya evam
hve ma thu Subhūva ttatta hvāñā hamāri ustamājsi bāñdā
avocat mā tvam Subhūte evam vada bhavanti uttamam kalam
ustanye pañcāsai saddharma bijevāñdai bādā hañdā saññāniya
uttamāyām pañcaśatyām saddharmasya lopyamāṇasya kalam sarvadā guṇavantaḥ
hajva na hañi tti sau gyasta baysä parśādā ni si
prajñavantaḥ na eva te ekam yajatan bhagavantam paryupāsata na ekasya

draṣṭavyaḥ. Subhūtir āha, no bhīdām bhagavan, na lakṣaṇasaṃpādā tathāgato draṣṭa-
vyāḥ. Tat kasya hetoḥ. Yā sū bhagavan lakṣaṇasaṃpat tathāgatena bhāṣitā
sāññālakṣaṇasaṃpat. Evam ukte bhagavān āyusmantām Subhūtim etad avocat,
yāvat Subhūte lakṣaṇasaṃpat tāvan mṛṣā yāvad alakṣaṇasaṃpat tāvan na mṛṣēti
hi lakṣaṇālakṣaṇatas tathāgato draṣṭavyāḥ. (6.) Evam ukta āyusmān Subhūtir
bhagavantam etad avocat, asti bhagavan kecit sattvā bhaviṣyanti anāgate 'dhvani
paścime kāle paścime samaye paścimāyām pañcaśatyām saddharma-vipralopa-kāle
vartamāne ya imeṣv evaṃrūpeṣu sūtrāntapadeṣu bhāṣyamāpeṣu bhūtasamjñām
utpādayiṣyanti. Bhagavān āha, mā Subhūte tvam evaṃ vocaḥ, asti kecit sattvā
bhaviṣyanty anāgate 'dhvani paścime kāle paścime samaye paścimāyām pañcaśatyām
saddharma-vipralope vartamāne ya imeṣv evaṃrūpeṣu sūtrāntapadeṣu bhāṣyamāpeṣu
bhūtasamjñām utpādayiṣyanti. Api tu khalu punaḥ Subhūte bhaviṣyanty anāgate
'dhvani bodhisattvā mahāsattvāḥ paścime kāle paścime samaye paścimāyām pañca-
śatyām saddharmavipralope vartamāne guṇavantaḥ śīlavantaḥ prajñavantaś ca

¹ The manuscript has /a.

² Superfluous sign of interpunction at end of line; read āśirī Subhūtū gyastā
baysā.

gyastā ivbaysā vīra puṇa kūsalā mūlā pirādāmdā • tṭyām
 yajatasya bhagavataḥ upari puṇyāni kuśalasya mūlāni avāropayan teṣām
 sūtrām vī-
 sūtrāṇām upa-

[14a¹] ra śau kṣaṇṇā vasve aysmu¹ byehidi paysāmda
 ri ekam kṣaṇam viśuddham cittam labhante jñātāḥ

hamāri gyastā baysā-ina dya hamāri gyasta baysa-na avamāta
 bhavanti yajatena bhagavatā dṛṣṭāḥ bhavanti yajatena bhagavatā aprameyeṇa
 puṇīnai haṁbīsā-na iihamphva hamāri Tta cūe saittā Su-
 puṇyamayena samūhena sambhūtāḥ bhavanti Evam kim-te bhāsate Su-

bhūva ni ātmasaṁñña pravarttā iv[o na] satvasaṁñña ni jīvasaṁñña ni
 bhūte na ātmasaṁjñā pravarteta atha na sattvasaṁjñā na jīvasaṁjñā na
 pudgalāsaṁñña pravarttā Gyastā [14b¹] [baysi tta] hve saittā
 pudgalasaṁjñā pravarteta Yajataḥ bhagavān-asya evam avocat bhāsate

Subhūta ku-ye kaulopamā dharmaparyāyā bustā • ² iiḥ(ā)m(ā)
 Subhūte yadā-kaścit kolōpamam dharmaparyāyam buddhaḥ syāt

bustā hamā dātī si hamadā pasāṁñña cu nara vā
 buddhaḥ syāt dharmāḥ-asya saḥ sarvadā prahātavyaḥ kim punaḥ vai
 adāññā Khu si hve cu ttāratcacā kīrā khu-burā ttājā ni ra
 adharmāḥ Yathā saḥ puruṣaḥ yadā karma yāvat na jātu

bhaviṣyanti ya imeṣv evamrūpeṣu sūtrāntapadeṣu bhāṣyamāṇeṣu bhūtasamjñām
 utpādayiṣyanti. Na khalu punas te Subhūte bodhisattvā mahāsattvā ekabuddha-
 paryupāsītā bhaviṣyanti nāñkabuddhāvaropitakuśalamūlā bhaviṣyanti, api tu khalu
 punaḥ Subhūte anekabuddhaśatasahasraparyupāsītā anekabuddhaśatasahasrāvaropi-
 takuśalamūlās te bodhisattvā mahāsattvā bhaviṣyanti ya imeṣv evamrūpeṣu sūtrānta-
 padeṣu bhāṣyamāṇeṣv ekacittaprasādam api pratilapsyante. Jñātās te Subhūte tathā-
 gatena buddhajñānena dṛṣṭās te Subhūte tathāgatena buddhacakṣuṣā buddhās te
 Subhūte tathāgatena. Sarve te Subhūte 'prameyam asaṁkhyeyaṁ puṇyaskandham
 prasaviṣyanti pratigrahiṣyanti. Tat kasya hetoḥ. Na hi Subhūte teṣāṁ bodhisattvānām
 mahāsattvānām ātmasaṁjñā pravartate na sattvasaṁjñā na jīvasaṁjñā na pudga-
 lasaṁjñā pravartate; nāpi teṣāṁ Subhūte bodhisattvānām mahāsattvānām dharma-
 saṁjñā pravartate evam nādharmasaṁjñā; nāpi teṣāṁ Subhūte saṁjñā nāsaṁjñā
 pravartate. Tat kasya hetoḥ. Sacet Subhūte teṣāṁ bodhisattvānām mahāsattvānām
 dharmasaṁjñā pravarteta sa eva teṣāṁ āmagrāho bhavet sattvagrāho jīvagrāhaḥ

¹ Read *aysmū*.

² Superfluous sign of interpunction at end of line. Cancel the redundant
bustā hamā.

traṇḍā haivmāti na vañādrāysā puṣa paṣe khu traṇḍā hamā
praviṣṭaḥ bhavet na prajahyāt yadā praviṣṭaḥ bhavet
nai-na hamadā bi-
na-etad-na sarvadā bha-

[15^a] dā ttatta baysūñā vūysai ku nara śirā butti ni
rati evam bodhi- sattvaḥ yadā punaḥ śivakāni bodhate na

vañāśarā vamañśtā nai-na hamadā dā vīra hīyaustyai
iha-aśivakāni (?) avamṣati na-ana-na sarvadā dharmasya upari

tcairai • Ta cūe saittā ¹ Suⁱⁱⁱ(bhūta) astā nai śi dā cu
kartavyaḥ Evam kim-te bhāṣate Subhūte asti nu saḥ dharmāḥ yaḥ

gyasta baysū-na ² hvata āya Biiv(śau gya)styan baysyan-jsa
yajatena bhagavatā bhāṣitaḥ syāt Sarvaḥ yajataiḥ bhagavadbhiḥ

hva āya ttina cu āryapudgalā nyāpaṇḍā [15^b] (Gyastā)
bhāṣitaḥ syāt tena yat āryapudgalāḥ jñāpyamānāḥ (?) Yajataḥ

baysī tta hve cu Subhūta trisahasrīye mahāsahasrīye
bhagavān-asya evam avocat yat Subhūte trisahasryāḥ mahāsahasryāḥ

lovadāta hauīdyau rañnyau-jsa hamberi hauram hiḍā tta cūe
lokadhātum saptabhiḥ ratnaiḥ sañpūrya dānam dadāti evam kim-te

pudgalagrāho bhavet. Saced adharinasamjñā pravarteta sa eva teṣām ātmagrāho
bhavet sattvagrāho jīvagrāhaḥ pudgalagrāha iti. Tat kasya hetoḥ. Na khalu
punaḥ Subhūte bodhisattvena mahāsattvena dharma udgrahitavyo nādharmāḥ.
Tasmād iyaṁ tathāgatena sañdhāya vāg-bhāṣitā. Kolōpamaṁ dharmaparyāyam
ājānadbhir dharmā eva prahātavyaḥ prāg evādharmā iti. (7.) Punar aparaṁ
bhagavān āyusmantam Subhūtim etad avocat, tat kiṁ manyase Subhūte asti sa
kaścid dharmo yas tathāgatenānuttarā samyak-sambodhir ity abhisambuddhaḥ
kaścid vā dharmaḥ tathāgatena deśitaḥ. Evam ukta āyusmān Subhūtir bhaga-
vantam etad avocat, yathāham bhagavan bhagavato bhāṣitasyārtham ājānāmi
nāsti sa kaścid dharmo yas tathāgatenānuttarā samyak-sambodhir ity abhisam-
buddhaḥ nāsti dharmo yas tathāgatena deśitaḥ. Tat kasya hetoḥ. Yo 'sau
tathāgatena dharmo 'bhisambuddho deśito vā agrāhyaḥ so 'nabhilapyāḥ. Na
sa dharmo nādharmāḥ. Tat kasya hetoḥ. Asaṁskṛta-prabhāvitā hy ārya-
pudgalāḥ. (8.) Bhagavān āha, tat kiṁ manyase Subhūte, yaḥ kaścit kulaputro
vā kuladuhitā vā trisāhasra-mahāsāhasraṁ loka-dhātum saptaratna-paripūrṇam kṛtvā
tathāgatebhyo 'rhadbhyaḥ samyak-sambuddhebhyo dānam dadyāt api nu sa kula-

¹ Superfluous sign of interpunction at end of line.

² The correspondence between the two texts is here very small.

saittā Subhūta cu mani śi ⁱⁱⁱbisivrrāṣai ovā bisivrrāṣaiñā pharāka
 bhāṣate Subhūte kim nu saḥ kulaputraḥ athavā kuladuhitū bahukāni
 puṇa ysyāmñe ¹Su^{iv}bhūti tta hve bihī pharāka miḍāma
 puṇyāni janayet Subhūtir-asya evam avocat ati bahukam miḍhvaḥ
 gyasta baysa puṇīnai haṁbīsā
 yajata bhagavan puṇyamayaṁ samūham

[16 aⁱ] ysy[ām]ñ[e] Cu haḍ[ā] h[ā]rā miḍāma gyasta baysa
 prasunuyāt Kaḥ eva arthaḥ miḍhvaḥ yajata bhagavan
 puṇīnai haṁbīsā ahaṁbīsā gyasta baysa • ²lvata cu baysūstā
 puṇyamayaḥ samūhaḥ asamūhaḥ yajatena bhagavatā uktaḥ yat bodhim
 nara pāraydā khu dātāⁱⁱⁱ tte kiṇa gyasta baysā tta hve
 punaḥ yathā dharmāḥ tasya kṛtena yajataḥ bhagavān evam avocat
 sā puṇīnai haṁbīsā Cu ¹trasa^{iv}[hasre] mahāsahasre lovadāta
 nūnam puṇyamayaḥ samūhaḥ Yat trisahasryāḥ mahāsahasryāḥ lokadhātūn
 haurān hidā śi vātea āya cu ¹dharmā-[16 bⁱ]paryāyā tūraṁpatā
 dānam dadāti dvitīyaḥ punaḥ syāt yaḥ dharmaparyāyasya catuṣpādikāṁ
 śau gāhā nāsāti sājiyā o vā haṁdiryāṁ ⁱⁱvistarna birāśīyā
 ekām gāthāṁ grhṇīyāt udgrhṇīyāt atha vā parebhyāḥ vistareṇa prakāśayet
 śi haḍe ttina puṇa-na avamāta puṇa ⁱⁱⁱysyāmñe anamkhiṣṭa Tta
 saḥ eva tena puṇyena aprameyāni puṇyāni prasunuyāt asamkhyeyāni Evam

putro vā kuladuhitā vā tato nidānaṁ bahu puṇya-skandhaṁ prasunuyāt. Subhūtir
 āha, bahu bhagavan bahu sugata sa kulaputro vā kuladuhitū vā tato nidānaṁ
 puṇya-skandhaṁ prasunuyāt. Tat kasya hetoḥ. Yo 'sau bhagavan puṇyaskan-
 dhas tathāgatena bhāṣitaḥ askandhaḥ sa tathāgatena bhāṣitaḥ. Tasmāt tathāgato
 bhāṣate, puṇyaskandhaḥ puṇyaskandha iti. Bhagavān āha, yaś ca khalu punaḥ
 Subhūte kulaputro vā kuladuhitā vācemaṁ trisāhasra-mahāsāhasraṁ lokadhātūn
 saptaratna-paripūrṇaṁ kṛtvā tathāgatebhyo 'rhadbhyāḥ samyak sambuddhebhyo
 dānaṁ dadyāt yaś c'ēto dharmaparyāyād antasāś catuṣpādikāṁ api gāthāṁ udgrhya
 parebhyo vistareṇa deśayet samprakāśayed ayam eva tato nidānaṁ bahutaraṁ puṇ-
 yaskandhaṁ prasunuyād aprameyam asamkhyeyam. Tat kasya hetoḥ. Ato nirjātā

¹ Superfluous sign of interpunction at end of line.

² Superfluous sign of interpunction in space before ringhole.

cu hara kiṇa Ttattika naraṇḍa gyastā ivbaysa baysānā
 kasya arthasya kṛtena Atah nirgatā yajata bhagavan bhagavatām
 baysūstā Tta cūe saittā Subhūta cu mani ṣi srrauttā-
 bodhiḥ Evam kim-te bhāṣate Subhūte kim nu api srotaū-

[17 *a*] vanā tta hāme nā sā muhu-ja srrautāvaiṇā
 pannasya evam bhavet nanu nūnam mayā srotaāpannānām
 phārrā byaudā tcamna ra vā nī ii sā kāma dā ttā¹
 phalam prāptam yadi ca vai na syāt nūnam katamaḥ dharmah tena
 āryāstāgamārgīnāi namaysā-na haṇphve Subhūⁱⁱⁱtti tta hve nī
 āryāstāgamārgīkena nanasā(?) sambhūtaḥ-asti Subhūtiḥ-asya evam avocāt na
 mīdānīna gyasta baysa ttinka sa hārna haṇphve² Ttina •
 nūdhvaḥ yajata bhagavan alpēna (?) nūnam arthēna sambhūtaḥ-asti Tena
 ivsrrauttāvaiṇā hvidā nī rūvyau-ja haṇphve nī bajāsyau nī
 srotaāpannaḥ ucyate na rūpaiḥ sambhūtaḥ-asti na śabdaiḥ na
 buśāṇau-ja [17 *b*] nī skvaumayau³ na dharmyau-ja haṇphve
 gandhaiḥ na sparsaiḥ na dharmaiḥ sambhūtaḥ-asti
 Ttina sakṛttāgāmā¹ hvidā Cu² mani • ūṣai sakṛttāgāmā tta hamā
 Tena sakṛdāgāmī ucyate Kim nu api sakṛdāgāmīnaḥ evam bhavet
 sā muhu-ja sakṛttāgāmā² phārrā • ii byaudā • tcamna ra vā nī
 nūnam mayā sakṛdāgāmīnām phalam prāptam yadi ca vai na

hi Subhūte tathāgatānām arhatān samyaksambuddhānām anuttarā samyaksambodhir
 ato nirjātās ca buddhā bhagavantaḥ. Tat kasya hetoḥ. Buddhadharmā buddha-
 dharmā iti Subhūte 'buddhadharmās-^{ca}iva te tathāgatena bhāṣitāḥ. Tenōcyante
 buddhadharmā iti. (9.) Tat kiṁ manyase Subhūte, api nu srotaāpannasy-^{ai}vam
 bhavati, mayā srotaāpattiphalaṁ prāptam iti. Subhūtir āha, no hīdān bhagavan.
 Na srotaāpannasy-^{ai}vam bhavati, mayā srotaāpattiphalaṁ prāptam iti. Tat kasya
 hetoḥ. Na hi sa bhagavan kañcid dharmam āpannaḥ. Tenōcyate srotaāpanna
 iti. Na rūpaṁ āpanno na śabdān na gāndhān na rāsān na spraṣṭavyān dharmān
 āpannaḥ. Tenōcyate srotaāpanna iti. Saced bhagavan srotaāpannasy-^{ai}vam
 bhaven, mayā srotaāpattiphalaṁ prāptam iti, sa eva tasy-^{ai}tmagrāho bhavet
 sattvagrāho jivagrāho pudgalagrāho bhaved iti. Bhagavān āha, tat kiṁ manyase
 Subhūte, api nu sakṛdāgāmīna evam bhavati, mayā sakṛdāgāmiphalaṁ prāptam iti.
 Subhūtir āha, no hīdān bhagavan, na sakṛdāgāmīna evam bhavati, mayā sakṛdāgā-
 miphalaṁ prāptam iti. Tat kasya hetoḥ. Na hi sa kañcid dharmo yaḥ sakṛdāgā-
 mitvam āpannaḥ. Tenōcyate sakṛdāgām-ⁱti. Bhagavān āha, tat kiṁ manyase

¹ Read *ttāna* (?).

³ Read *skaumayau*.

² Superfluous sign of interpunction at end of line.

⁴ Read *srrautāvanā*.

ī sā kāmā dāta ttana Subhūvī tta hve sā ivni
 syāt nūnam katamaḥ dharmah tena Subhūtiḥ-asya evam avocat nūnam na
 midāma gyaṣṭa baysa niṣṭā kāmujā śi dharmā cu sakṛttā-
 miḍvahaḥ yajata bhagavan na-asti kaścit saḥ dharmah yaḥ sakṛda-
 gāmmā Ba-
 gāmī Bhaga-

[18 aⁱ] ysī tta hve tta cūe saittā Subhūva cu mani
 vān-asya evam avocat evam kim-te bhāsate Subhūte kim nu
 arahamāndā hama nā sā muhu-ijṣa arahamādaññā byauda teamna
 arhataḥ bhavet nu nūnam mayā arhattvam prāptam yena
 klaiṣṇā sāna ttūṣa yanūmā iiiSubhūvī tta hve na midāna
 kleśamayān ariṇ taviṣṭi karomi Subhūtiḥ-asya evam avocat na miḍvahaḥ
 gyaṣṭa baysa niṣṭa śi dharmā cu arahamādaññā nāma āya cī
 yajata bhagavan na-asti saḥ dharmah yaḥ arhattvam nāma syāt sacet
 arahamāndā tta hama si muhu-ijṣa arahamādañ[18 bⁱ]ñā • ¹ byaudā
 arhataḥ evam bhavet nūnam mayā arhattvam prāptam
 śi haḍḍa uysāññā-nāsāma hamā o satva-nāsāma jīva-nāsāññā pudgalā-
 saḥ eva ātmagrāhaḥ bhavet atha sattvagrāhaḥ jīvagrāhaḥ pudgala-
 nāsāma Gyasta baysā-na klaiṣṇā sānañ jauni sṣā mā āññadā
 grāhaḥ Yajatena bhagavatā kleśamayānām ariṇām hāniḥ sṣā me ujjvalā(?)
 biṣā-pīrmāttama hvata aysā arahamāññā pahaṣṭa brīyai-ijṣa ni
 viśvaparamā uktā aham arhamāññā nyavasi rūgeṇa na

Subhūte api nv anāgāmina evaṃ bhavati, mayānāgāmiphalaṃ prāptam iti.
 Subhūtiḥ āha, no hīdaṃ bhagavan, nānāgāmina evaṃ bhavati, mayānāgāmiphalaṃ
 prāptam iti. Tat kasya hetoḥ. Na hi sa bhagavan kaścid dharmo yo 'nāgāmītvam
 āpannaḥ. Ten'ocyate 'nāgāmīti. Bhagavān āha, tat kim manyase Subhūte, api
 nv arhata evaṃ bhavati, mayārhattvaṃ prāptam iti. Subhūtiḥ āha, no hīdaṃ
 bhagavan, nārhata evaṃ bhavati, mayārhattvaṃ prāptam iti. Tat kasya hetoḥ.
 Na hi sa bhagavan kaścid dharmo yo 'rhan nāma. Ten'ocyate 'rhan iti. Saced
 bhagavān arhata evaṃ bhaven, mayārhattvaṃ prāptam iti sa eva tasyātmagrāho
 bhavet sattvagrāho jīvagrāhaḥ pudgalagrāho bhavet. Tat kasya hetoḥ. Aham
 asmi bhagavān tathāgatenārhatā samyak sambuddhenāraṇāvihāriṇām agryo
 nirdiṣṭaḥ. Aham asmi bhagavān arhan vītarāgaḥ. Na ca me bhagavān evaṃ
 bhavati, arhan asmy aham vītarāga iti. Sacen maina bhagavān evaṃ bhaven,
 mayārhattvaṃ prāptam iti, na mām tathāgato vyākariṣyad, araṇāvihāriṇām agryaḥ

¹ Superfluous sign of interpunction.

mulu gyasta baysä vyirasä arañavyihārai biśā-pīrmāttama a-
mām yajataḥ bhagavān vyākariṣyat arañavihārī viśva-paramaḥ a-

[19 a] raṁṇā cu samāhāṇa āṇadai cu haṁdarye saṁttāṇa
raṇe yaḥ samādhāne ujvalaḥ (?) yaḥ anyasmin saṁtāne

klaiṣṇai jauni aiśpaśde Gyastā baysä tta hve tta cūe saittā
kleśakām hānim iṣate (?) Yajataḥ bhagavān evam avocat evam kim-te bhāsate

Subhūva aśta nai śi dā cu muⁱⁱⁱhu-ja Dīpaṁkarā ¹ gyasta
Subhūte asti nu saḥ dharmāḥ yaḥ mayā Dīpaṁkarasya yajatasya

baysä iñaka nā āya āya ² aivdhigama-svabhāvi dā
bhagavataḥ antikāt udgrhītaḥ syāt syāt adhigama-svabhāvikaḥ dharmāḥ

ni nā hāmā Subhūvi tta hve sā miḍamna gyasta
nam udgrhītaḥ bhavet Subhūtiḥ-asya evam avocat nūnam miḍhvaḥ yajata

ba[19 b]ysä niśtā kāmujā śi dā cu thu Dīpaṁgarā gyasta
bhagavan na-asti kaścit saḥ dharmāḥ yam tvam Dīpaṁkarāt yajatāt

baysä-na nā āyai ³ ttana cu adhigamasubhāvā ³ dāta na
bhagavataḥ udgrhītavān syāḥ tena yat adhigamasvabhāvaḥ dharmāḥ na

nā hamā Subhūvi tta hve sā iina miḍamna gyasta
udgrhītaḥ bhavet Subhūtiḥ-asya evam avocat nūnam na miḍhvaḥ yajata

baysa niśti kāmujā śi dā cu thu Dīpakara baivysä-na
bhagavan na-asti kaścit saḥ dharmāḥ yam tvam Dīpaṁkarāt bhagavataḥ

iñakā nā āya ⁴ Cu Subhūva tta huñi ⁵ sa aysā bud-
antikāt udgrhītavān syāḥ Yaḥ Subhūte evam vadet nūnam aham bud-

dhiakṣi-
dhakṣe-

[20 a] trā padamja piṣkalā naṣphāñū śi kūra hvāñe Ci
trāṇam santakān vyūhān niṣpādayeyam saḥ vitatham vadet Ye

Subhūtiḥ kulaputro na kvacid viharati, tenōcyate 'rañavihāry arañavihārīti.
(10.) Bhagavān āha, tat kiṁ manyase Subhūte, asti sa kaścid dharmo yas tathā-
gatena Dīpaṁkarasya tathāgatasy-ārhatāḥ samyaksaṁbuddhasy-āntikād udgrhītaḥ.
Subhūtiḥ āha, no hīdaṁ bhagavan na-asti sa kaścid dharmo yas tathāgatena Dīpaṁ-
karasya tathāgatasy-ārhatāḥ samyaksaṁbuddhasy-āntikād udgrhītaḥ. Bhagavān
āha, yaḥ kaścit Subhūte bodhisattva evam vaded, aham kṣetravyūhān niṣpādayiṣyām-

¹ Superfluous sign of interpunction in space before ringhole.

² Cancel the redundant āya.

³ Read -svabhāvā.

⁴ Read āyai; the whole passage has been wrongly repeated.

⁵ Read hvāñi.

buddhakṣitravyūhā avyūhā ⁱⁱaviṣkastā arūpiṇā gyastā baysā-na
buddhakṣetravyūhāḥ avyūhāḥ avyūhitāḥ arūpiṇaḥ yajatena bhagavatā

hvata • Ttye kiṇa Subhūta ⁱⁱⁱbaudhisatva avārauttā aysmū
uktāḥ Tasya kṛtēna Subhūte bodhisattvena apratiṣṭhitam cittam

stāka ni rūvā vīra pārauttā ^{iv}ni bajāsā ni buṣāñām ni
utpādayitavyam na rūpānām upari pratiṣṭhitam na śabdānām na gandhānām na
ysvanīṇā na skaumatā na dharmān vīra hau[20^b]ra h(au)rā[^m]ñā •
rasānām na sparśānām na dharmānām upari dānam dātavyam

Ttaraṇmā māññām Subhūva cī jā hve āya cu didaṇḍā
Evam upamam Subhūte sacet kaṣcit puruṣaḥ syāt yat evaṇrūpaḥ

ttaraṇḍalirā āya khu Sumirā garā tta cūe suaittā¹ Subhūta
ātmabhāvaḥ syāt yathā Sumeruḥ giriḥ tat kim-te bhāsate Subhūte

mistā na ttaraṇḍarā ⁱⁱna khu Sumirā gara Bihī mistā midāṇna
mahān nu ātmabhāvaḥ nu yathā Sumeruḥ giriḥ Ati mahān mīḍhvaḥ

gyasta baysa Baysī tta ^{iv}hve abhāva ṣi ttaraṇḍarā ttana
yajata bhagavan Bhagavān-asya evaṇ avocat abhāvaḥ saḥ ātmabhāvaḥ tena

ātmabhāvāḥ baysāṇnā sābhaugī tta-
ātmabhāvaḥ bhagavatām sūmbhogikāḥ ā-

[21^a] raṇḍarā anau śkājsikāna bajaitti Gyasta baysī
tmabhāvaḥ vinā saṃskūrāṇām (?) lupyate (?) Yajataḥ bhagavān-asya

iti sa vitatham vadet. Tat kasya hetoḥ. Kṣetra-vyūhāḥ kṣetra-vyūhā iti Subhūte
'vyūhās te tathāgatena bhāṣitāḥ. Tenōeyante kṣetra-vyūhā iti. Tasmāt tarhi
Subhūte bodhisattvena mahāsattvenāḥivam apratiṣṭhitam cittam utpādayitavyam
yan na kvacit pratiṣṭhitam cittam utpādayitavyam na rūpa-pratiṣṭhitam cittam
utpādayitavyam na śabda-gandha-rasa-spraṣṭavya-dharma-pratiṣṭhitam cittam utpā-
dayitavyam. Tad yathāpi nāma Subhūte puruṣo bhaved npēta-kāyo mahākāyo yat
tasyāḥivamrūpa ātmabhāvaḥ syāt tadyathāpi nāma Sumeruḥ parvata-rājāḥ ; tat kim
manyase Subhūte api nu mahān sa ātmabhāvo bhavet. Subhūtīr āha, mahān sa bhaga-
van mahān sugata sa ātmabhāvo bhavet. Tat kasya hetoḥ. Ātmabhāva ātmabhāva
iti bhagavann abhāvaḥ sa tathāgatena bhāṣitāḥ. Tenōeyata ātmabhāva iti. Na hi
bhagavan sa bhāvo nābhāvaḥ ; tenōeyata ātmabhāva iti. (11.) Bhagavān āha, tat
kim manyase Subhūte yāvatyo Gaṅgāyām mahānadyām vālukās tāvatya eva Gaṅ-
gānadyo bhaveyuh. Tāsu yā vālukā api nu tā bahvyo bhaveyuh. Subhūtīr āha, tā eva
tāvad bhagavan bahvyo Gaṅgānadyo bhaveyuh prūg eva yās tās Gaṅgānadīṣu

¹ Read *saittā*.

tta hve ttatta Gaṃgā nyāya iḡruīcyau-sye didira.¹ lo vadāta
 evam avocat evam Gaṃgāyāḥ nadyāḥ vālukābhiḥ tāvantaḥ lokadhātavaḥ
 hamāri • kāmīmuḡā dahā ā-vā strīīīya haudyau raīnyau-ḡsa hambirā
 bhavanti kaścīt puruṣaḥ athavā strī saptabhiḥ ratnaiḥ saṃpūrya
 gyastām baysāmuu haurā hidā caṃdī ivpuṣṇa kūśalā mūlā²
 yajātūnām bhagavatām dānam dadāti kīyanti-asya puṇyāni kūśalasya mūlāni
 hamāri tṭye dahā o-vā strīyai cu tṭye Vajrrachedakyi [21^b]
 bhavanti tasya puruṣasya athavā strīyaḥ yaḥ tasyāḥ Vajracchedikāyāḥ
 [prajñāpā]rā[m]n[i] vīra teūraīnpati śau gāhā diḡsāti vāsīyā
 prajñāpāramitāyāḥ upari catuṣpādikām ekām gāthām dhārayet vācayet
 sāḡī iḡhaṃdarāīnā vīstarna uysdīśīya tṭye pracaiṇai pharāka
 udgrḡhīyāt anyeṣām vīstareṇa uddesāyet tasya pratyayena-asya bahūni
 puṣṇa kūśalā mūlā hamāri • Kāmye śadyi piṣkalā vīra ḡ
 puṇyāni kūśalasya mūlāni bhavanti • Yasya prthivīyāḥ pradeśasya upari saḥ
 dā ivī pajsamavīya ḡ diḡḡ hāmā haīntsa gyasta u hvaṃdā
 dharmāḥ syāt pūjanīyaḥ sā diḡḡ bhavet sāha devasya tathā manuṣyasya
 ysama-śaṃdai-na kā-
 prthivī-lokena; ya-

[22^a] m-ña diḡḡ-ña dā i cīṭṭye māṃñāṃdā sā diḡḡ
 syām diḡḡyām dharmāḥ syāt caityasya upamū sū diḡḡ

vālukāḥ. Bhagavān āha, ārocayāmi te Subhūte prativēdayāmi te yāvatyas tāsū Gaṃ-
 gānadīṣu vālukā bhavēyus tāvato lokadhātūn-kaścīd eva strī vā puruṣo vā sapta-ratna-
 paripūrṇaṃ kṛtvā tathāgātebhyo 'rhadbhyāḥ saṃyak-saṃbuddhebhyo dānaṃ dadyāt,
 tat kiṃ manyase Subhūte api nu sā strī vā puruṣo vā tato nidānaṃ bahu puṇya-
 skandhaṃ prasunuyāt. Subhūtir āha, bahu bhagavan bahu sugata strī vā puruṣo vā
 tato nidānaṃ puṇya-skandhaṃ prasunuyād aprameyam asaṃkhyeyam. Bhagavān āha,
 yaś ca khalu punaḥ Subhūte strī vā puruṣo vā tāvato lokadhātūn sapta-ratna-pari-
 pūrṇaṃ kṛtvā tathāgātebhyo 'rhadbhyāḥ saṃyak-saṃbuddhebhyo dānaṃ dadyāt
 yaś ca kulaputro vā kuladuhitā vṛto dharmaparyāyād antaśaś catuṣpādikām api
 gāthām udgrḡhya parebhyo deśāyet saṃprakāśayed ayam eva tato nidānaṃ bahutaraṃ
 puṇya-skandhaṃ prasunuyād aprameyam asaṃkhyeyam. (12.) Api tu khalu punaḥ
 Subhūte yasmin prthivī-pradeśa ito dharmaparyāyād antaśaś catuṣpādikām api
 gāthām udgrḡhya bhāṣyeta vā saṃprakāśyeta vā sa prthivī-pradeśaś caityabhūto
 bhavet sa-deva-mānuṣ-āsurasya lokasya kaḥ punar vādo ya imaṃ dharmā-paryāyaṃ
 sakala-samāptaṃ dhārayiṣyanti vācayiṣyanti paryavāpsyanti parebhyas ca vistareṇa

¹ Superfluous sign of interpunction.

² Read *mūlā*, as in 21^biii.

pārṣa hamā ttatta hā maññāññā iisā śāstāra ttara āsti u
 prāsādikā bhavet evam ā mānanīyaḥ nūnam śāstā tatra āste tathā
 hastamā pīrmāttanmā pīsaī • Ttye hvaye iiihvanai āsiri Subhuta¹
 sattamaḥ paramaḥ guruḥ Tasmin ukte vacane ācāryaḥ Subhūtiḥ
 gyasta baysā tta hve ci nāma gyasta baysā iṣṣi dā
 yajataḥ bhagavantam evam avocat kaḥ nāma yajata bhagavan saḥ dharmah
 u khūai nāma dijsi Ttye hvayai hvanai gyastā baysā
 tathā katham-vai-asya nāma dhāraye Tasmin ukte vacane yajataḥ bhagavān
 tta hve prajñā[22 b][pārāmma nā]ma² Subhūva ṣi dāta
 evam avocat prajñāpāramitā nāma Subhūte saḥ dharmah
 ttattai nāma dijsi tta ṣi haḍi gyasta baⁱⁱ(ysā)-na apārāmma
 evam-asya nāma dhāraya evam saḥ eva yajatena bhagavatā apāramitā
 hvata • Tta cūe saittā Subhūva astā nai ṣi dāta iii^{cu} gyasta
 bhāṣitā Tat kim-te bhāṣate Subhūte • asti nu saḥ dharmah yaḥ yajatena
 baysā-na hva āya Subhūvi tta hve khu aysā miḍāmi^{iv}na
 bhagavatā bhāṣitaḥ syāt Subhūtiḥ-asya evam avocat yathā aham miḍhvaḥ
 gyasta baysa ttye hvanai arthā bve niṣṭā kāmujā ṣi dā
 yajata bhagavan tasya bhāṣitasya artham bodhe na-asti kaścit saḥ dharmah
 cu biṣau
 yaḥ viṣvaih

[23 aⁱ] gyastyau baysyau-jaḥ hva āya Baysi tta hve
 yajataiḥ bhagavadbhiḥ bhāṣitaḥ syāt Bhagavān-asya evam avocat

samprakāśayiṣyanti. Paramēṇa te Subhūta ācāryeṇa samanvāgatā bhaviṣyanti.
 Tasmīnś ca Subhūte prthivī-pradeśe śāstā viharaty anyatar-ānyataro vā vijña-
 guru-sthānīyaḥ. (13.) Evam ukta āyusmān Subhūtir bhagavantam etad avocat,
 ko nām-āyaṁ bhagavan dharma-paryāyaḥ katham eśānaṁ dhārayāmi. Evam ukte
 bhagavān āyusmantam Subhūtim etad avocat, prajñāpāramitā nām-āyaṁ Subhūte
 dhārma-paryāyaḥ, evam eśānaṁ dhāraya. Tat kasya hetoḥ. Yāḥiva Subhūte
 prajñāpāramitā tathāgatena bhāṣitā sśāiv-āpāramitā tathāgatena bhāṣitā, tenōcyate
 prajñāpāramit-ōti. Tat kim manyase Subhūte api nv asti sa kaścid dharmo
 yas tathāgatena bhāṣitaḥ. Subhūtir āha, no hāidam bhagavan nāsti sa kaścid
 dharmo yas tathāgatena bhāṣitaḥ. [U. 6-12, p. 29, are not translated in our manuscript.]
 Bhagavān āha, tat kim manyase Subhūte dvātriṁśan-mahāpuruṣa-lakṣanais tathā-

¹ Read *Subhūta*.

² The first four *akṣaras* of fol. 22 b have peeled off, owing to that corner having stuck to the subjacent fol. 23 a.

tta cūe saittā Subhūva dvāradiṁrsau mahāpuraṣalakṣaṇyau-ja
 evam kim-te bhāṣate Subhūte dvātrīṁśadbhiḥ mahāpuruṣalakṣaṇaiḥ
 gyasta baysā dyāmñā nai Subhūti tta iihve na miḍārṇna
 yajataḥ bhagavān draṣṭavyaḥ n Subhūtiḥ-asya evam avocat na miḍhvaḥ
 gyasta baysa dvāvaradirsa hudihuna gūnā ivagūnā baysā-na
 yajata bhagavan dvātrīṁśat supuruṣa- lakṣaṇāni alakṣaṇāni bhagavatā
 hvata ttana cu dātīnai ttaradarā ¹ anavyamjanī[23 b]nai rūpakāyā
 bhāṣitāni tena yat dharma- kāyaḥ anuvyañjanavān rūpakāyaḥ
 ttaramdarā ttina hvañārī dvāradsā ² hudihuna iigūnā Cu vā
 kāyaḥ tena ucyante dvātrīṁśat supuruṣa- lakṣaṇāni Yat vai
 Subhūva ³ dahā ā-vā striya Gaṅgā nyāya grūicyau-iiṣye
 Subhūte puruṣaḥ athavā strī Gaṅgāyāḥ nadyāḥ vālukābhiḥ
 māñāndā ttaramdarā pastī śī jā vā āya cu tte sūtrā ⁴ vira
 upamitān kāyān paryatyajāt dvitīyaḥ cit vai syāt yaḥ tasya sūtrasya uparī
 teṣṭrapatī gāha pātī sājīyā hañdarāṇu vistarna bi-
 catuspādikām gāthām śṛṇōti udgrhīyāt anyebhyaḥ vistareṇa pra-
 [24 a] rāṣīyā budārī puññai hañbīsai hame avamāta
 kāṣayet bahutarāḥ-asya puñya- samūhaḥ-asya bhavet aprameyaḥ
 ananikhiṣṭye ⁵ rā iiṭti mī āśrī Subhūta ddharmaviga-na ⁶ āśki
 asanikhyeyāḥ jāta Atha ācāryaḥ Subhūtiḥ dharmavegena āśrṇaḥ
 cira yude āiiṣka mī ustaḍi gyasta baysā tta hve bihī
 kiraṇam ākarot āśrūni prāmājat yajataḥ bhagavantam evam avocat ati

gato 'rhan samyak-sambuddho draṣṭavyaḥ. Subhūtir āha, no hādam bhagavan
 dvātrīṁśan-mahāpuruṣa-lakṣaṇais tathāgato 'rhan samyak-sambuddho draṣṭavyaḥ.
 Tat kasya hetoḥ. Yāni hi tāni bhagavan dvātrīṁśan-mahāpuruṣa-lakṣaṇāni tathā-
 gatena bhāṣitāny alakṣaṇāni tāni bhagavaṁs tathāgatena bhāṣitāni. Tenōcyante
 dvātrīṁśan-mahāpuruṣa-lakṣaṇāni. Bhagavān āha, yaś ca khalu punaḥ Subhūte
 strī vā puruṣo vā dine dine Gaṅgānadi-vālukā-samān ātmabhāvān parityajet exam
 parityajan Gaṅgānadi-vālukā-samān kalpāms tāt ātmabhāvān parityajet yaś cēto
 dharma-paryāyād antaśas catuspādikām api gāthām udgrhya parebhyo deṣayet
 saniprakāśayed ayam eva tato nidānam bahutarān puñya-skandhān prasunuyād
 aprameyam asanikhyeyam. (14.) Atha khalv āyusmān Subhūtir dharma-vegen-
 āśrūni pramūcat. So 'śrūni pramrjya bhagavantam etad avocat, ācāryam bhaga-

¹ See Vocabulary.³ Read *Subhūva*.² Read perhaps *hudihuna*.⁴ Read *ananikhiṣṭā*.⁵ Read *dharmavigā-na*.

duṣkara miḍāṇṇa gya^{iv}sta *baysä* si dā kū-ja maṇi hvāṇṇa
 duṣkaraḥ miḍhvaḥ yajata bhagavan saḥ dharmah yataḥ me jñānam
 patata Ni rā muhu-ja didira gam[24 bi]bhīrā dā pyūṣṭā
 utthitam Na jātu mayā evaṇrūpaḥ gambhīraḥ dharmah śrutah
 Cu sā bhūttasaṇṇā sā haḍi abhūttasaṇṇā Na tea baysā sāḷṣaṇṇā sā
 Yā sā bhūttasaṇṇā sā eva abhūttasaṇṇā Na ca bhagavatāṃ sūsanam sā
 saṇṇā Cu ttū dā sādahidā pīrā¹ hā yanāti ni-ni tṭyāṇi
 saṇṇā Ye tam dharmam śraddadhāti likhati ā karoti na-na teṣāṃ
 iṇṇasaṇṇāṇi vī saṇṇā pravarattā ni satva vīra saṇṇā ni jvāka vī
 ātmanah upari saṇṇā pravarttet na sattvasya upari saṇṇā na jīvasya upari
 iṇṇa pudgalā vī saṇṇā na-na tṭyāṇṇā ni tearimai nāsākā
 na pudgalasya upari saṇṇā na-na teṣāṃ na caramah grāhakah
 arthā vīra
 arthasya upari

[25 ai] hanāsā aṭṭā • Tṭye hvay[ai] hvanai gyastā baysā
 grāhaḥ asti Tasmin ukte vacane yajataḥ bhagavān

van param-āścaryāṇi sugata yāvad ayaṇi dharma-paryāyas tathāgatena bhāṣito
 'gra-yāna-saṃprasthitāṇāṃ sattvāṇāṃ arthāya śreṣṭha-yāna-saṃprasthitāṇāṃ arthāya
 yato me bhagavañ jñānam utpannam. Na mayā bhagavañ jātv evaṇrūpo dharma-
 paryāyah śrutapūrvah. Paramena te bhagavann āścaryeṇa samanvāgatā bodhisattvā
 bhaviṣyanti ya iha sūtre bhāṣyamāṇe śrutvā bhūta-saṇṇāṃ utpādayiṣyanti. Tat
 kasya hetoḥ. Yā cālīṣā bhagavan bhūta-saṇṇā sālīṣābhūta-saṇṇā. Tasmāt
 tathāgato bhāṣate bhūta-saṇṇā bhūta-saṇṇāṇi. Na mama bhagavann āścaryāṇi
 yadāham imaṇi dharma-paryāyāṇi bhāṣyamāṇāṃ avakalpayāmy adhimucye. Ye 'pi
 te bhagavan sattvā bhaviṣyanti anāgate 'dhvani paścime kāle paścime samaye
 paścimāyāṇi pañcaśatyāṇi saddharma-vipralope vartamāṇe ya imaṇi bhagavan
 dharma-paryāyāṇi udgrahiṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti pare-
 bhyas ca vistareṇa saṃprakāśayiṣyanti te param-āścaryeṇa samanvāgatā bhaviṣyanti.
 Api tu khalu punar bhagavan na teṣāṃ ātma-saṇṇā pravartisyate na sattva-saṇṇā
 na jīva-saṇṇā na pudgala-saṇṇā pravartisyate, na api teṣāṃ kācit saṇṇā nāsaṇṇā
 pravartate. Tat kasya hetoḥ. Yā sā bhagavann ātma-saṇṇā sālīṣāsaṇṇā ; yā
 sattva-saṇṇā jīva-saṇṇā pudgala-saṇṇā sālīṣāsaṇṇā. Tat kasya hetoḥ. Sarva-
 saṇṇā-āpagatā hi buddhā bhagavantah. Evam ukte bhagavān āyuṣmantāṃ Subhū-

¹ The syllable *ttā*, in small cursive characters, is inserted in the interlinear space, between ll. 2 and 3, below *rāhā*; and the word appears to be intended to be read *pīrāttā*; we should probably read *pīrāti*.

āṣiri Subhūta tta hve iittatta gyastā baysā •¹ pīrmāttama
 ācāryam Subhūtim evam avocat evam yajata bhagavan paramēṇa
 duṣkare-ja haṁphva hvamāri •² cu tte sūtrā iihvādā āna ni
 duṣkareṇa saṁbhūtaḥ bhavanti ye aya sūtrasya bhāṣitavantaḥ āsīnāḥ na
 pvaiddā ni hariṣyāri ni trāysā byehidā •^{iv} Pīrmāttama duṣkarā sū
 uttrasyanti na saṁtrasyanti na trāsam āpadyante Parama- duṣkarā sū
 pārāṇma tvā pārāṇma avamāta gyastā baysā [25 bi] hvādū •
 pārāmitā tām pārāmitām aparimāṇāḥ yajataḥ bhagavantaḥ abhāṣanta
 Ttana kṣamautitijā pārāma hīvyā tea pamāka hāmā • Kāma bāṇḍa-na
 Tena kṣānti- pārāmitā saṁbandhini ca pārāmitā bhavet Yasmin samaye
 maṁmā kalārri •³ agapratyāṅga puste na-ni maṁmā tte
 me kalārjah aṅgapratyāṅgam acchaitsit na-na me tasmin
 styē ātma •⁴ iisamñña vya ni satvasamñña ni jīvasamñña na pud-
 samaye ātmasamññā babbhūva na sattvasamññā na jīvasamññā na pud-
 galasamñña na maṁ ttū bāṇḍa samñña vya u ni asamñña Cu
 galasamññā na me tam kālam samññā babbhūva tathā na asamññā Yadi
 maṁ sai ysurasamñña vya muṣṭā-ja ra haṁphva
 me api ātmasamññā abhaviṣyat vyāpādena jātu saṁbhūta
 [26 ai] maṁ samñña hamiya Paysāni aysā Subhūva byāta yani
 me samññā abhaviṣyat Prajāne aham Subhūte smṛtim kurve

tim etad avocat, evam etat Subhūte evam etat. Param-ācārya-samanvāgatās te
 sattvā bhaviṣyanti ya iha Subhūte sūtre bhāṣyamāṇe nōttrasiṣyanti na saṁtrasiṣyanti
 na saṁtrāsam āpatsyante. Tat kasya hetoḥ. Paramapāramitēyaṁ Subhūte tathā-
 gatena bhāṣitā yadut-āpāramitā. Yān ca Subhūte tathāgataḥ parama-pāramitān
 bhāṣate tām aparimāṇā api buddhā bhagavanto bhāṣante. Tenōcyate paramapāramit-
 ēti. Api tu khalu punaḥ Subhūte yā tathāgatasya kṣānti-pāramitā sōāiv-āpāramitā.
 Tat kasya hetoḥ. Yādā me Subhūte Kali(ṅga)-rāj-āṅga-pratyāṅgamāṁsāny
 acchaitsit tasmin samaya ātma-samññā vā sattva-samññā vā jīva-samññā vā pudgala-
 samññā vā nōāpi me kācit samññā vāsamññā vā babbhūva. Tat kasya hetoḥ. Sacen
 me Subhūte tasmin samaya ātma-samññā abhaviṣyad vyāpāda-samññā āpi me tasmin
 samaye 'bhaviṣyat. Sacet sattva-samññā jīva-samññā pudgala-samññā abhaviṣyad
 vyāpāda-samññā āpi me tasmin samaye 'bhaviṣyat. Tat kasya hetoḥ. Abhijānāmy
 aham Subhūte 'tite 'dhvani pañca jāti-śatāni yad aham Kṣāntivādī ṛṣir abbhūvam.

¹ Read *Subhūta*, instead of *gyastā baysā*. Also superfluous sign of interpunction.

² Read *hamāri*.

³ Superfluous sign of interpunction. Note also the misshaped *ka*.

⁴ Superfluous sign of interpunction.

paḍāṃjśyāṃnā bāḥidānā pajsa-se ysathā kāmā bādāṃnā aysā
pūrvēṣāṃ kālānām pañca-śatāni janmāni yeṣāṃ kālānām aham

Kṣāntavādā nāma vyī iiraṣiyā Ttī maṃmā •¹ nū ātmasaṃñña
Kṣāntivādī nāma babhūva ṛṣiḥ Atha me na ātmasaṃññā

vya ni satvasaṃñña ni jīvasaṃñña ni pudgalāsaṃñña Ttye hārā
babhūva na sattvasaṃññā na jīvasaṃññā na pudgalasaṃññā Tasya arthasya

kiṇa Subhūva baudhisattva mistā baysūṃñña [26 b] vūysai biṣau
kṛtena Subhūte bodhisattvaḥ mahān bodhi- sattvaḥ viśvābhyāḥ

saṃññau-jaṣa phīśāñña •¹ u biśā-pīrmāttamye baysūstā aysmū
saṃññābhyāḥ vārayitavyāḥ tathā viśva-paramāyām bodhan cīttam

iipevāṃññā ni rūvāṃññā vīra pāroutta aysmu² upevāṃññā ni
utpādayitavyam na rūpāṃññā upari pratiṣṭhitam cīttam utpādayitavyam na

bajjāṣā iina buśāññāṃ ni ysvāññāṃ ni skamavāññā na dharmāññā vīra •¹
śabdāññāṃ na gandhāññāṃ na rasāññāṃ na sparśāññāṃ na dharmāññāṃ upari

na kuṣṭaijā iṣvattakārī vīra pāroutta aysmu² upevāṃññā
na kasyacit pratikārasya upari pratiṣṭhitam cīttam utpādayitavyam

Avārautta aysmu²-na
Apratiṣṭhitena cīttena

[27 a] haurā haurāññā khu nā gūṇāsaṃñña vīra ni pārāhi
dānam dātavyam yathā nū lakṣaṇasaṃññāṃ upari na pratitiṣṭhet

biśāññā satvāññā śīri kiṇa Sā saṃñña skaddhvā •¹ na bīdi •
viśveṣāṃ sattvāññāṃ śīvasya kṛtena Sā saṃññā skandheṣu na bhavati

नयमिन्न नयन

Tatcāpi me nāātma-saṃññā babhūva na sattva-saṃññā na jīva-saṃññā na pudgala-
saṃññā babhūva. Tasmāt tarhi Subhūte bodhisattvena mahāsattvena sarva-saṃññā
vivarjayitvānuttarāyām samyak-sambodhan cīttam utpādayitavyam. Na rūpa-
pratiṣṭhitam cīttam utpādayitavyam na śabda-gandha-rasa-spraṣṭavya-dharma-
pratiṣṭhitam cīttam utpādayitavyam na dharma-pratiṣṭhitam cīttam utpādayitavyam
nādharmā-pratiṣṭhitam cīttam utpādayitavyam na kvacit pratiṣṭhitam cīttam
utpādayitavyam. Tat kasya hetoḥ. Yat pratiṣṭhitam tad evāpratiṣṭhitam. Tasmād
eva tathāgato bhūṣate apratiṣṭhitena bodhisattvena dānaṃ dātavyam, na rūpa-
śabda-gandha-rasa-sparśa-dharma-pratiṣṭhitena dānaṃ dātavyam. Api tu khalu
punaḥ Subhūte bodhisattvenāivamrūpo dānaparityāgaḥ kartavyaḥ sarva-sattvāññāṃ

¹ Superfluous sign of interpunction.

² Read *aysmū*, as in 26 b.

Rraṣṭa hvāṇe Subhūva gyasta baysa haṭha iihvāññā vyāraṇai
 Rju vadet Subhūte yajataḥ bhagavān satyam vadet vyākaraṇam-asya
 ni añña ttana cu prajñai rraṣṭa śrāvakayāṇa haivṭha[ysvī]¹se
 na anyat tena yat prajñah rju śrāvakayāne satyam

mahāyāmñña Ttāharā vyāraṇa ni añña. Si ra Subhūva cu[27b]
 mahāyāne Tathāgatānām vyākaraṇam na anyat Saḥ jātu Subhūte yaḥ

si dā cu baysā-na bustā ni vara haṭha u ni drrūja
 saḥ dharmah yaḥ bhagavatā buddhah na tatra satyam tathā na mṛṣā

Akṣaryau-ja hva artha biṣṣā pari hālai gitti. Ttrāmā
 Akṣaraiḥ bhāṣitam artham sarvām parityajet dīśam gantam (?) Evam

māmññāmdā Subhūva khu hve ttārā vitraṇḍā haññmā ni
 upamam Subhūte yathā puruṣah andhakāre praviṣṭah bhavet na

nāmuja² hārā vajisḍi ttū najsadā pārāhi-pastā baudhisatva
 kaneit artham vicaṣṭe tad vyākhyātam pratiṣṭhāpitaḥ bodhisattvaḥ

idyāmññā cu pari ni daittā. Ttrāmā māññāmdā Subhūva khu
 draṣṭavyah yaḥ tyajet na paśyati Evam upamam Subhūte yathā

teaimauda hve byūṣṭe-
 cakṣuṣmān puruṣah vyūṣṭa-

[28 a] ye ṣavi³ saye urmaydām biṣṣā rūva daittā ttū
 yām kṣapi prabhāte āditye viśvavidhāni rūpāni paśyati tad

najsadā baysūmñña vūṣṣai dyāññā cu ni nāmye² hārā vira
 vyākhyātam bodhi- sattvaḥ draṣṭavyah yaḥ na kasyacit arthasya upari

arthāya. Tat kasya hetoḥ. Yā evāññā Subhūte sattva-samjñā sāvāsamjñā. Ya
 evam te sarva-sattvās tathāgatena bhāṣitās ta evāsattvāḥ. Tat kasya hetoḥ.
 Bhūta-vādi Subhūte tathāgataḥ satya-vādi tathā-vādy ananyathā-vādi tathāgataḥ.
 Na vitatha-vādi tathāgataḥ. Api tu khalu punaḥ Subhūte yas tathāgatena dharmo
 'bhisambuddho deśito nidhyāto na tatra satyam na mṛṣā. Tadyathāpi nāma
 Subhūte puruṣo 'ndhakāra-praviṣṭo na kiñcid api paśyet evam vastu-patito bodhi-
 sattvo draṣṭavyo yo vastu-patito dānam parityajati. Tad yathāpi nāma Subhūte
 cakṣuṣmān puruṣah prabhātāyām rātrau sūrye 'bhyudgate nānā-vidhāni rūpāni
 paśyet evam avastu-patito bodhisattvo draṣṭavyo yo 'vastu-patito dānam parityajati.

¹ This syllable is damaged, and its reading uncertain.

² Perhaps wrong for *kāmuḍā*, and *kāmye*.

³ Read *śivi*.

pārauttā ṣṭāna haurā hādā ni • ¹ iii parī dittā Cu Subhuva ²
 pratiṣṭhitah san dānam dadāti na tyajet paśyati Yat Subhūte
 bisivṛāṣai ³ o-vā bisivṛāṣaiñā ci ttū iv[dā dijs]ādi ⁴ vāṣidā
 kulaputrāḥ athavā kuladuhitarāḥ ye tam dharmam dhārayanti vācayanti
 paysāmda hamāri gyastā baysām-jsa o dya hamā[28 bi]ri
 prajñātāḥ bhavanti yajatānūm bhagavatām tathā dṛṣṭāḥ bhavanti

Avamāta puññinai haṁbīsā-na haṁphva hamāri • O strīya o-vā
 Aparimitena puṇya- samūhena saṁbhūtāḥ bhavanti Atha strī athavā
 daiḥhā brūhadā Gaṁgā nyāya grūciyau-sye māññindā ttaramādarā
 puruṣāḥ pūrvāhṇe Gaṁgāyāḥ nadyāḥ vālukābhiḥ samān kāyān

paṁste śvabaiññā paśārā didira ttaramādara paṁsti ttana pacaḍa-na
 paryatyajāt madhyāhṇe sūyāhṇe tāvataḥ kāyān paryatyajāt tena paryāyeṇa
 kulā kaiḥlpā vaṣṭa āna haurā hiḍā ci ttū sūtrā pāti
 koṭim kalpān yāvat tiṣṭhamānaḥ dānam dadāti yaḥ[-ca] tat sūtram śṛṇoti
 nai prrakṣivī ṣaḍa hā
 na-etat pratikṣipet śraddhām ā

[29 a]⁵ [××× tt]y[e pra]c[ai]na budarā puññinai haṁbīsā ysyāññe
 tasya pratyayena bahutaram puṇya- samūham janayet
 avamāta aññanākhīṣṭā Cu nara vā • ¹ cūai pīridai budarā
 aprameyam asaṁkhyeyam Kim punaḥ vai yadā-kecit likhanti-etat bahutaram

Api tu khalu punaḥ Subhūte ye kulaputrā vā kuladuhitaro vācānāṁ dharmā-paryāyam
 udgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti parebhyas ca vistareṇa
 saṁprakāśayiṣyanti jñātās te Subhūte tathāgatena buddha-jñānena dṛṣṭās te Subhūte
 tathāgatena buddha-cakṣuṣā buddhās te tathāgatena. Sarve te Subhūte sattvā
 aprameyam asaṁkhyeyam puṇya-skandham prasaviṣyanti pratigrahīṣyanti. (15.) Yaś
 ca khalu punaḥ Subhūte strī vā puruṣo vā pūrvāhṇa-kālasamaye Gaṁgānadī-vālukā-
 samān ātmabhāvān parityajet evaṁ madhyāhṇa-kālasamaye Gaṁgānadī-vālukā-
 samān ātmabhāvān parityajet sūyāhṇa-kālasamaye Gaṁgānadī-vālukā-samān ātma-
 bhāvān parityajet anena paryāyeṇa bahūni kalpa-koṭi-niyuta-śata-sahasrāṇy ātma-
 bhāvān parityajet yaś cācānāṁ dharmā-paryāyam śrutvā na pratikṣipet ayam eva
 tato nidānāṁ bahutarāṁ puṇya-skandham prasunuyād aprameyam asaṁkhyeyam.
 Kaḥ punar vādo yo likhitv-ôdgrhñiyād dhārayed vācayet paryavāpnuyāt parebhyas

¹ Superfluous sign of interpunction.

² Read *Subhuva*.

³ [Probably read *bisivṛāṣā*, as in 29 bⁱⁱ.—R. H.]

⁴ The three first syllables have peeled off.

⁵ The first five syllables have peeled off, only the *y* of [tt]y[e pra]caina being legible; read perhaps *yanī tte*.

puñinai hambisā ysyāñe uivamāta anakhiṣṭa¹ Cu nara vā
 puṇya- samūham janayet aprameyam asaṁkhyeyam Kim punaḥ vai
 cūe sāji o-vā haṁdarā uiv[ysd]i[s]e •² Kūṣṭa ttū dā
 yadā-kācit udgrhñiyāt athavā anyeṣām uddeśayet Yatra tam dharmam
 birāṣidi pajsamaviya sā diśa hamā haṁ[29 b]tsa gyastā hvaṁdā
 prakāśayanti pūjanīyā sū diśa bhavet saha devasya manuṣyasya
 ysama-śaṁdai-na vaṁnaviṣya hvaramciñā tvaṁdanā tsuñai Cittyā
 prthivī-lokena vandanīyā dakṣiṇena vanditum caritavyā Caityasya
 māñāindā tte diśa pajsam tcerai • Cu tti bisivrrāṣā o-vā
 yathā tasyaḥ diśayāḥ pūjā kartavyā Ye te kulaputrāḥ atha-vā
 bisivrrāṣaiñā ci dādrāma sūtrā dijsādi vāṣidi parāṁmīdi
 kuladuhitarāḥ ye tādrāsam sūtram dhārayanti vācayanti paryavāpnvanti
 tti •³ ivparabhūta hamāri śirā haḍa parabhūta hamāri Tta
 te paribhūtāḥ bhavanti sādhu eva paribhūtāḥ bhavanti Evam
 ci hārā kiḍna
 kasya arthasya kṛtēna

[30 a] Ttyāṁnā satvāṁnā padāṁjisyāṁnā ysamthvā didrāma
 Teṣām sattvāṁnā atitāṁnā janmasu tādrāsi

karmaya tcaṁmna drrayvā avāṣvā ysamthā nāsāñāye tte sūtrā
 karmatā yavā triṣu apāveṣu jaṁma prāpayitavyam-eva tasya sūtrasya
 prabhāva-na tti karma harbiśā •³ jījāri⁴ thyau biśā-pīrmāttama
 prabhāvena tāni karmāṇi sarvāni hīyante śīghram viśva-paramāṁ

ca vistareṇa saṁprakāśayet. [Max Müller, p. 33, l. 14-p. 34, l. 8, are not translated in our manuscript.] Api tu khalu punaḥ Subhūte yatra prthivī-pradeśa idaṁ sūtraṁ prakāśayiṣyate pūjanīyaḥ sa prthivī-pradeśo bhaviṣyati sa-deva-mānuṣ-āsurasya lokasya vandanīyaḥ pradakṣiṇīyaś ca sa prthivī-pradeśo bhaviṣyati caitya-bhūtāḥ sa prthivī-pradeśo bhaviṣyati. (16.) Api tu ye te Subhūte kulaputrā vā kuladuhitaro vācān evaṁrūpān sūtrāntān udgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpnyanti yonīś ca manasi kariṣyanti parebhyas ca vistareṇa saṁprakāśayiṣyanti te paribhūtā bhaviṣyanti suparibhūtāś ca bhaviṣyanti. Tat kasya hetoḥ. Yāni ca teṣāṁ Subhūte sattvāṁnāṁ paurvajaumikāny aśubhāni karmāṇi kṛtāny apāya-saṁvartaniyāni dṛṣṭa eva dharme paribhūtataḥ tāni paurvajānmikāny aśubhāni karmāṇi kṣapayiṣyanti buddha-bodhiṁ cānuprāpsyanti. Abhijānāmy ahaṁ Subhūte

¹ Read *anankhiṣṭa*.

² Part of the *i* and the whole *e* are legible; there is room only for two syllables; after *ysdiṣe* we must probably insert *budārā puñinai*, &c., as in ll. 2, 3.

³ Superfluous sign of interpunction.

⁴ Read *jījāri*.

baysūsta bvāri • Byāta yani Suivbhūva paḍām̐jyām̐nā bādām̐nā
 bodhim bodhante Smṛtim kurve Subhūte atītānām kālānām
 anamkhiṣṭāna kalpām̐nā Dīpaṁkarā gya[30 bi]stā baysā pīrmāttam̐mā
 asaṁkhyeyānām kalpānām Dīpaṁkarasya yajatasya bhagavataḥ pareṇa
 tcāhaurā-ḥaṣṭā-kulā-naysa-sa-ysārā gyasta baysā •¹ iicu harbiśā
 catur-aśīti-koṭi-niyuta-śata-sahasrāṇi yajatān bhagavataḥ ye sarve
 muhu-ja ārahya u ni virāhya • Cu vā tti idā uiistamājsi bādā
 mayā ārādhitāḥ tathā na virādhitāḥ Ye vai te santi uttamam kalam
 ustamausye pañcāśai cu tvā Vajrrachedaka-sūvtrā vāśīdi o
 uttamāyām pañcāśatyām ye tat Vajracchedikā-sūtram vācayanti tathā
 parīdi-pīdi dijsādi būnaspyau-jaṣai pajsama yaṇi-
 likhāpayanti dhārayanti dhūpaiḥ-[] asya pūjām kurva-

[31 ai] di u śau śalo ustamāta pūjā pajsam² yaṇi • tte
 nti [yah-]ca ekam ślokaṁ antaśaḥ pūjām pūjām kuryāt tasya
 bisivrrāśai puññīnai hambisai brū bi sataṁna sā ysārāṁna
 kulaputrasya puṇyamayaḥ samūhaḥ-asya pūrvah api śatatamam nūnam sahasratamam
 sā kūlāna sā haṁkhi •³ iisā-masā uśmāṁna-masi na-ni kaṣṭe •³
 nūnam koṭitamam nūnam saṁkhyā-mātram upaṇiṣad-mātram na kṣamate
 Tti vā āśirī Subhūtā gyaivsta baysā tta hve khu vā
 Atha vai ācāryaḥ Subhūtiḥ yajatam bhagavantam evam avocat katham vai

atīte 'dhvany asaṁkhyeyaiḥ kalpair asaṁkhyeyatarair Dīpaṁkarasya tathāgatasya
 ārhataḥ saṁyak-saṁbuddhasya pareṇa paratareṇa caturaśīti-buddha-koṭi-niyuta-
 śata-sahasrāṇy abhūvan ye mayā-ārāgitā ārāgya na virāgitāḥ. Yac ca mayā Subhūte
 te buddhā bhagavanta ārāgitā ārāgya na virāgitā yac ca paścime kāle paścime
 samaye paścimāyām pañcāśatyām saddharma-vipralopa-kāle vartamāna imān evaṁ-
 rūpān sūtrāntān udgrahiṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti parebhyas
 ca vistareṇa saṁprakāśayiṣyanti asya khalu punaḥ Subhūte puṇya-skandhasy-āntikād
 asau paurvakaḥ puṇya-skandhaḥ śatatamīm api kalām nōpaiti sahasratamīm api
 śata-sahasratamīm api koṭitamīm api koṭiśatatamīm api koṭiśatasahasratamīm api
 koṭiniyutaśatasahasratamīm api saṁkhyām api kalām api gaṇanām apy upamām
 apy upaṇiṣadam api yāvad aupamyam api na kṣamate. [The following lines, Max
 Müller, p. 35, ll. 12-17, are not translated in our manuscript.] (17.) Atha khalv āyusmān
 Subhūtir bhagavantam etad avocat, katham bhagavan bodhisattva-yāna-saṁprasthi-

¹ Superfluous sign of interpunction.

² Here the same loanword is used, side by side, in an older and a later form.

³ Full stop in the form of double dot or *visarga*.

midāmaṇa gyasta baysā baudhisattvāyānī marā [31 b] mahāyāna
 midhvaḥ yajata bhagavan bodhisattvayānikena iha mahāyāne
 aysmū biysamjānīā Gyastā baysī tta hve mara Subhūva
 cittam pragrahītavyam Yajataḥ bhagavān-asya evam avocat iha Subhūte
 baudhisattva māstā baysumīā¹ vūysai-na ttatta aysmū upevānā
 bodhisattvena mahatā bodhi- sattvena evam cittam utpādayitavyam
 biśā satva aharīⁱⁱⁱna parānirvāyānīā • Ni haḍi kāmujā satva²
 viśve sattvaḥ anupadhiśeṣe parinirvāpayitavyāḥ Na eva kaścit sattvaḥ
 parānirvānā iḥamā • Tta ci³ hārā kiṇa • Cī Subhūva
 parinirvāpayitavyāḥ bhavet Evam kasya arthasya kṛtena Yadi Subhūte
 baudhisattva satvasamīā hanāti
 bodhisattvasya sattvasamjīā bhavet

[32 a] ni sa baudhisattva hvañai O ātmasamīā o-vā
 na saḥ bodhisattvaḥ vaktavyaḥ Athavā ātmasamjīā atha-vā
 jīvasamīā o pudgalasamīā uhamāti ni śi baudhisattva hvañai
 jīvasamjīā atha pudgalasamjīā bhavet na saḥ bodhisattvaḥ vaktavyaḥ
 Tta ci hārā kiṇa Nistā śi dharmāⁱⁱⁱ kāmujā baudhisattvayānīā
 Tat kasya arthasya kṛtena Na-asti saḥ dharmāḥ kaścit bodhisattvayāne
 hanīsedai āya • Astā nai śi Subhūva iḍdharmā cu gyasta
 samprasthitaḥ syāt Asti nu saḥ Subhūte dharmāḥ yaḥ yajatena
 baysā-na Dīpaṇkarā gyasta baysā īāka biśā-pīrmātta [32 b] mā
 bhagavatā Dīpaṇkarasya yajatasya bhagavataḥ antikāt viśva-paramāṇ
 baysūstā bustā āya Ttve hvaye hvanai āśirī Subhūta gyastā
 bodhim buddhaḥ syāt Tasmin ukte vacane ācāryaḥ Subhūtiḥ yajatam

tena śhātavyaṁ katham pratīpattavyaṁ katham cittaṁ pragrahītavyam. Bhagavān
 āha. iha Subhūte bodhisattva-yāna-samprasthiten-āḥvaṁ cittaṁ utpādayitavyam,
 sarve sattvā mayānupadhiśeṣe nirvāṇa-dhātav parinirvāpayitavyāḥ. Evam ca
 sattvān parinirvāpya na kaścit sattvaḥ parinirvāpito bhavati. Tat kasya hetoḥ.
 Sacet Subhūte bodhisattvasya sattvasamjīā pravarteta na sa bodhisattva iti vaktā-
 vyāḥ. Jīva-samjīā vā yāvat pudgala-samjīā vā pravarteta na sa bodhisattva iti
 vaktavyāḥ. Tat kasya hetoḥ. Na-asti Subhūte sa kaścid dharmo yo bodhisattva-yāna-
 samprasthito nāma. Tat kiṁ manyase Subhūte asti sa kaścid dharmo yas tathā-
 gatena Dīpaṇkarasya tathāgatasyāntikād anuttarāṁ samyak-sambodhim abhi-
 sambuddhaḥ. Evam ukta āyusmān Subhūtir bhagavantam etad avocat. yathāham

¹ Read *baysūmīā*.

² There is a small meaningless hook to the right of *satva*.

³ The distinguishing line to the left of the akṣara is half effaced.

baysä •¹ iitta hve sä ništā mādāṃṇa gyastā baysä kāmṃujā
 bhagavantam evam avocat nūnam na-asti miḍhvaḥ yajata bhagavan kaścit
 sā dharmā cu gyasta baysä-iiina biśā-pīrmāttama baysūstā bustā
 saḥ dharmah yaḥ yajatena bhagavatā viśva-paramāṃ bodhim buddhaḥ
 āya Ttye hvaye hvanai gyasta baiṽysā āsiri Subhūtā tta hve
 syāt Tasmin ukte vacane yajataḥ bhagavān ācāryam Subhūtim evam avocat
 ttatta si hārā Subhūta ništā kāmṃujā si dharmā cu
 evam saḥ arthaḥ Subhūte na-asti kaścit saḥ dharmah yaḥ

[33 aⁱ] gyasta bays-na Dipaṃkarā gyasta baysa-na baysūstā
 yajatena bhagavatā Dipaṃkarāt yajatāt bhagavataḥ bodhim

bustā āya Cī Subhūva iikāmujā si dharmā vya cu gyasta
 buddhaḥ syāt Sacet Subhūte kaścit saḥ dharmah bhavet yaḥ yajatena
 baysa-na baysūstā bustā vya ni muhu iivviraśi hama thu
 bhagavatā bodhim buddhaḥ bhavet na māṃ vyākariṣyat bhaviṣyasi tvam
 māṇavā ustamājsi bādā Śākyamunā nāma gya-ivsta baysä • Ttana
 māṇavaka uttamam kālām Śākyamuniḥ nāma yajataḥ bhagavān Tena
 cu ttūsāttā si baysūstā Na ra vara hatha na drrūṃjā[33 bⁱ]Ttrāṃmā
 yat tucchatā sū bodhiḥ Na jāta tatra satyam na mṛṣā Evam
 māṃñamāda Subhūva cī jā hve āya cūe mistā ttaraṃdarā
 upamam Subhūte sacet [kaścit] parusaḥ syāt yat-asya mahān kāyaḥ
 āya Subhūiti tta hve si miḍāṃṇā •¹ gyasta baysa ttaraṃdarā
 syāt Subhūtiḥ-asya evam avocat saḥ miḍhvaḥ yajata bhagavan kāyaḥ

bhagavan bhagavato bhūṣitasārtham ājānāmi nāsti sa bhagavan kaścid dharṃo
 yas tathāgatena Dīpaṃkarasya tathāgatasyārhatāḥ samyak-saṃbuddhasyāntikāḍ
 anuttarāṃ samyak-saṃbodhim abhisambuddhaḥ. Evam ukte bhagavān āyusmantam
 Subhūtim etad avocat, evam etat Subhūte evam etat; nāsti Subhūte sa kaścid
 dharṃo yas tathāgatena Dīpaṃkarasya tathāgatasyārhatāḥ samyak-saṃbuddhasyā
 Ńtikāḍ anuttarāṃ samyak-saṃbodhim abhisambuddhaḥ. Sacet punaḥ Subhūte
 kaścid dharṃas tathāgatenābhisambuddho 'bhaviṣyat na māṃ Dīpaṃkaras tathā-
 gato vyākariṣyad, bhaviṣyasi tvam māṇavānāgate 'dhvani Śākyamunir nāma
 tathāgato 'rhan samyak-saṃbuddha iti. [Max Müller, p. 36, l. 19–p. 37, l. 2, are
 not translated in our manuscript.] Tat kasya hetos. Tathāgata iti Subhūte bhūta-
 tatthatāyā etad adhivacanam. Tathāgata iti Subhūte anutpāda-dharmatāyā etad
 adhivacanam. Tathāgata iti Subhūte dharmōcchedasyāttad adhivacanam. Tathā-
 gata iti Subhūte atyant-ānutpannasyāttad adhivacanam. [Max Müller, p. 37,
 ll. 7–11, not in our manuscript.] Yaś ca Subhūte tathāgatena dharṃo 'bhisambuddho

¹ Superfluous sign of interpunction.

attaramdarā gyasta baiiysa-na hvata • Tta cūe saittā Subhūta
 akāyah yajatena bhagavatā bhāṣitaḥ Evam kim-te bhāṣate Subhūte
 astā nai śi dharmā cu gyasta bays-na i^vbiśā-pīrmāttama baysūstā
 asti nu saḥ dharmah yaḥ yajatena bhagavatā viśva-paramām bodhim
 busta āya Subhūti tta hve ni miḍāmnā
 buddhaḥ syāt Subhūtiḥ-asya evam avocat na miḍhvaḥ

[34 aⁱ] gyasta baysa nistā kāmujā śi dharmā cu baysūmñā
 yajata bhagavan na-asti kaścit saḥ dharmah yaḥ bodhi-
 vūysai nāma āya ⁱⁱCu vina uysāmñe vina satvā vina pudgalā biśā
 sattvaḥ nāma syāt Yaḥ vinā ātmānam vinā sattvam vinā pudgalam viśve
 hāra ttū nijsada ⁱⁱⁱvyachī śi buddhakṣitrā vyūha nāṣphāñe
 arthāḥ tad vyākhyātam adhimucyeta saḥ buddhakṣetrāṇām vyūham niṣpādayet
 śi na baysūñā vūysai hvaivñai Cu biśā hāra vina uysāmñe
 saḥ na bodhi- sattvaḥ vaktavyah Yaḥ viśve arthāḥ vinā ātmānam
 vyachī śi tvāharai baudhisattva i^vva [34 bⁱ] Tta cūe saittā
 adhimucyeta saḥ tathāgatena bodhisattvaḥ uktah Tat kim-te bhāṣate
 Subhūva byaudi ni gyastā baysā gūstīji tcaimamñā •
 Subhūte prāptāni nu yajatasya bhagavataḥ māṃsamayāni cakṣūṃṣi
 Subhūvi tta hve byaudai gyastā baysā gūstāijā
 Subhūtiḥ-asya evam avocat prāptāni-asya yajatasya bhagavataḥ māṃsamayāni

deśito vā tatra na satyam na mṛṣā. [Mac Müller, p. 37, ll. 12-14, not in our manu-
 script.] Tadyathāpi nāma Subhūte puruṣo bhaved upētakāyo mahākāyah. Āyusmān
 Subhūtir āha, yo 'sau bhagavaṃs tathāgatena puruṣo bhāṣita upētakāyo mahākāya
 iti akāyah sa bhagavaṃs tathāgatena bhāṣitaḥ. Tenōcyata upētakāyo mahākāya
 iti. Bhagavān āha, evam etat Subhūte. Yo bodhisattva evam vaded, ahaṃ sattvān
 parinirvāpayiṣyāmīti na sa bodhisattva iti vaktavyah. Tat kasya hetoḥ. Asti
 Subhūte sa kaścid dharmo yo bodhisattvo nāma. Subhūtir āha, no hīdaṃ bhagavan,
 nāsti sa kaścid dharmo yo bodhisattvo nāma. Bhagavān āha, sattvaḥ sattvā iti
 Subhūte asattvās te tathāgatena bhāṣitās tenōcyante sattvā iti. Tasmāt tathāgato
 bhāṣate, nirātmānaḥ sarva-dharmā nirjivā niṣpoṣā niṣpudgalāḥ sarva-dharmā iti.
 Yaḥ Subhūte bodhisattva evam vaded, ahaṃ kṣetra-vyūhān niṣpādayiṣyāmīti sa
 vitatham vadet. Tat kasya hetoḥ. Kṣetra-vyūhā kṣetra-vyūhā iti Subhūte avyūhās
 te tathāgatena bhāṣitaḥ. Tenōcyante kṣetra-vyūhā iti. Yaḥ Subhūte bodhisattvo
 nirātmāno dharmā nirātmāno dharmā ity adhimucyate sa tathāgatenzārhatā samyak-
 samibuddhena bodhisattvo mahāsattva ity ākhyātaḥ. (18.) Bhagavān āha, tat kiṃ
 manyase Subhūte samividyate tathāgatasya māṃsa-cakṣuḥ. Subhūtir āha, evam
 etad bhagavan samividyate tathāgatasya māṃsa-cakṣuḥ. Bhagavān āha, tat kiṃ

tcāimamñā • Ttī vā gyaⁱⁱⁱsta baysā āsiri Subhūta tta hve
cākṣūṃṣi Atha vai yajataḥ bhagavān ācāryam Subhūtim evam avocat
byaudi gyastā baysā gyastūm^{iv}ñā tcāimamñā ¹ Gyastā baysā
prāptāni yajatasya bhagavataḥ divyāni cākṣūṃṣi Yajataḥ bhagavantam
āsiri Subhūta tta hve byaudai gyastā ba-
ācāryaḥ Subhūtiḥ evam avocat prāptāni-asya yajatasya bhaga-

[35 aⁱ] ysā gyastūmñā tcāimamñā • Ttī vā gyastā baysā āsiri
vataḥ divyāni cākṣūṃṣi Atha vai yajataḥ bhagavān ācāryam

Subhūta tta hve ⁱⁱbyaudai gyasta baysā dātījā
Subhūtim evam avocat prāptāni-sya yajatasya bhagavataḥ dharmamayāni
tcāimamñā • Āsiri Subhūta tta hve ⁱⁱⁱbyaudai gyasta baysā
cākṣūṃṣi Ācāryaḥ Subhūtiḥ evam avocat prāptāni-asya yajatasya bhagavataḥ

dātījā tcāimamñā • Ttī vā āsiri ^{iv}Subhūta gyastā baysā
dharmamayāni cākṣūṃṣi Atha vai ācāryaḥ Subhūtiḥ yajataḥ bhagavantam
tta hve idā gyastāṃ baysāṃ hajvattetījā [35 bⁱ] tcāimamñā
evam avocat santi yajatānām bhagavatām prajñamayāni cākṣūṃṣi

Gyasta baysā āsiri Subhūta tta hve byaude gyasta baysā • ²
Yajataḥ bhagavān ācāryam Subhūtim evam avocat prāptam yajatasya bhagavataḥ
ⁱⁱhajvattetīnai tceṃmā • Ttī vā āsiri Subhūta gyasta baysā
prajñamayam cākṣuḥ Atha vai ācāryaḥ Subhūtiḥ yajataḥ bhagavantam

tta ⁱⁱⁱhve idā gyastā baysāṃ dātījā tceṃmāñā • Gyasta
evam avocat santi yajatānām bhagavatām dharmamayāni cākṣūṃṣi Yajataḥ
baysā ā^{iv}āsiri Subhūta tta hve idā gyastāṃ baysāṃ
bhagavān ācāryam Subhūtim evam avocat santi yajatānām bhagavatām

dātījā tceṃmāñā • Ttī
dharmamayāni cākṣūṃṣi Atha

manyase Subhūte saṃvidyate tathāgatasya divyaṃ cākṣuḥ. Subhūtir āha, evam
etad bhagavan saṃvidyate tathāgatasya divyaṃ cākṣuḥ. Bhagavān āha, tat kiṃ
manyase Subhūte saṃvidyate tathāgatasya prajñā-cākṣuḥ. Subhūtir āha, evam
etad bhagavan saṃvidyate tathāgatasya prajñā-cākṣuḥ. Bhagavān āha, tat kiṃ
manyase Subhūte saṃvidyate tathāgatasya dharma-cākṣuḥ. Subhūtir āha, evam
etad bhagavan saṃvidyate tathāgatasya dharma-cākṣuḥ. Bhagavān āha, tat kiṃ
manyase Subhūte saṃvidyate tathāgatasya buddha-cākṣuḥ. Subhūtir āha, evam
etad bhagavan saṃvidyate tathāgatasya buddha-cākṣuḥ. [There is nothing corre-
sponding to Max Müller, p. 39, ll. 3-13, in our manuscript.] Tat kiṃ manyase

¹ Read *āsiri Subhūta gyastā baysā tta hve*.

² Superfluous sign of interpunction.

[36 aⁱ] vā gyastā baysā āśirī Sūbhuvā¹ tta hve idā
 vai yajataḥ bhagavān ācāryam Subhūtim evam avocat santi
 gyastām baysām baysūmñā tcaiⁱⁱmamñāmñā² idā āśirya Subhūta
 yajatānām bhagavatām bauddhāni cakṣūmṣi santi ācārya Subhūte
 gyastām baysām baysūmñā tcaiⁱⁱⁱmamñā • Ttī vā gyasta baysā
 yajatānām bhagavatām bauddhāni cakṣūmṣi Atha vai yajataḥ bhagavān
 āśirī Subhūta gūṣṭe u tta pastai ivci tvā trisahasryā
 ācāryam Subhūtim āmantrayata atha evam avadat-asya yaḥ tam trisahasryāḥ
 mahāsahasrya lovadātā haudyan raṁnyau-jaḥ haṁ[36 bⁱ]birā hauram
 mahāsahasryāḥ lokadhātum saptabhiḥ ratnairⁱⁱⁱ saṁpūrya dānam
 hiḍi caṁdā ṣi bisivrrāṣai o bisivrrāṣaiñā puñña kūsālā
 dadāti kīyanti saḥ kulaputraḥ atha-vā kuladuhitā punyāni kuśalasya
 ūmūlā ysyāmñe Āśirī Subhūtā tta hve bihi pharā mīdānñā
 mūlāni janayet Ācāryaḥ Subhūtiḥ evam avocat ati bahum mīdhvaḥ
 gyastā ⁱⁱⁱbaysa puñña kūsālā mūlāni haṣkamā ysyāmñe • Cu
 yajata bhagavan punyānām kuśalasya mūlānām skandham janayet Kim
 vātcā haṁdāivrai bisivrrāṣai cu tva Vajracchedaka-sūtrū ustamāta
 punaḥ anugrahaḥ-asya kulaputrasya yaḥ tasmin Vajracchedikā-sūtre antaśaḥ
 śau teūrapatī gāhā
 ekām catuṣpādikām gāthām

[37 aⁱ] pīrī sājīyā dijsati vāṣīyā ³būspyau-jaḥ pajsam
 likhet udgrhñiyāt dhārayet vācayet dhūpaiḥ-asya pūjām
 yaṇi • ttye bisivrrā⁴ṣaiñā budarā puññai hambisā hāmā • Śatarinna
 kuryāt tasyāḥ kuladuhitūḥ bahutarāḥ punya- samūhaḥ bhavet Śatatamam
 sā ysāraṁna sā ⁱⁱⁱuśmāmna-masi hā ni kaśtā • Ttī gyasta
 nūnam sahasratamam nūnam upaṇiṣad-mātram ā na kṣamate Atha yajataḥ

Subhūte yaḥ kaścit kulaputro vā kuladuhitā vzetān trisāhasra-mahāsāhasraṁ
 lokadhātum sapta-ratna-paripūrṇam kṛtvā tathāgatebhyo 'rhadbhyah samyak-sam-
 buddhebhyo dānam dadyāt api nu sa kulaputro vā kuladuhitā vā tato nidānam bahu
 punya-skandham prasunuyāt. Subhūtir āha, bahu bhagavan bahu sugata. [There
 is nothing in the text to correspond to Max Müller, p. 40, l. 2-p. 42, l. 4.] Yaś ca
 kulaputro vā kuladuhitā vzetāḥ prajñāpāramitāyā dharma-paryāyād antaśaś catuṣ-
 pādikām api gāthām udgrhya parebhyo deśayed asya Subhūte punya-skandhasyāśau
 paurvakāḥ punya-skandhaḥ śatatamim api kalām nōpaiti yāvad upaṇiṣadam api na

¹ Read *Subhūva*. The text is here defective. There ought to be a question by Subhūti and a reply by the Buddha, as in the preceding clauses.

² Read *tcainmñā*.

³ Read *būnaspyau*, see 30 b^v.

⁴ Read *bisivrrāṣai ovā bisivrrāṣaiñā*.

baysä āsiri Subhūta tta i^hve tta hve¹ sä tta eve
bhagavān ācāryam Subhūtim evam avocat evam avocat nūnam evam kim-te
sai² āsārya Subhūta tta ci hārā kiḍṇa Ni ṣi Subhūta
bhāsate ācārya Subhūte evam kasya arthasya kṛtēna Nanu suḥ Subhūte
sa [37 b] lakṣaṇīja pyālye-ja gyastā baysä dyāmñā nai •
nūnam lakṣaṇamayyā saṃpadā yajataḥ bhagavān draṣṭavyaḥ jātu
Āsiri Subhūta tta hve i^hna midāṇṇa gyasta baysa lakṣaṇījā
Ācāryaḥ Subhūtiḥ evam avocat na mīdhvaḥ yajata bhagavan lakṣaṇa-
pyālye-ja gyasta baysä dyāmñā ni i^hciyā gyasta baysa
saṃpadā yajataḥ bhagavān draṣṭavyaḥ jātu Sacet yajata bhagavan
lakṣaṇīji pyālye-ja gyasta baysä vyā rri sū i^hcakravarattā
lakṣaṇa- saṃpadā yajataḥ bhagavān abhaviṣyat rājā saḥ cakravartī
baysä hamīya ttana cadrravarta³ rruṇḍa lakṣaṇa-iji pyālye-
bhagavān abhaviṣyat tena cakravartināḥ rājāḥ lakṣaṇa- saṃpadā

[38 a] jsa⁴ baysä dyāmñā • Tti gyastā baysä tta gāha hve •
bhagavān draṣṭavyaḥ Atha yajataḥ bhagavān te gāthe abhāṣata

Cu muhu ruvane⁵ deda cu i^hma salāyau-ja maññare
Ye mām rūpeṇa paśyanti ye mām ghoṣaḥ manyante
kūra cedāṇima ttiyāṃ tta muhu herṣṭāya na deda
mithyā cintanam teṣāṃ te mām sarvadā na paśyanti

kṣamate. [There is nothing to correspond to Max Müller, para. 25, p. 42, ll. 8-16.]
(26.) Tat kiṃ manyase Subhūte lakṣaṇa-saṃpadā tathāgato draṣṭavyaḥ. Subhūtir
āha, no hīdāṇi bhagavan. Yathāhaṃ bhagavato bhāṣitasyārtham ājānāmi na
lakṣaṇa-saṃpadā tathāgato draṣṭavyaḥ. Bhagavān āha, sādhu sādhu Subhūte
evam etat Subhūte evam etad yathā vadasi. Na lakṣaṇa-saṃpadā tathāgato draṣṭa-
vyāḥ. Tat kasya hetoḥ. Sacet punaḥ Subhūte lakṣaṇa-saṃpadā tathāgato draṣṭavyo
'bhaviṣyat rājāpi cakravartī tathāgato 'bhaviṣyat. Tasmān na lakṣaṇa-saṃpadā
tathāgato draṣṭavyaḥ. Āyuṣmān Subhūtir bhagavantam etad avocat, yathāhaṃ
bhagavato bhāṣitasyārtham ājānāmi na lakṣaṇa-saṃpadā tathāgato draṣṭavyaḥ.
Atha khalu bhagavāns tasyāṃ velāyāṃ ime gāthe abhāṣata,

Ye mām rūpeṇa cādrākṣur ye mām ghoṣeṇa cānvaguḥ |
mithyā-prahāṇa-prasṛtā na mām draṣyanti te janāḥ ||

¹ Cancel the second *tta hve*.

² Read *saittā*.

³ Read *cakrra-*.

⁴ Fol. 38, which is in a different hand, has been written with less care than the rest.

⁵ Read *rūvā-na*.

iii dharmahē-jaṣa ḥaysā dyāmñā dātīdāvīne ¹ taramidara ttiyāṇṇa
dharmatayā bhagavantāḥ draṣṭavyāḥ dharmamayāḥ kāyāḥ teṣāṃ

dū ² iṣṣa busta darmaha raṣṭa naiye kara tēarāṇṇa buṣṭe ॥
saḥ buddhaḥ dharmatā tju na-ca kila upāyena boddhum

Tta cve setta Sūbhūva³[38 b]cu tta hvāñiye se ḥaysā ṣṭa
Tat kim-te bhāsate Subhūte ya evam vadet nūnam bhagavān sthitaḥ
auvā hīstā au-vā biche au-vā biche ⁴ iiau jsāve ṣi maiṇ hvāññāṃme
atha-vā sīdati atha-vā śayīta atha-vā śayīta atha gacchati saḥ me bhāṣitasya
artha baute Cu haḍa hera Subhūva ḥaysā iitathāgata hvīde
artham bodhate Kaḥ eva arthaḥ Subhūte bhagavān tathāgataḥ ucyate
auṣkaujsi cu na hamete Jaḍa haḍa ṣṭā kūm iṇnāsāre ayyāsta
śūsavatam yat na sameti Jaḍāḥ eva santāḥ mithyā grhṇanti udgrhitaḥ
sa dharmā mūkhau-jaṣa jaḍau-prahajañṇau-jaṣa Tta ce herā
saḥ dharmāḥ mūrkhaiḥ jaḍa-prthag-janaiḥ Tat kasya arthasya

[39 aⁱ] kiṇa Cu ṣi ī Subhūta cu tta hvāñi ḥaysā-na hvāta
kṛtena Yaḥ saḥ syāt Subhūte yaḥ evam vadet bhagavatā uktā

uysāññai vīra dyāmñā adyāmñā sā gyasta ḥaysā-na hvata ttina
ātmanam upari drṣṭiḥ adrṣṭiḥ sā vajatena bhagavatā uktā tena

Dharmato buddho draṣṭavyo dharmakāyā hi nāyakāḥ ।

dharmatā ca na (or eśasya) vijñeyā na sā śakyā vijñitum ॥ 2 ॥

[There is nothing to correspond to Max Müller, para. 27 and 28, p. 43, l. 10-p. 44, l. 6.]

(29.) Api tu khalu punaḥ Subhūte yaḥ kṛtsid evaṃ vadet, tathāgato gacchati
vāgacchati vā tiṣṭhati vā niṣīdati vā śayyām vā kalpayati na me Subhūte bhāṣi-
tasyārtham ājānāti. Tat kasya hetoḥ. Tathāgata iti Subhūta ucyate na kvacid
gato na kutaścid āgataḥ. Tenōcyate tathāgato 'rhan samyak-sambuddha iti.
[There is nothing in the text to correspond to nearly the whole of para. 30 in Max
Müller, p. 44, l. 12-p. 45, l. 5.] (30.) Bhagavān āha, piṇḍa-grāhaś eśāiva Subhūte
avyavahāro 'nabhilapyāḥ. Na sa dharmo nādharmaḥ. Sa ca bāla-prthag-janair
udgrhitaḥ. (31.) Tat kasya hetoḥ. Yo hi kṛtsid Subhūta evaṃ vaded, ātmadrṣṭis
tathāgatena bhāṣitā sattvadrṣṭis jīvadrṣṭiḥ pudgaladrṣṭis tathāgatena bhāṣitā, api
nu sa Subhūte samyag vadamāno vadet. Subhūtir āha, no hīdanī bhagavan, no
hīdanī sugata, na samyag vadamāno vadet. Tat kasya hetoḥ. Yā sā bhagavann

¹ Read *dāṭṇai* or *dāvīnai*.

² After *dyāmñā* comes a syllable which looks like *dū* (see 42 bⁱⁱⁱ), but is probably
a cancelled *du*.

³ Read *Subhūva*.

⁴ *Au-vā biche* has been written twice by mistake.

cu niśtūjā uysāmnā ⁱⁱⁱdyāmma ttina gyasta baysā-na hvata avyāstā
yat nāstikā ātmanāṃ dr̥ṣṭiḥ tena yajatena bhagavatā uktam udgr̥hītaḥ

dharmā jadyau prahuivjañau-^jsa hvata Kāmaññā diśāññā ttū sūtra
dharmāḥ jadyāḥ prthagjanāḥ uktaḥ Yasyām diśāyām tat sūtram

birāsīdi ttatta hā ma[39 b]ⁱñāmnā sāsṭārā ttara āsti u pīrmāt-
prakāśayanti evam ā mānanīyaḥ sāsṭā tatra āste tathā para-

taññā lamastaññā¹ pīsaī • Ttaye hvaye hvañnai āsīrī Subhūta
maḥ sattamaḥ guruḥ Tasmin ukte vacane acāryaḥ Subhūtiḥ

gyasta baysā tta hve sā cu nāñma gyastā baysā •² ⁱⁱⁱsi
yajatam bhagavantam evam avocat nānam kaḥ nāma yajata bhagavan saḥ

dā u khvai nāma dijsi Gyastā baysī tta
dharmāḥ tathā katham-vai-asya nāma dhāraye Yajataḥ bhagavān-asya evam

hve prrajñāpārāñma nāñma Subhūta si dātā [tta]ttai nāma
avocat prajñāpāramitā nāma Subhūte saḥ dharmāḥ evam-asya nāma

dijsi : Cu haḍi prrajñāpārāñma si gyastā
dhāraya Yā eva prajñāpāramitā sā yajatena

[40 a]ⁱ baysa-na apārāñma hvata • Tta cūc saittā Subhūta
bhagavatā apāramitā uktaḥ Tat kim-te bhāsate Subhūte

astā nai si dā kū-^jsa ⁱⁱmañ bvāma patata Dvāradiradsau³
asti nu saḥ dharmāḥ yataḥ me jñānam utthitam Dvātrīṃśadbhiḥ

maḥāpuraṣalakṣaṇyau-^jsa gyastā baiⁱⁱⁱysā dyāññā Subhūvī tta
mahāpuraṣa-lakṣaṇāḥ yajataḥ bhagavān draṣṭavyaḥ Subhūtiḥ-asya evam

hve na miḍāññā gyasta baysa agūnā gyastā ivbaysā-na hvata •
avocat na miḍhvaḥ yajata bhagavān alakṣaṇāni yajatena bhagavatā bhāṣitāni

Gyastā baysī tta hve ttatta Subhūta baddhisattvayāññā
Yajataḥ bhagavān-asya evam avocat evam Subhūte bodhisattvayāne

ātmadr̥ṣṭis tathāgatena bhāṣitā adr̥ṣṭiḥ sū tathāgatena bhāṣitā. Tenōcyate
ātmadr̥ṣṭir iti. [The ensuing passage is a repetition of fol. 22aⁱ-22bⁱⁱ. There is
nothing corresponding in the Sanskrit text.] Bhagavān āha, evaṃ hi Subhūte
bodhisattva-yāna-saṃprasthiteṇa sarva-dharmā jñātavyā draṣṭavyā adhimokṭavyāḥ.
Tathā ca jñātavyā draṣṭavyā adhimokṭavyā yathā na dharma-saṃjñāyām api
pratyuṣaṭiṣṭheṇ nādharmā-saṃjñāyām. Tat kasya hetoḥ. Dharma-saṃjñā
dharma-saṃjñācēti Subhūte asaṃjñācēti tathāgatena bhāṣitā. Tenōcyate dharma-

¹ Read *hastamā*.

² Superfluous sign of interpunction at end of line.

³ Read *dvāradirāsan*.

hajsam[40 bi]dai-na baysūmñā vūysai-na harbiśā dharma vyachāmñā
 saṃgacchātā bodhi- sattvena sarve dharmāḥ adhimoktavyāḥ
 khu dharmasamñā vīra na pāṭrahi • Cu vā baudhisatva
 yathā dharmasamñāyāḥ upari na pratyupatiṣṭhet Yo vai bodhisattvaḥ
 baysūmñā vūysai avamāta anamkhiṣṭa loṃivadāta haudyau ranyau-jsa
 bodhi- sattvaḥ aprameyān asaṃkhyeyān lokadhātūn saptaḥ ratnaiḥ
 haṃbiri hauram hidi • cu ṣi bisivrrāśai cu tte ^{iv}Vajrrachedakya
 saṃpūrya dānam dadāti yaḥ saḥ kulaputraḥ yaḥ tasyaḥ Vajracchedikāyāḥ
 prajñāpārāṃme dā vīra ustamāta tcahaurapati sau gāhā
 prajñāpāramitāyāḥ dharmasya upari antaśaḥ catuṣpādikām ekām gāthām

[41 ai] nāsāti o sāji haṃ[da]ryāmñā hālai uysdiśīyā
 labhet atha udgrhṇīyāt anyeṣāṃ āśāyām uddeśayet

ṣi haḍi tte puññinai haṃbīśā buḥarā ysyāmñe avamāta
 saḥ eva tasya puṇyamayam saṃtāṃ bahuṭaram prasunuyāt aprameyam
 anamkhiṣṭā Ttatta haḍi birāśāmñā iikhu hā uysnaurāna buhu-
 asaṃkhyeyam Evam eva prakāṣayitavyam yathā ā sattvānām bahu-
 māññā ni bajaṭti ādarā hā yaṇari ^{ivo} garkhuṣṭā nā ttatta
 mānaḥ na lupyate ādaram ā kurvanti atha samyak (?) prāptam evam
 hvidi birāśāmñā u Tti vā gyastā baysā tti gāha hve
 ueyate prakāṣayitavyam Atha vai yajataḥ bhagavān tāḥ gāthāḥ avocāt

Khu[41 bi]jā oñā stārā dyāri ṣivi brrūñāri hamrraṣṭā
 Yathā-ca tatra tāraḥ dṛśyante tāraḥ bhāsante samyak

cī byūṣṭā sarbā urmaysde iibīśā narābhāsa hāmāri u
 yadā prabhāti udayet ādityaḥ viśvāḥ punaḥ-abhāsāḥ bhavanti

saṃjñēti. (32.) Yaś ca khalu punaḥ Subhūte bodhisattvo mahāsattvo
 'prameyān asaṃkhyeyān lokadhātūn saptaśatna-paripūrṇaṃ kṛtvā tathāgatebhyo
 'rhadbhyāḥ samyak-saṃbuddhebhyo dānaṃ dadyād yaś ca kulaputro vā kuladhuhitā
 vācetaḥ prajñā-pāramitāyā dharmā-paryāyād antaśaś catuṣpādikām api gāthām
 udgrhya dhārayed deśayed vācayet paryavāpnuyāt parebhyāś ca vistareṇa saṃpra-
 kāśayed ayam eva tato nidānaṃ bahutarāṃ puṇyaskandhaṃ prasunuyād aprameyam
 asaṃkhyeyam. Kathaṃ ca saṃprakāśayet. Tadyathā—

tārakā timiraṃ dīpo māyāvaśyāya-budbudam |

svapnaṃ ca vidyud abhiraṃ ca evaṃ draṣṭavyaṃ saṃskṛtam ||

tathā prakāśayet, tenocyate saṃprakāśayed iti. [But our text differs widely owing
 to the fact that the single verse of the Sanskrit text has, in our text, been expanded into
 a series of verses, each of the topics brought together in the Sanskrit stanza having been

ttū padī indri bvaṃñā tceṃā āstaṃna anīīci •
 tam prakāram indriyam bodhanīyam cakṣuḥ prabhṛti anityam
 cī pana mi bvaṃ rraṣṭa nījā nā āyāri hugvāna ॥
 sacet purataḥ me bodhiḥ rjvī nījāḥ na pratibhāsante sujñeyāḥ (?)
 Crrāṃma hve cu iṽtcaiṇa kāśā biśūṇa rūva vajseṣe
 Yādṛsam puruṣaḥ yat cakṣuṣi kācaḥ viśvavidhāni rūpāni paśyati
 ttai-jā harā ttatva na idā dyāri haḍi
 evam-asya-ca arthasya tattvāni na santi dṛśyante eva

[42 aⁱ] kāśā pracaina ॥
 kācasya pratyayena

ttū padī rūva vicitra biśūṇa saidā jaḍāṃnā
 tam prakāram rūpāni vicitrāni viśvavidhāni pratibhāsante jaḍebhyaḥ
 iivina aysmū gvāna ni idā sam aysmū kūrū haīīnāsā
 vinā cittam jñeyāni (?) na santi samam cittam mithyā grāhaḥ ॥

Crrā māmñāṃda uysnaura carau pracaiṽna vījyāri
 Yena sadṛśam sattvāḥ dīpa- (?) pratyayena caranti (?)

ttū padī •¹ aysmu² iṇa vaśiyāṃnā •¹ [42 bⁱ] dyāṃma bvaṃñā ॥
 tam prakāram cittāt antikāt dṛṣṭiḥ bodhanīyā

Sam khu prahagīśai nauhya bakā burā āstā u pītā
 Samam yathā bahu āste tathā patati

ttaiitta •¹ ttaraṃdarā bata dasti muṣa buri pītā :
 evam kāyah bahu patati

Sam khu khāysmūlā ūcā iibāna paṣkauta asāra
 Samam yathā budbudaḥ udakasya vātana (?) asārāḥ

ttatta varāśāma bvañā suhadūkha ttaiṽvā upekṣa ॥
 evam anubhavaḥ bodhanīyaḥ sukha-duḥkhasya tathā-vai upēkṣā

Sam khu hūsaṃdā uysnaura hunā³ daittā khu vā beyse-⁴
 Samam yathā svapan sattvaḥ svapnam paśyati yadā vai prabudh-

paraphrased, tārakā and timira each in four lines, dīpa, māyāvaśyāya and budbuda each in two lines, svapna and vidyut each apparently in four lines, while I am unable to explain the correspondence in the four last lines, which would correspond to abhra.]

¹ Superfluous sign of interpunction.

² Read *aysmū*.

³ Read *hūnā*.

⁴ The syllable *yse* is in a different handwriting, apparently the same as that on fol. 38.

[43 a¹] dye
dhah-asti

nijä nä vara bhāvā ni dravyā samu byāta hamā ttū bādā.
nijasya na tatra bhāvasya na dravyasya samam smṛtiḥ bhavet tam kālam
ttrānⁱⁱmā tti ṣkaujā cu mara ye hauttā bādā
tādṛśam te saṁskārāḥ(?) yān iha kaścit sapati(?) kālam
samu ra ttī byāta.¹ iihāmā ttū bādā ||
samam ea atha smṛtiḥ bhavet tam kālam

Ttrānⁱⁱma mānⁱⁱnaidā khu pyaura bāraberān^{iv}[ñā] ttū bādā
Evam sadṛśam yathā tam kālam

ttī maññān pracaī diysdai hā rvaidā pryaurā prabhāva-
atha matinām(?) pratyayaḥ dhārayati-enam ā prabhāve-

[43 b¹]na
na

ttatta ustamājsye ṣkaujā ṣkaujā cu sā vipākajā bhrāntā
evam uttamasya saṁskārasya saṁskārasya yū sā vipākajā bhrāntiḥ
biśūmñāⁱⁱ ttī maññā diysdā hā rvaidā pyaurā prabhāva-na ||
viśvarūpā atha matiḥ(?) dhārayati(?) ā prabhāvena

Ttū padī iṣkaujā pañtsāmñā nau padya khu mara na
Tam prakāram saṁskārāḥ pratyakṣi-kāryaḥ(?) nava prakārān yathā iha na

jsūstā
juṣate

ttī vasve¹ byehā¹ iv^{iv}rāśū sañtsārā ṣi baudhisatvā²
atha viśuddhaḥ bhñyaḥ rūjā(?) sañtsārasya saḥ bodhisattvaḥ

sañtsira gvāñnā nijiyā³ ni
sañsāre jñeyam(?) nihanyāt ni-

[44 a¹] nirvāñña yañdi prayaugāna
nirvāṇe kurute prayogena

haḍi vara ni ṣi-mā gvāna ttatta aivārautta hamrraṣṭā
eva tatra na etat-me jñeyam(?) evam apratiṣṭhitam samyak

Ttū-burā hve gyastā baysā sīrā hamye āṣiⁱⁱⁱrī Subhūta
Etāvat avocat yajataḥ bhagavān āttamanās babbūva ācāryaḥ Subhutiḥ

Idam avocad bhagavān āttamanāḥ, sthavira-Subhūtis te ca bhikṣu-bhikṣuṇy-upāsak-

¹ Superfluous sign of interpunction at end of line.

² There is a sign like a St. Andrew's cross after *baudhisatvā*.

³ The syllable *ni* has been repeated at the head of fol. 44.

avaśiṣṭau āśīrya aśi ūvāysā ūysye gyasta- • ¹ ivdivināna
 avaśiṣṭāḥ-ca ācāryāḥ bhikṣuṇyāḥ upāsakāḥ upāsikāḥ deva- manuṣyāṇām
 aysura- garuddharvām āstamna lovya parṣa Gyasta baysā • ¹ [44 bi]
 asura- gandharvāṇām prabhṛti laukikā parṣad Yajataḥ bhagavān
 haḍi Vajrrachedaka tṭrśayā prajñāpārāṇma samāsyē iiSaddham
 evam Vajracchedikām trīśatikām prajñāpāramitām samāpayat Siddham
 Vajrrachidakyi hīya ttādi ṣṭā tta iiihvañāri :
 Vajracchedikāyāḥ sambandhinaḥ granthāḥ (?) santāḥ evam ucyante i
 paḍāṇjśyām bādām śīṇa kṣīra śau lakṣa
 atītānām kālānām ekasmin nagare ekam lakṣam

ôpāsikās te ca bodhisattvāḥ sa-deva-mānuṣ-āsura-gandharvāś ca loko bhagavato
 bhāṣitam abhyanandann iti. Ārya-vajracchedikā bhagavatī prajñāpāramitā samāptā.

TRANSLATION.

[Verse 1] In three ways I bow down to the buddhas of the three ages,² with faith . . . I bow down to the law of three vehicles, and also, in three ways, to the order of mendicants.

[Verse 2] In the same way I bow down to the sūtra, the prajñāpāramitā of the buddhas, the mother of all the pāramitās, well established, deep, pleasing, exalted.

[Verse 3] The first and highest of the life of enlightenment,³ the essence of all the dharmas, which . . . in yoga (?).

[Verse 4] Where there is no . . . as the dharmakāya.

[Verse 5] This prajñāpāramitā the omniscient Buddha put together; and when one recites and explains this trīśatikā⁴ called Vajracchedikā,

[Verse 6] It altogether clears away all particles (?) of karma and āvaraṇa sins as a thunderbolt. Therefore its name is Vajracchedikā (thunderbolt cutter).

[Verse 7] Whatever the law of the buddhas may be, all that is concentrated in this sūtra, in the Vajracchedikā; therefore it is so pleasing and exalted.

¹ Superfluous sign of interpunction.

² Present, past, and future.

³ i.e. *bodhicaryā*.

⁴ Loanword, meaning, 'consisting of 300 granthas'.

[Verse 8] Whosoever learns and preserves and reads it, and causes it to be written, by him the entire Law will be grasped, and, after death, he goes . . . in bliss.

[Verse 9] He whose merit is great, when these sūtras are recited, by that prudent man . . . should be altogether made by this sūtra.

[Verse 10] Therefore I start on the exposition of it, in love of the Law and with faith, if the buddhas will give me protection so that I can preach it so that it may be grasped.

[3 6^u] Hail! Homage be done in the direction of all the buddhas and bodhisattvas.

Thus it was heard by me : At one time the Venerable Exalted One was staying in the town of Śrāvastī, in the grove of prince Jeta, in the saṅghārāma of the merchant Anāthapiṇḍika, with a large company of mendicants, with twelve hundred and fifty monks. Then the Venerable among Venerables, the Exalted One, in the forenoon put on his undergarment, took his bowl and cloak, went to the great town of Śrāvastī to collect alms, and, when the Venerable Exalted One had gone to the great town of Śrāvastī to collect alms, and when he had finished the food business, and when he had returned, after eating his food, he put away his bowl and cloak, washed his feet, and sat down on the seat ordered for him, his legs crossed, the body straight; and he was then fixing the thought of emptiness before himself. Then many monks had come in the direction where the Venerable among Venerables, the Exalted One was; when they had come there, they saluted the feet of the Venerable among Venerables, the Exalted, with their heads, went three times round the Venerable Exalted One to the right to greet him, and sat down on one side.

[5 a^v] At that time again the monk Subhūti appeared there in that assembly and sat down. Then the monk Subhūti rose from his seat, put his robe over one shoulder, supported the right knee on the earth, made an añjali-hand for him in the direction where the Venerable Exalted One sat, and said to the Venerable Exalted One : ' It is extraordinary, O Merciful Venerable Exalted One, how much the bodhisattvas, the great beings of exaltedness, have been favoured with the highest favour by Thee, the Venerable among Venerables, the Exalted, the Ttāharau-preacher, worthy of worship, who is properly awake in all the quarters; how much the bodhisattvas, the great beings of exaltedness, have been gratified with the highest gratification by thee; the Venerable, the Exalted, who wanderest amongst the Ttāharai, who conquerest the foes which are the kleśas,¹ who properly understandest all matters. Then, O Merciful, Venerable and Exalted, how should a being of exaltedness, who wanders on the bodhisattvayāna, remain here on the mahāyāna, and how should he restrain his mind ? '

¹ Compare the common explanation of *arhat* as *ari-han*.

[7 *a*ⁱⁱ] Upon the uttering of this utterance, the Venerable among Venerables, the Exalted One, said to the monk Subhūti : 'Well, well, Subhūti, so is the matter, Subhūti; the bodhisattvas have been favoured by the Venerable Exalted One with the highest favour, the bodhisattvas have been gratified by the Venerable Exalted One with the highest gratification. Therefore, O Subhūti, listen and take it to heart well and rightly. I shall tell thee how a being of exaltedness, who wanders on the bodhisattvayāna, should remain here on the mahāyāna and how he should restrain his mind.' 'So it is good, O Venerable Exalted One'; with those words the monk Subhūti listened to the Venerable Exalted One.

[9 *a*ⁱⁱ] The Venerable Exalted One spoke thus to him : 'A being of exaltedness, O Subhūti, who wanders here on the bodhisattvayāna, must thus frame his mind, "as many beings as come under enumeration under the conception of beings, those born of eggs and those born from the womb, those who are born in moisture, those who are born miraculously, those with form and without form, those with intelligence and without intelligence, and those beings which are not with nor without intelligence, whichever world of beings might be known that is considered as capable of being made known, all those beings must be delivered by me in the objectless nirvāṇa." And after he has thus delivered immeasurable beings, he would not have delivered a single being. And because of what matter? If, O Subhūti, a bodhisattva had any idea [about a being], he should not be called a bodhisattva. And because of what matter? He should not, O Subhūti, be called a bodhisattva, for whom there might exist the idea about a being, or the idea about a living being, or the idea about a person. Thus further, O Subhūti, a bodhisattva should not give a gift while he is dependent on any object of existence, or give a gift relying on any reward; not relying on forms should he give his gift, not on sounds, not on things that can be smelt, tasted, or touched, not relying on dharmas should he give a gift. Thus, O Subhūti, should a gift be given by a bodhisattva, that there is no giver or receiver or gift under the idea of qualities. And because of what matter? The bodhisattva, O Subhūti, who gives a gift without relying on anything, the stock of merit of that bodhisattva, O Subhūti, cannot easily be measured.'

[11 *b*^{iv}] 'How does it appear to thee, Subhūti? Can the space in the direction of the rising (eastern) quarter be easily measured?' The monk Subhūti spoke thus : 'No, Venerable Exalted One.' The Venerable Exalted One spoke to him thus : 'In like matter, can the space be easily measured in the south, in the west, in the north, below and above, in the ten quarters?' The monk Subhūti spoke thus : 'No, O Venerable Exalted One.' The Exalted One spoke to him thus : 'Thus is this matter, O Subhūti, thus is this matter. The bodhisattva who gives a gift without relying on anything, his stock of merit cannot easily be measured. What is then the matter, O Subhūti? a gift should be given by a bodhisattva [in such a way].'

[12 *b*ⁱⁱ] 'How does it appear to thee, Subhūti? Should the Venerable Exalted One be viewed from the possession of signs?' Subhūti spoke thus: 'No.' 'Wherever, O Subhūti, there is a sign, there is falsehood, hence the sign of the Venerable Exalted One is to be viewed as no-sign.'

[13 *a*ⁱⁱ] Upon the uttering of that utterance the monk Subhūti thus spoke to the Venerable Exalted One: 'Is it the case, O Venerable Exalted One, will there be some beings in the last time who will frame a wrong idea about such sūtras?' The Venerable Exalted One spoke to him thus: 'Do not thou, O Subhūti, speak thus. In the last time, in the last 500 years, in the time when the good law decays, there will at all events be good and wise beings. They will not have served one Venerable Exalted One only, they will not have sown their meritorious roots of bliss on one Venerable Exalted One only. In these sūtras they will in one moment obtain a pure mind. They are known by the Venerable Exalted One, they are seen by the Venerable Exalted One. They are endowed with an unmeasurable stock of merit. How does it appear to thee, O Subhūti? There would not exist the idea of self, and not the idea of a being, not the idea of a living being, not the idea of a pudgala would exist.' The Venerable Exalted One spoke to him thus: 'It appears, O Subhūti, just as if one realizes the teaching of the law as a raft. The right of it must altogether be abandoned, much more the unright. Just as a man when there is some business on the other shore (?), does not abandon the raft (?) so long as he has not reached the shore (?), but does not carry it any more after he has arrived, thus a being of exaltedness, when he realizes bliss, does not reflect on inauspicious things, and he should not make any . . . at all in the law. Therefore, how does it appear to thee, Subhūti? Is there any law which might have been preached by the Venerable Exalted One?' 'It has been preached by all the Venerable Exalted Ones, because they are known as aryapudgala.'¹

The Venerable Exalted One spoke thus to him: 'O Subhūti, if somebody would fill the lokadhātus of the trisaḥasrī mahāsaḥasrī with the seven gems of treasures, and give gifts, then how does it appear to thee, Subhūti; would that noble son or daughter of a clan acquire great merit?' Subhūti spoke to him thus: 'O Merciful Venerable Exalted One, a very great store of merit he would produce. What is the matter, O Venerable Exalted One? The stock of merit has been preached as a no-stock by the Venerable Exalted One, because it leads to (?) buddhahood as the law; therefore the Venerable Exalted One spoke thus, a stock of merit indeed.'

[16 *a*ⁱⁱⁱ] 'When one gives the lokadhātus of the trisaḥasrī mahāsaḥasrī as a gift,

¹ The translation is very uncertain, and the text is probably incomplete and should be restored as in 23 *a*: there is not any such law as might have been preached by all the Venerable Exalted Ones.

and again if there were another one who would take a stanza of four pādas of the treatise of the law, learn it, and explain it to others in full, he (the latter one) would through this merit produce merit unmeasurable and untold. And because of what matter? The exaltedness of the Exalted Ones, O Venerable Exalted One, is produced from it.'

[16 b^{iv}] 'How does it appear to thee, O Subhūti? Would a srotaāpanna think in this way: "the fruit of the srotaāpannas has been realized by me, because if that were not the case, which law would then be connected with the obeisance belonging to the āryāṣṭāṅgamārga?"' Subhūti spoke to him thus: 'No, O Merciful Venerable Exalted One, he would not have realized the smallest(?) matter. Therefore he is called a srotaāpanna, and has not realized any form, nor sounds, nor smells, nor things that can be touched, nor dharmas. Therefore he is called a srotaāpanna.'¹

[17 bⁱ] 'Would a sakṛdāgāmin think in this way: "the fruit of the sakṛdāgāmins has been realized by me, because if that were not the case, which law would then be connected therewith?"' Subhūti spoke to him thus: 'No indeed, O Merciful Venerable Exalted One, there is no such dharma as a sakṛdāgāmin.'

[17 b^{iv}] The Exalted One spoke to him thus: 'How does it appear to thee? Would an arhat think in this way: "arhatship has been realized by me, since I am overpowering the kleśa enemies?"' Subhūti spoke to him thus: 'No, O Merciful Venerable Exalted One, there is no such dharma as might be called arhatship. If an arhat were to think in this way: "arhatship has been realized by me," there would ensue a conception of a self, a conception of a being, a conception of a living being, a conception of a pudgala. By the Venerable Exalted One the defeat of the kleśa enemies has been declared in my case to be splendid, the foremost of all. If I had wrapped myself with affection in the arhatwisdom, the Venerable Exalted One would not have prophesied of me: "he is the highest araṇāvihārin of all, who in the araṇa, resplendent in absorption, reaches the defeat of the kleśas in a different train of thought."'

[19 aⁱⁱ] The Venerable Exalted One spoke thus: 'How does it appear to thee, Subhūti? Is there any such law which might have been taken over by me from the Venerable Exalted Dipaṃkara? Could such a law which must naturally be realized, be taken over?' Subhūti spoke to him thus: 'Indeed, O Merciful Venerable Exalted One, there is not any such law as thou mightest have taken over from the Venerable Exalted Dipaṃkara, because the law which must naturally be realized, could not be taken over.'

[19 b^{iv}] 'He, O Subhūti, who would speak thus: "I will produce a display of

¹ The text has, apparently by mistake, *sakṛttāgāmī*.

buddhakṣetras'', he would speak untruth. The buddhakṣetravyūhas have been declared by the Venerable Exalted One to be avyūhas, non-displays, devoid of form. Therefore, O Subhūti, a bodhisattva should frame his mind so that it is independent, and he should give gifts not being bound up with visible things, sounds, or things that can be smelt, tasted, or touched. It is, O Subhūti, as if there were a man who had a body as large as Mount Meru. How does it appear to thee, Subhūti, would that be a large body [which was as large] as Mount Meru?' 'Very large, O Merciful Venerable Exalted One.' The Exalted One spoke to him thus: 'This body is an abhāva (non-existence), therefore it is called ātmabhāva; the sāmāhogika body of the Exalted Ones disappears without the saṃskāras (?).'

[21 aⁱ] The Venerable Exalted One spoke to him thus: 'Suppose there were as many lokadhātus as the sands in the river Ganges, and that some man or woman were to fill them with the seven treasures, and give gifts to the Venerable Exalted Ones, how great would his meritorious roots of bliss be? Now to a man or woman who of this Vajracchedikā prajñāpāramitā would preserve one stanza of four pāda, read it, learn it, or explain it in full to others, there would, on account of that, be large meritorious roots of bliss. And the individual country where this law were, that country would become worthy of worship by the world of gods and men. In which country that law might be, that country would become pleasant like a caitya. And the praised Lord stays there, and the best and highest preceptor.'

22 aⁱⁱ] Upon the uttering of that utterance the monk Subhūti thus spoke to the Venerable Exalted One: 'What is the name of this law, O Venerable Exalted One, and how shall I preserve its name?' Upon the uttering of this utterance the Venerable Exalted One spoke thus: 'Prajñāpāramitā, O Subhūti, is the name of this Law, and so thou must preserve its name. And this indeed has been called an apāramitā by the Venerable Exalted One. How does it appear to thee, Subhūti, is there any law which might have been preached by the Venerable Exalted One?' Subhūti spoke to him thus: 'As I understand the meaning of this word, O Merciful Venerable Exalted One, there is not any such law as might have been preached by all the Venerable Exalted Ones.'

The Exalted One spoke to him thus: 'Then how does it appear to thee, Subhūti, should the Venerable Exalted One be recognized by the thirty-two mahā-puruṣalakṣaṇas (signs of a great person)?' Subhūti spoke to him thus: 'No, O Merciful Venerable Exalted One; the thirty-two characteristics of good men have been declared by the Exalted One to be non-characteristics, because the body of the law is the body rūpakāya of the anuvyañjanas (secondary marks); therefore they are called the thirty-two characteristics of good men.'

'When a man or woman, now, O Subhūti, has sacrificed his bodies, as many as the sands of the river Ganges, and if there were another one who would hear

a stanza of four pādas of this sūtra, grasp it and explain it in full to others, the stock of merit of this (latter one) would be greater, unmeasured and untold.'

[24 ^aⁱⁱ] Then the monk Subhūti, moved by the power of the Law, made a shedding of tears. Having wiped off his tears he thus spoke to the Venerable Exalted One : ' Very difficult, O Merciful Venerable Exalted One, is this Law, from which knowledge has come to me. Never has such a deep Law been heard by me. What is a bhūtasamjñā, that is indeed an abhūtasamjñā. And that idea is not the teaching of the Exalted Ones. Those who believe in this Law and he who writes it or takes it over, they will not be possessed of any idea about self, or about a being, or about a living being, or about a person ; for them there will not be the slightest grasping of an idea of an object.'

[25 ^aⁱ] Upon the uttering of that utterance the Venerable Exalted One spoke thus to the monk Subhūti : ' So it is, O Venerable Exalted One,¹ those will be in possession of something very difficult to achieve, who do not get frightened or alarmed or into trembling at this sūtra when they sit reading it. This pāramitā is exceedingly difficult to achieve ; and immeasurable Venerable Exalted Ones have preached this pāramitā.

'And again the pāramitā of endurance connected with (the Tathāgata) is like to that. At the time when the Kali-king cut me up limb by limb, at that time there was not to me any idea of self, nor idea of a being, nor idea of a living being, nor idea of a person. At that time there was not to me any idea or non-idea. If I had then had any notion of self, then I should have had a notion connected with my destruction.

[26 ^aⁱ] ' I know, O Subhūti, I do remember, five hundred births in the past times, when I was the Rishi Kṣāntivādin. Then I had no idea of a self, no idea of a being, no idea of a living being, no idea of a person. And on account of that matter, O Subhūti, a bodhisattva, a great being of exaltedness, should keep back from all ideas and direct his mind towards the highest enlightenment, and not make his mind dependent on visible objects, nor on things that can be heard, smelt, tasted, or touched, and not on the dharmas, and not on a reward anywhere he should make his mind dependent. With independent mind he should give gifts, so that he does not get tied up with the idea of qualities, for the sake of the weal of all beings. This notion is not among the skandhas (?). The Venerable Exalted One would speak what is real, would speak what is true. His preaching is nothing else, because the wise man who walks straight on the śrāvakayāna, he is truly (?) on the mahāyāna. The preaching of the Tathāgatas is not otherwise.

¹ Should be ' O Subhūti '. There is a mistake in the text.

[27 ^{aiv}] 'Subhūti, as for the law which has been perceived by the Exalted One, it does not contain truth nor falsehood. A matter which is propounded in letters one might leave to go in every quarter (?). Just, O Subhūti, as if a man had gone out into the dark and could not distinguish any object, thus a bodhisattva should be considered, who having been made to depend on objects, would give away; he does not see.

'And, O Subhūti, just as a man who has got eyes, when the night has become light and the sun is shining, sees all kinds of objects, in that way a bodhisattva should be considered, who, without being dependent on any object, gives a gift. He would not (simply) give it away, he sees.

[28 ^{aiii}] 'That noble son and daughter of a clan ¹ who preserve this law and read it, they are known and seen by the Venerable Exalted Ones, and they are endowed with an unmeasured store of merit.

[28 ^{bii}] 'And if a woman or man in the morning would sacrifice as many bodies as there are grains of sand in the river Ganges, and would sacrifice as many at noon and at night, and going on in that way for koṭis of kalpas would give gifts, still the man who hears this sūtra, does not reject it but believes in it, would in consequence acquire a larger store of merit, unmeasured and untold. What again about the men who write it? he ¹ would acquire a still greater store of merit, unmeasured and untold. What again [need be said] about the man who learns it or teaches it to others? Where they explain that law, that country would become an object of worship by the worlds of gods and men, worthy of praise and of being perambulated towards the right in salutation. The worship of that place should be made as if it were a caitya.

[29 ^{bii}] 'Those noble sons or daughters of clans, who preserve such a sūtra, recite it, and understand it, are paribhūta,² and well paribhūta indeed. And that on account of which matter? Such acts done by those beings in former existences from which rebirth in the three apāyas³ would be obtained, all those acts disappear through the power of that sūtra, and they soon obtain the highest enlightenment.

[30 ^{aiii}] 'I do remember, O Subhūti, eighty-four hundred thousand niyutas of koṭis of Venerable Exalted Ones, of earlier times, of untold kalpas, beyond the Venerable and Exalted Dipaṃkara, who all were pleased by me and not displeased. Those now who will be in the last time, in the last five hundred years, who recite this Vajracchedikā sūtra, cause it to be written, preserve it, and worship it with incense (?), and he who worships even a single śloka, the former store of merit of

¹ Wrong concord in the text. [But see note 3 on p. 262; hence perhaps 'As regards (cu = yat) those noble sons and daughters', &c.—R. H.]

² The Skr. loanword has not been translated in the text.

³ Compare L.V., p. 89, l. 14, &c.

that noble son of a clan will not reach a hundredth, or a thousandth, or a ten millionth, or so much as a number, or so much as an upaniṣad.'

[31 ^aⁱⁱⁱ] Then the monk Subhūti spoke thus to the Exalted Venerable One : 'O Merciful Venerable Exalted One, how should he who wanders on the bodhisattva-yāna restrain his mind here on the mahāyāna?' The Venerable Exalted One spoke thus to him : 'O Subhūti, a bodhisattva, a great being of exaltedness, should here frame his mind thus : "all beings should be delivered in the objectless nirvāṇa." But not a single being would have to be delivered. And that on account of which matter? If, O Subhūti, a bodhisattva had any notion of a being, he ought not to be called a bodhisattva, and if he had any notion of a self or a notion of a living being, or a notion of a person, he ought not to be called a bodhisattva. And that on account of which matter? There is no such dharma as one who wanders on the bodhisattva-yāna.'

[32 ^aⁱⁱⁱ] 'Is there now, O Subhūti, any such dharma, as might have been realized by the Venerable Exalted One, from (the mouth of) the Venerable Exalted Dīpaṅkara, with regard to the highest enlightenment?' Upon the uttering of that utterance the monk Subhūti spoke thus to the Venerable Exalted One : 'O Merciful Venerable Exalted One, there is no such dharma as might have been realized by the Venerable Exalted One with regard to the highest enlightenment.'

[32 ^bⁱⁱⁱ] Upon the uttering of this utterance the Venerable Exalted One spoke thus to the monk Subhūti : 'Thus is this matter, O Subhūti, there is no dharma which might have been realized by the Venerable Exalted One from the Venerable Exalted Dīpaṅkara with regard to enlightenment. If, O Subhūti, there had been any such dharma as might have been realized by the Venerable Exalted One with regard to enlightenment, he would not have prophesied of me : "thou wilt become, young man, in the future time, a Venerable Exalted One, Śākyamuni by name." For it is emptiness which is enlightenment. There is no truth and no falsehood in it.'

[33 ^bⁱ] 'It is, O Subhūti, as if there were a man, whose body were great.' Subhūti spoke thus to him : 'O Merciful Venerable Exalted One, this body has been called a non-body by the Venerable Exalted One.' 'Then how does it appear to thee, Subhūti, is there such a dharma, as might have been realized by the Venerable Exalted One with regard to the highest enlightenment?' Subhūti spoke thus to him : 'No, O Merciful Venerable Exalted One, there is no such dharma as a being of enlightenment would be.'

[34 ^aⁱⁱ] 'He who is confident that all objects are without self, without being, without personality, he might effect a vyūha (display) of buddhakṣetras. He would then not have to be called a being of exaltedness. He who is (simply) confident that all objects are without self, he is called a bodhisattva by the Tathāgata.'

[34^b] 'Then how does it appear to thee, Subhūti, has the Venerable Exalted One eyes of flesh?' Subhūti spoke thus to him: 'The Venerable Exalted One has eyes of flesh.'

Then the Venerable Exalted One spoke thus to the monk Subhūti: 'Does the Venerable Exalted One possess divine eyes?' The monk Subhūti spoke thus to the Venerable Exalted One: ¹ 'The Exalted Venerable One possesses divine eyes.'

Then the Venerable Exalted One spoke thus to the monk Subhūti: 'Has the Venerable Exalted One the eyes of the law?' The monk Subhūti spoke thus: 'The Venerable Exalted One has the eyes of the law.'

[35^aⁱⁱⁱ] Then the monk Subhūti spoke thus to the Venerable Exalted One: 'Have the Venerable Exalted Ones the eyes of knowledge?' The Venerable Exalted One spoke thus to the monk Subhūti: 'The Venerable Exalted One possesses the eye of knowledge.'

Then the monk Subhūti spoke thus to the Venerable Exalted One: 'Have the Venerable Exalted Ones the eyes of the law?' The Venerable Exalted One spoke thus to the monk Subhūti: 'The Venerable Exalted Ones have the eyes of the law.'

Then the monk ¹ Subhūti spoke thus to the Venerable Exalted One: 'Have the Venerable Exalted Ones the eyes of exaltedness?' 'O monk Subhūti, the Venerable Exalted Ones have the eyes of exaltedness.'

[36^aⁱⁱⁱ] Then the Venerable Exalted One addressed the monk Subhūti and spoke to him thus: 'He who would fill the lokadhātu of this trisahasrī mahāsahasrī with the seven treasures and give gifts, how many happy roots of bliss would that noble son or daughter of a clan be able to produce?' The monk Subhūti spoke thus: 'A very great collection of happy roots of bliss, O Merciful Venerable Exalted One, he would produce. But what about the favour shown by that noble son or daughter of a clan who would write even a stanza of four pādas of this Vajracchedikā sūtra, learn it, preserve it, recite it, and worship it with incense? The store of merit of that noble [son or] daughter of a clan would be greater. [The other one] does not reach a hundredth, a thousandth, or as much as an upaniṣad.'

[37^aⁱⁱⁱ] Then the Venerable Exalted One spoke thus to the monk Subhūti: 'How does it appear to thee, O monk Subhūti, on account of which matter is that? Should a Venerable Exalted One be judged from the possession of signs?' The monk Subhūti spoke thus: 'No, O Merciful Venerable Exalted One, the Venerable Exalted One should not be recognized from the possession of signs. If, O Venerable Exalted One, the Venerable Exalted One should be recognized from the possession of

¹ The text has 'The Venerable Exalted One spoke thus to the monk Subhūti'.

signs, the Exalted One would have become a king, an emperor. Therefore the Exalted One should be recognized from the possession of the signs of an emperor-king.'

[38 *a*ⁱ] Then the Venerable Exalted One recited these stanzas :

'Those who see me in the body and think of me in words,
their way of thinking is false, they do not see me at all.

The Exalted Ones should be viewed as being the Law ; their body consists of
the Law ;

he is rightly understood as being the Law, and he is not to be understood by
means of expedients.'

[38 *a*^{iv}] 'Then how does it appear to thee, Subhūti ? He who would say, "the Exalted One stands, or sits, or he might lie down or walk," does he understand the meaning of my words ? What is the matter, Subhūti ? The Exalted One is called a Tathāgata, because he never goes. Those who are foolish conceive it falsely. This dharma is perceived by fools and common people. And that on account of which matter ? If any one were to speak thus, O Subhūti : "belief in a self has been preached by the Exalted One," then [the answer is that] it has been preached as a no-belief, because the belief in self is unreal. Therefore it has been said by the Venerable Exalted One : "this dharma has been perceived by fools and common people."

[39 *a*^{iv}] ¹ 'The country where they explain this sūtra, the praised Lord stays there and the best and highest preceptor.' Upon the uttering of that utterance the monk Subhūti thus spoke to the Venerable Exalted One : 'What is the name of this Law, O Venerable Exalted One, and how shall I preserve its name ?' The Venerable Exalted One spoke to him thus : 'Prajñāpāramitā, O Subhūti, is the name of the Law, and so thou must preserve its name. And what is a prajñāpāramitā, that has been called a non-pāramitā by the Venerable Exalted One. How does it appear to thee, Subhūti, is there now any Law from which knowledge has come to me ? Should the Venerable Exalted One be viewed from [the possession of] the thirty-two mahā-puruṣalakṣaṇas ?' Subhūti spoke to him thus : 'No, O Merciful Venerable Exalted One, they have been called non-characteristics by the Venerable Exalted One.' The Venerable Exalted One spoke to him thus : 'Thus, O Subhūti, are all dharmas to be perceived by a being of exaltedness who wanders on the bodhisattvayāna that he does not depend on the idea of dharma. And the bodhisattva, the being of exaltedness, who would fill unmeasured and untold lokadhātus with the seven treasures and give gifts, and the noble son or daughter of a clan who would take even a stanza of four pāda within the Law of this Vajracchedikā prajñāpāra-

¹ This is a repetition of the passage above, 22 *a*ⁱ-22 *b*ⁱⁱ.

mitā, learn it and explain it in the presence of others,—the latter would from this produce a larger stock of merit, unmeasured and untold. And it should be explained in such a way that the high opinion of the beings does not disappear and that they pay respect to it and grasp it entirely. Thus, it is said, should it be explained.'

[41 a^{iv}] Then the Venerable Exalted One recited these stanzas :

Just as the stars are seen yonder, and shine all right at night; but when it becomes bright, and the sun rises, then they all become non-refulgent, so the organs of sense, beginning with the eye, should be considered as perishable; if however my view is right, they appear well recognizable (?) as not my own.

Just as a man who has a cataract¹ in his eye sees all sorts of things, but the real state of things is not such, they appear to him in consequence of his cataract, thus the forms appear to fools, manifold and of all kinds, without the mind they are not perceptible (?), that the mind is right is a false conception.

Just as the beings wander about with the help of lamps,
thus the view of the ... should be realized from the mind.

Just as sits and falls,
thus the body falls.

Just as worthless bubbles are raised in the water by the wind,
thus the attainment of happiness and misery, and indifference should be
realized [?].

Just as a person sees a dream while sleeping, and when he awakes he does not then remember his own condition or the object (of the dream) at that time, thus the impressions which one receives in this time will be remembered in the same way at that time.

Like as when at that time, and then confidence in the notions takes hold of him . . . by the force of . . . thus the illusion which arises as a result of the last impression, takes hold of him as a manifold notion by the force of . . .

In this way the impressions should be realized (?), in nine manners, so that he does not delight in them, then he would become ever more purified, the king (?) of the saṃsāra, and that bodhisattva would conquer the ideas in the saṃsāra, and accomplish them in nirvāṇa through application ;

¹ *Kāca* is thus defined by Mādhavakara, as quoted in the Śābdakalpādruma,
candrādityau sanakṣatrāv antarīkṣe ca vidyutaḥ |
nirmalāni ca tejāṃsi bhṛājīṣṇūnśiva paśyati ||

And Vāgbhaṭa says,

kācībhūte dṛg aruṇā paśyaty āśyam anāsikam |
candrādīpādyanekatraiṃ vakram rjo upi manyate ||

Kāca is, according to Sūśruta, the second stage of cataract, while *timira*, the word used in the Sanskrit text, is the third.

Thus this is not . . . , thus altogether independent.

This much the Venerable Exalted One said. Pleased was the monk Subhūti, the other monks and nuns, the male and female lay worshippers, the audience in the world of gods, men, asuras, gandharvas, etc.

Thus the Venerable Exalted One completed the Vajracchedikā, the prajñāpāramitā of three hundred [granthas].

Hail. Thus are spoken the passages belonging to the Vajracchedikā ; in bygone days [were recited] one hundred thousand [granthas] in one place [?].



THE APARIMITÂYUḤ SŪTRA

THE OLD KHOTANESE VERSION TOGETHER WITH THE SANSKRIT TEXT AND THE
TIBETAN TRANSLATION.

Stein MS., Ch. xlv. 0013. *l.* (Plates XIV—XVII.)

EDITED BY STEN KONOW

INTRODUCTION

THE Aparimitâyuh Sūtra is a Dhāraṇī which has long been known to exist in Sanskrit manuscripts and in Tibetan, but which has not hitherto attracted much notice in Europe. It has, however, enjoyed great fame in the Buddhist world, and we now know that it has been translated into Khotanese, the old Iranian dialect of Eastern Turkestan.

A complete manuscript of this version was found by Sir Aurel Stein in the cave temples at the Halls of the Thousand Buddhas, the same place which yielded the valuable manuscript of the Vajracchedikā, published above pp. 214 ff. A description of the manuscript and a transliteration of the beginning was published by Dr. Hoernle,¹ who has subsequently revised this text² and also³ given an edition of fols. 7 and 8 with facsimile plates. An edition of Dr. Hoernle's transcript of the beginning of the text was finally published by Professor Leumann.⁴

The manuscript is complete, but not uniform. The whole consists of twenty leaves, written on paper, and numbered, in the left-hand margin, on the reverse of fol. 1 and on the obverse of the remaining folios. With the exception of fols. 7 and 8, which will be dealt with separately, the manuscript leaves measure 350 × 63 mm. (or $13\frac{5}{8} \times 2\frac{1}{2}$ inches). The obverse of fol. 1 and the reverse of fol. 20 have

¹ Journal of the Royal Asiatic Society, 1910, pp. 834 and ff.

² *l.c.*, p. 1293.

³ *l.c.*, 1911, pp. 468 and ff.

⁴ Zur nordarischen Sprache und Literatur, pp. 75, 82–3.

been left blank. The remaining pages each carry four lines of writing. The character is the well-known calligraphic Upright Gupta of Eastern Turkestan. Before the opening word of the manuscript, in the upper left-hand corner of fol. 1, there is a small coloured figure of the seated Buddha within a black line circle.¹

Fols. 7 and 8 are of smaller size, and measure 310 × 63 mm. (or 12 × 2½ inches). Fol. 7 has four lines of writing on each side, fol. 8 four on the obverse and two on the reverse. The alphabet is Cursive Gupta. There cannot be any doubt that these leaves are of a later date than the bulk of the manuscript, and that they have been substituted for older leaves, of the same kind as the remaining ones. It would seem that the original fols. 7 and 8 had become damaged, and were therefore copied, in another script, in order to keep the manuscript complete. The matter contained in the first three lines and part of the fourth of fol. 7 is also found on a detached leaf, marked B in the footnotes, which was likewise found in the Tun-huang caves. Fols. 7 and 8 are not therefore the only attempt at filling up the lacuna.

That fols. 7 and 8 are later copies from an older original is not only inferred from the difference in script and from the appearance of the leaves. It also follows from the fact that the writer has, in some cases, evidently misread his original. Thus he has confounded *au* and *āu*. Compare *saṃāudagatta* instead of *samaud-gatta*, i. e. *saṃudgatta* in the first line of fol. 7. I think that we have here to do with simple miswritings and not with phonetical changes as suggested by Professor Pelliot.²

The bulk of the manuscript is evidently itself a leaf for leaf copy of an older one. This is evident from the fact that the writer has not infrequently had to fill up vacant space at the end of a folio. This he has done by means of superfluous dots and lines. Thus we find a dot at the end of fols. 4, 6, 10, 14, 15, and 18; two dots and a double vertical line at the end of fol. 3; one dot followed by a double line at the end of fols. 11 and 13; a double line with one dot on each side at the end of fol. 17, and the same signs followed by a double line and a dot at the end of fols. 9 and 16. In other cases, at the end of fols. 9, 11, and 18, the writer has made the intervals between the letters unusually wide, in order to fill up the empty space. It is evident that the copyist has endeavoured to arrange that each folio of his transcript should begin and end exactly as his original. He has also, in most

¹ The colour scheme is: vermilion on upper robe and nimbus; light green on lower robe, lotus seat, and aureola; dull yellow on body, and blank area of the circle; black on hair and top-knot; also black outlines of aureola and lotus seat; a black spot on forehead; and two black collars on the breast.

² Un fragment du *Suvarṇaprabhāsa-sūtra* en iranien oriental. Études linguistiques sur les documents de la mission Pelliot, Fasc. IV, Paris, 1913, p. 19.

cases, succeeded. Only once, at the end of fol. 13, in a formula which recurs so many times that it must have become quite familiar, one akṣara has been added which is also found at the head of fol. 14. In this case there is consequently an overlapping.

There are also some mistakes which are due to careless copying. Thus we find *śāṇiṇā* instead of *śaṇṇā*, para. 39; *bajāṣṇaṇ*, 7, *bijāṣṇaṇ*, 9, *bajāṣṇā*, 11, instead of *bajāṣṇa*; *garṇaṇ* instead of *garāṇa*, 31. All this points to the conclusion that the manuscript is a quite mechanical and not overcareful copy. In this connexion we may note that the long *ā* has very commonly been replaced by a short *a*. Compare *rrisṇurā*, *ḥaṇṇuṇa vṇyṣṇau* in para. 1, and so forth. It seems probable that the original has used a form of the long *ā* of the same kind as that occurring in the Vajracchedikā manuscript.¹ It is however also possible that the distinction between long and short *a* had become less marked. In my transcript I have, in such cases, added the sign of length within brackets and written *rrisṇūrā*, &c.

Several signs of interpunction occur in the manuscript, and it will be seen from the remarks made above that they are often used simply to fill up vacant space. In addition to the instances already quoted we may mention the dot at the end of a line, fol. 19 *b*ⁱ; in the middle of a line, 1 *b*ⁱ, 7 *a*ⁱ; before the circle of the string-hole, 16 *a*ⁱⁱⁱ; between the members in an enumeration, 15 *a*ⁱⁱ, and before the word *taḍyathū* in the Dhāraṇī, 9 *b*ⁱⁱⁱ, 12 *a*^{iv}, and 14 *b*ⁱⁱⁱ. In the last two instances the dot can of course also be considered as a sign of interpunction. A double dot is used to fill up space at the end of a line in 7 *b*ⁱⁱⁱ and 8 *b*ⁱⁱ, and in the middle of a line in 8 *b*ⁱ. Usually, however, we find such signs used at the end of a sentence or pada. Thus we find the single dot used in this way in paras. 1, 3, 6, 9, 18, 34, 37, 38, 39; the double dot in paras. 13, 14, 15, 16, 29, 32, 38, 39; the double line in paras. 7, 8, 9, 10, 11, 12, 17, 19, 21, 22, 23, 24, 25, 26, 27, 28, 30, 33, 36, 37, and 40.

The edition of the text has been prepared on the same principles as in the case of the Vajracchedikā. Following indications in the manuscripts of the Sanskrit version I have, however, divided the text into paragraphs. The numbering of these paragraphs is my own.

The interpretation of the text is based, primarily, on a comparison of the Sanskrit original and the Tibetan translation. In order to make this comparison easier I have also subdivided these versions into paragraphs, in the same way as the Khotanese text and with the same numbering. The Khotanese text has been printed on the left-hand pages, and, on the opposite right-hand pages, will be found the Sanskrit and Tibetan versions, so arranged that all the existing versions of each

¹ See above, pp. 216-7.

paragraph can be overlooked at a glance. A tentative English translation has been added under the Khotanese text. A complete analysis of the latter will be found in the combined vocabulary of the *Vajracchedikā* and the *Aparimitāyuh Sūtra*, in which the words and forms taken from the latter have been distinguished by the addition of an *A*.

THE SANSKRIT VERSION.

The edition of the Sanskrit text of the *Aparimitāyuh Sūtra* is based on the following manuscripts:

B, a Nepalese paper manuscript in the collection of the Asiatic Society of Bengal, numbered No. B, 38 by Rājendralāla Mitra, *The Sanskrit Buddhist Literature of Nepal*, Calcutta 1882, p. 41, where it is described as follows:

‘Substance, Nepalese paper of a yellow colour, 7 × 3 inches. Folia 22. Lines on each page, 5. Extent in Ślokas, 190. Character, Newari. Appearance, old. Prose. Generally correct.’

Begins *Oṃ namaḥ śrībuddhāya* ॥ Ends *Ārya-Aparimitāyur nāma dhāraṇī samāpta*.

*C*¹, a paper manuscript, belonging to the Cambridge University Library. See Cecil Bendall, *Catalogue of the Buddhist Sanskrit Manuscripts in the University Library, Cambridge*. Cambridge 1883, p. 38, Add. 1277, where we find the following description:

‘Paper (black, with gold letters); 20 leaves and cover, 5 lines, 6 × 2½ in.; xviith-xviiiith cent. On leaf 1 there is an elaborately-painted picture of a Buddha holding a flower in a vase on his clasped hands.’

Begins *Oṃ namaḥ śrī-Āryāvalokitēśvarāya*. Ends *Ārya-Aparimitāyur nāma dhāraṇī mahāyānasūtraṃ samāpta*.

*C*², a paper manuscript in the Cambridge University Library, Add. 1385, described by Bendall, p. 81, as follows:

‘Paper; 17 leaves, 5 lines, 9½ × 3 in.; dated N. S. 779 (A.D. 1659). The leaves are numbered 54–70. The work stood apparently fifth, from the No. 5 at the beginning, in a series.’

Begins *Oṃ namo bhagavatyaī ārya-ārya-śrī-Āryāvalokitēśvarāya ॥ oṃ namaḥ sarvabuddhabodhisatvebhyaḥ*. Ends *Ārya-Aparimitāyur nāma mahāyānasūtraṃ samāptaṃ ॥ Ye dharmā hetuprabhavā, &c. ॥ śubha maṅgaraṃ bhavantu ॥ śubha ॥ saṃvat 779 kṛttikamāse śuklapakṣa trayodasyān tithan Revatīnakṣatre śuddhiyoge yathā karṇamuhurttare Vṛhaspativāsare tulyarāśigate savitṛtari mānarāśigate candramasi ॥ etaddine idaṃ śrīśrībuddhagavatī vasmūdhārāyā maṃtrōddhāraṇī saptaśrī apuramitādi*

saṃpūrṇa narocakijuro ॥ *Mahārājādhirāja-śrī-śrī-rājarājendra-kavīndra-jaya Pratā-*
panalladevaprabhūthākulasya vijayarājya ॥ Then after various minor particulars
likhitēyaṃ Sauvarṇaprapāṇimahānagare Maitripure 1 *mahāvihārāvasthita Vajracārya*
Jinadevenēti ॥ *yādṛsyāṃ pustakāṃ dṛṣṭvā*, &c. *śubha maṅgarāṃ bhavantu sarvādā* ॥
śubha ॥ *ye dharmā hetuprabhavā*, &c. *śubha* 2 *dānapatiḥ* 2 *saṃvat* 785 *vaiśakhaśukla-*
pūrṇamāsi *knika dānapati Dorakhajināristitcarayā dayāra Śaśidevana jhikkācūdhāyā-*
desasa śrī 3 *vajāsana akṣobhyetā*.

C³, a paper manuscript in the Cambridge University Library, Add. 1623, described by Bendall, p. 141, as follows:

'Black paper with gold letters; 100 leaves, 5 lines, 15½ × 4 in.; dated N. S. 820 (A. D. 1700). This MS. is in three parts, written by the same scribe and continuous numbering. I. Leaves 1-10 (formerly marked Add. 1622). Aparimitāyusūtra. The text is equally barbarous with that of Add. 1277.'

Begins *Oṃ namo ratnatrayāya*. Ends *Ārya-mahā-Aparimitāyusūtra nāma mahāyānasū-*
trāṃ samāptaḥ.

These four manuscripts have been copied by Dr. Hoernle, who has been good enough to place his transcript at my disposal.

They can be divided into two classes, one represented by B and the other by the Cambridge manuscripts C¹, C², and C³. They differ from each other in numerous places; compare, e. g., the variants in paragraphs 2, 3, 4, 6, 16, 17, 23, 24, 26, &c.

If we turn to the group represented by the Cambridge manuscripts, it will be seen that C¹ and C² are very closely related. A comparison of the Apparatus Criticus with paragraphs 2, 3, 4, 6, 16, 17, 22, 26, 28, 30, 32, &c., will show that they often agree with each other as against B, C³, and also that they have, in many cases, common mistakes. If we compare the readings C¹ *bhūto* ॥ *paritā diśi*, C² *bhupariṣṭ-*
yan diśi instead of *upariṣṭāyāṃ*, para. 2, it seems probable that C¹ is based on C² and represents an attempt at correcting the latter. A comparison of C¹ *-saṃbuddhāya*, C² *-saṃbuddhāya* instead of *-saṃbuddhasya* in para. 3 leads to the same result. Compare also C¹ *dāsyanti*, C² *dāsyanti* instead of *dāsyati*, para. 28. On the whole, C¹ is dependent on C².

It follows from this state of affairs that the reading of B will have to be adopted in such cases where it agrees with any of the manuscripts of the other group. In other cases, where the two groups differ from each other, I have consulted the Tibetan translation, which can be considered as a third group. I have then preferred the readings of B if they agree with the Tibetan text, and, on the other hand, I have followed C if its reading is in accordance with the Tibetan version.

The Sanskrit text has been printed in the form which can be derived from the materials just described. I have added a full Apparatus Criticus in order to make

it superfluous in future to compare the manuscripts of this dull text. The only various readings which I have not noticed are evident miswritings, and orthographic peculiarities such as the consistent writing *satva* and the common doubling of consonants after an *r*.

THE TIBETAN TRANSLATION.

The Sanskrit text is the basis of the Tibetan translation, which is contained in the Kanjur, where it exists in two slightly differing recensions, Rgyud XIV, 200 *b*–208 *b*, and 208 *b*–215 *a* respectively. My quotations are taken from the former of these two, Rgyud XIV, pp. 200–208. This Tibetan version seems to have been very popular in Eastern Turkestan, and Sir Aurel Stein has brought home several manuscripts of it. My edition is based on two such manuscripts.

T¹, paper manuscript from Sir Aurel Stein's collection; two sheets, measuring 92 × 31 cm. (or 35½ × 11¾ inches). Each sheet has been divided into four columns, each containing 18 lines of well-executed writing, except the last column of the second sheet, which has only seven lines. The beginning of the first ten lines, and the eight last lines of the two first columns, and part of the last line of the third column are missing. Begins . . . *ri · mi · ta · a · yur · na · ma · ma · hu · ya · na · su · tra . . . du · myed · pa · Źes · theg · pa · chen · pohi · mdo || sañs · rgyas · dan . . . thams · chad · lphyag · htshal · lo*. Ends *Tshe · dpag · du · myed · pa · Źes · bya · ba · theg · pa · chen · pohi · mdo · rdzogs · so*. *Bam · stag · slebs · bris*. There are several corrections made in a different handwriting, in red pencil. On the middle of the last page there is a whole line in red pencil, and after it, in a later handwriting, a repetition of the passage *Tshe · dpag · du rdzogs · so*. The back of the manuscript has a number of lines in Cursive Gupta.¹

T², paper manuscript from Sir Aurel Stein's collection; one folio, measuring 142 × 32 cm. (55¼ × 12½ inches), and divided into six columns, five of which contain 19 lines of well-executed writing, while the last column has nine detached lines. Begins *Rgya · gar · skad · du · A · pa · ri · mi · ta | a · yur · na · ma · hu · ya · na · su ·*

¹ These lines, very coarsely written, parallel to the narrow side of the sheet, number about twenty-five on the first, and six on the second sheet. They are divided into a number of paragraphs, each beginning a fresh line. The first and second paragraphs on the first sheet commence with a date. The former has *mañysaṃ sañhya evāñvajāṃ māsta*; the latter has *mañysaṃ sañya kaji māsta miysū tye tañpaṃ . . .*. Here the sheet is broken off. The two dates name the year *mañysa*, and its two months *evāñja* and *kaja*. Cf. JRAS., 1910, pp. 469 ff. In addition there are interspersed some lines of large illegible scrawls. There is also half a column of four very large Chinese ideographs.

tra u *Bod* · *skad* · *du* · *Tshe* · *dpag* · *du* · *myed* · *pa* · *ṣes* · *bya* · *baḥ* · *theg* · *pa* · *chen* · *poḥi* · *mdoḥ* |
saṁs · *rgyas* · *dañ* | *byaṁ* · *cub* · *sems* · *dpah* · *sems* · *dpah* · *thams* · *chad* · *la* · *phyag* · *ḥtsal* · *lo*.
 Ends on the fourth line of the sixth column with *Tshe* · *dpag* · *du* · *myed* · *pa* · *ṣes* · *bya* ·
ba · *theg* · *pa* · *chen* · *poḥi* · *mdo* · *rdzogs* · *so* u. Then follow, in two lines of a later hand-
 writing, the Sanskrit text of the Dhāraṇī, and, after an interval, the half line
Ilgo · *mdo* · *brtsan* · *bris* · *so*. Finally, there are two more lines in a later handwriting,
 one containing an invocation of Amitābha in barbaric Sanskrit, the other running
Śin · *dar* · *ṣus* | *ston* · *ma* · *yañ* · *ṣus* | *chos* · *bdun* · *sum* · *ṣuso* u. The chief peculiarity of
 T² is the separating off of the last of two finals; thus *sañ* · *s* instead of *saṁs*.

The two manuscripts agree very closely with each other. Both omit the paragraphs numbered 8-11, 16, 19, and 31. Where the two differ, T¹ has on the whole the better reading.

My text is nothing more than a reproduction of the manuscripts. I have not mentioned such various readings in T² as only represent orthographic peculiarities, nor have I made any attempt at bringing the writing into accord with Standard Tibetan. Paragraphs 8-11, 16, 19, 31 which are missing in the Turkestan manuscripts have been copied from the Kanjur. The same is the case with some short passages and single words, all of which have been taken from the Kanjur and are printed within square brackets. My friend Dr. F. W. Thomas has given me much assistance in copying these passages. When necessary they have been marked K in the footnotes.

I have not made any attempt at producing a critically satisfactory text of the Tibetan version. It is only printed as a help for the interpretation of the Khotanese translation. Tibetan scholars will not experience any difficulty on account of the orthographic peculiarities of the Central Asian manuscripts.

KHOTANESE VERSION.

[1 b'] Saddham Ttatta muhum-ja pyūṣṭā Śiṇa beḍa gyastā baysā Śrāvastā āsta vye Jivā • ¹ rrispūrā bāsa Anāthaiṇṇiṇḍi hārū saṃkhyerma dvāsse pamjsāsau āsiryau-ja u pharākyau ² baudhisatvyau mistyau baysūṇa vūḥiysyau-ja hatsa • [1]

Ttiṇa beḍa mī gyastā baysā Maṃjuśrī eys[āṃnai] gurṣṭe u ttai pasti Sa aścā ³ Maṃjuśrya ^{iv} sarbaṃdā hālai guṇaaparamittā saṃcayā nāṃma lovadāva ra ttiṇa lovadeva Aparamattā-

[2 a'] yujñānasuviniścitarājā nāṃma gyastā baysā āsti rraṣṭa tsūkā kleśāṃ hateññāṃkā rraṣṭā biysāṃda bvauṇmai vara ona jsīna diysde u ciḍa o va satvāṃ dā uysdiṣe [2]

TRANSLATION.

Hail. Thus it was heard by me. At one time the Venerable Exalted One was staying in Śrāvastī, in the grove of Jeta, the king's son, in the saṃghārāma of the merchant Anāthapiṇḍika, with twelve hundred and fifty monks and many bodhisattvas, great beings of exaltedness. [1]

At that time the Venerable Exalted One called prince Maṃjuśrī and spoke to him thus,

There is, O Maṃjuśrī, in the rising direction, a world called Collection of unmeasured Virtues. In that world lives a Venerable Exalted One, Aparimitā-yujñānasuviniścitarāja by name, who wanders rightly, who eradicates the *kleśas*, who is rightly awake, possessing knowledge, there he thus leads his life, conducts it, and preaches the law to the beings. [2]

K. ¹ Wrong sign of interpunction.

² The manuscript has *pharānyau baudhisatvau*.

³ Read *aśtū*.

S. ¹ BC¹ *bhagavaṇi*.

³ C¹ *Anāthapiṇḍasy*-, C² *Anārtha*-.

⁵ C³ *bhikṣusataisārdḍhamardḍhatrayodasai*.

⁷ B *bhagavā*.

⁸ C³ *-śrīyaṇi*.

¹⁰ C^{1,2} *Maṃjuśrī*.

¹¹ C¹ *bhūto* || *paritādiṣi*, C² *bhuparistyan diṣi*, C³ *upariṣṭān diṣi*.

¹² C¹ *Aparimitāyugūṇasaṃcayo*, C² *Aparimitāṇḍisigūṇasaṃcayo*.

¹³ C² *-dhātos*, C³ *-dhātu*.

² MSS. *Śrāvasyāṇi*.

⁴ BC³ *-daśabhi*, C¹ *-daśa*.

⁶ MSS. *mahāsatvaih*.

⁹ C^{2,3} *kumāla*-, C^{1,3} *-bhūtom*.

SANSKRIT TEXT.

Evam mayā śrutam. Ekasmin samaye Bhagavān¹ Śrāvastyām² viharati sma Jetavane Anāthapiṇḍasasy³ Ārāme mahatā bhikṣusamāghena sārddham ardhatrāyodaśabhir⁴ bhikṣuśataih⁵ sambahulaś ca bodhisattvair mahāsattvaih⁶ [1]

Tatra khalu Bhagavān⁷ Mañjuśrīyam⁸ kumārabhūtam⁹ āmantrayate sma. Asti Mañjuśrīr¹⁰ upariṣṭāyām¹¹ Aparimitaguṇasaṃcayo¹² nāma lokadhātus,¹³ tatr-Āparimitāyu[r]jñānasuviniścitatejorāja¹⁴ nāma¹⁵ tathāgato 'rhan¹⁶ samyak sambuddha¹⁷ eva¹⁸ hi tiṣṭhati dhriyate¹⁹ yāpayati²⁰ sattvānām ca²¹ dharmaṃ deśayati. [2]

TIBETAN VERSION.

Hdi · skad · bdag · gis · thos · pa. Dus · geig · na · Bcom · ldan · ḥdas · Mñan · du · yod · pa · na · Hdzeḥ · tahi¹ · tsal · Mgon · myed · zas · sbyin · kun · dgahī · ra · ba · na · dge · sloṅ · gi · dge · ḥdun · chen · po · dge · sloṅ · brgya · phrag · phyed · dañ · bcu · gsum · dañ · byañ · chub · sems · dpah · sems · dpah · chen · po · rab · du · mañ · ba · dañ · thabs · gcig · du · bźugs · so. [1]

De · na · Bcom · ldan · ḥdas · kyis · Hjam · dpal · gzo · nur · gyurd · pa · la² · bkah · stsald-pa,³ Hjam-dpal, steñ · gi · phyogs · na · hjiḡ · rten · khams · yon · tan · dpag · du · myed · pa · htshogs · pa⁴ · źes · bya · ba · žig · yod · de · de · na · de · bzin · gśegs · pa · dgra · bcom · ba · yañ · dag · par · rdzogs · paḥi · sañs · rgyas · Tshe · dañ · ye · śes · dpag · du · myed · pa · śin · du · ruam · par · gdon · myi · za · baḥi · [gzi · brjid · kyi⁵] · rgyal · po · źes · bya · ba · bźugs · htsho · soñs · te · sems · chan · rnams · la · chos · kyañ · stond · to. [2]

¹⁴ BC^{2,3} *tatr-Apari-*, C¹ *tatr-Aparamṛtāyuh-*; B *-tejo*, C¹ *-tejorājāya*.

¹⁵ C^{1,2} *om. nāma*.

¹⁶ B *tathāgato 'rhat*, C^{1,3} *tathāgatārhanṭe*, C² *tathāgatāyārhanṭa*.

¹⁷ C *-sambuddho vidyācaraṇa* (C¹ *calana*) *sampannaḥ sugato lokavid* (C³ *rokavid*) *anuttaraḥ* (C² *-ra*) *puruṣadaśasārathih* (C² *-sarathih*, C³ *-sārathi*) *śāstā* (C² *sa*, C³ *śāsta*) *devānām ca manuṣyānām ca* (C³ *om. ca*) *buddho bhagavān* (C¹ *-vañ*).

¹⁸ B *eta*, C *evam*.

¹⁹ C¹ *dhriyate*, C² *dhriyate*, C³ *dhriyante*.

²⁰ C *yāpayati*.

²¹ B *om. ca*.

T. ¹ T¹ *mlze · tahi*.

² T² *gyur · ba · la*.

³ T¹ here has a lacuna.

⁴ T¹ *ḥstsogs · pa*, K *la · sogs · pa*.

⁵ This word is omitted in T.

KHOTANESE VERSION.

Pu ttā vaña Majuśrya¹ eysāmnā Jamⁱⁱⁱbviya bisā satva bihī
 puysga²-jsīnya ttadiyu ssa-sa[1]i jsīna • Pharāka jsām tti cu akāivla-
 maranyau-ja jsīna paśidā Kāmmā mī Majuśrya¹ si i cu tte Aparā-
 mittāyujñānasuvini[2 b]ścatarājā gyastā baysā hiya bujsā birāsāmmatīnai
 sūtrā u tvā dā hiya dasa pīri pari pīⁱⁱde u nāmmāi pvāte vāśi pustya
 tivisei biśi dijsāte lunaspyau buśañau graunyau saṅkhalunyau-jsai
 iipajsam yāni tte mī ja śtāhna jsīna paskyāṣṭā ssa-saī uskhamysde •
 Ttatta mī Mañjuśryam kāmmā ivse himāte cu tte Aparimittāyujñāna-
 suvanīścatarājā gyastā baysā hiya nāma ssa ha-

[3 a]ṣṭa juna pvāde ttiyām mī sa jsīna byehā byehā uskhaysde cu

TRANSLATION.

Now listen, prince Mañjuśrī, the beings who live here in Jambudvīpa are shortlived; their lifetime is a hundred years. And those are many who lose their life by an untimely death. Whoever it might be, O Mañjuśrī, who would write or cause to be written the sūtra expounding the merits belonging to that Venerable Exalted One Aparimitāyujñānasuvinīścatarāja and the treatise connected with this law, and who would hear its name and read it, enter it in a book and keep it all, and worship it with incense (?), perfumes, garlands, and aromatic powders, his life will, when being exhausted, afterwards increase a hundred years. Thus also, O Mañjuśrī, whoever it might be who would hear the name belonging to the Venerable Exalted Aparimitāyujñānasuvinīścatarāja, one hundred and eightfold, their

K. ¹ Read *Mañjuśrya*.

² Perhaps *myysga*.

S. ²² C¹ *Mañjuśrīyaṃ*. ²³ C^{1,2} *imām*, C³ *imam*. ²⁴ B *manuśyakā*, C³ *manuśyām*.

²⁵ C *alpāyuso* (C¹ -*ṣā*) *varasatāyus* (C¹ -*yusāś*) *ca bhaviṣṣati* (C² -*ṣyanti*).

²⁶ BC² *bahuny*, C¹ *bahūnām*, C³ *bahuni*.

²⁷ C¹ *kālasamarāṇi*, C² *akāra*-, C³ *nakāni maraṇā*.

²⁸ C¹ *idṛśāni*, C^{2,3} *nidṛṣṭāni*.

²⁹ C *ye ca khalu pṇaḥ*.

³⁰ C³ *Mañjuśrya satvā*.

³¹ C^{2,3} *om. tasy*.

³² BC² *Apari*-, C¹ *Aparamṛtāyusaḥ*, C³ *Parimi*-.

³³ C¹ -*kīrttano*, C² -*kīrttanam*, C³ -*kīrttaman*.

³⁴ B *nāmadhyeya*-, C¹ *nāmadhyeyammantram*, C^{2,3} *nāmadhyaya*-.

³⁵ C *śroṣyanti* (C¹ *śloṣyanti*) *dhārayiṣyanti vācayiṣyanti*.

³⁶ B *grhe dhārayiṣyanti vācayiṣyanti paryavāṣyanti parebhyas co vistāreṇa saṃ-
 prakāśayanti*, C^{2,3} *om. vācayiṣyanti*.

³⁷ C *pṇupadhūpadīpa*-.

³⁸ C¹ *om. -gandha*-.

³⁹ C¹ -*vilepita*-, C² -*vilepanaiḥ*-, C³ -*vilepanaḥ*-.

SANSKRIT TEXT.

Śṛṇu Mañjuśrīḥ²² kumārabbhūta, ime²³ Jāmbudvīpakā manuṣyā²⁴ alpā-
yuṣkā²⁵ varṣaśatāyuṣas; teṣāṃ bahūny²⁶ akālamaraṇāni²⁷ nirdiṣṭāni²⁸. Ye
khalu²⁹ Mañjuśrīḥ³⁰ sattvās tasy³¹ Āparimitāyuṣaḥ³² tathāgatasya guṇa-
varṇaparikīrtana³³ nāma dharmaparyāyaṃ likhiṣyanti likhāpayiṣyanti
nāmadheyamātram³⁴ api śroṣyanti³⁵ yāvat pustakagatāṃ api kṛtvā grhe³⁶
dhārayiṣyanti vācayiṣyanti puṣpa-dhūpa³⁷-gandha³⁸-mālya-vilepana³⁹-
cūrṇa⁴⁰-civara-cchattra-dhvaja-ghaṇṭā-patākābhiḥ⁴¹ ca samantāt pūjābhiḥ⁴²
pūjayiṣyanti te⁴³ parikṣiṇāyuṣaḥ punar eva varṣaśatāyuṣo⁴⁴ bhaviṣyanti.⁴⁵
Ye khalu punar⁴⁶ Mañjuśrīḥ sattvās⁴⁷ tasy⁴⁸ Āparimitāyurjñānasuviniṣci-
tatejorājasya⁴⁹ tathāgatasya nāmāṣṭōttaraśatam⁵⁰ śroṣyanti dhārayiṣyanti
vācayiṣyanti, teṣāṃ⁵¹ āyur⁵² vardhayiṣyati⁵³; ye parikṣiṇāyuṣaḥ sattvā

TIBETAN VERSION.

Hjam · dpal · gzo · nur · gyurd · pa · ñon · eig. Hdzam · bu · gliñ · hdihi ·
[mi · nams · ni · tshe · thuñ · ba · las · tshe · lo · brgya · thub · pa · śa · stag ·
ste]¹ · de · dag · las · kyañ · phal · cher · dus · ma · yin · bar · hchi · bar · brjod ·
do. Hjam · dpal · sems · chan · gañ · de · dag · de · bzin · gsegs · pa · Tshe ·
dpag · du · myed · pa · dehi · yon · tan · dañ · bstsags · pa · yons · su · brjod ·
pa · zes · bya · bañ · chos · kyī · rnam · grañs · [yi · ger · hdriham · yi · ger]² ·
hdrir · hjug · gam · [miñ · tsam · yañ · ñan · tam · klog · pa · nas · glegs · bam ·
la · bris · te · khyin · na]³ · hchan · ñam · klog · gam · men · tog · dañ · bdug ·
pa · dañ · spos · dañ · hphreñ · ba · dañ · phye⁴ · ma · nams · kyis · mchod ·
par · hgyur · ba · de · dag · gi · tshe · yons · su · zad · pa · las · tshe · yañ · lo ·
brgya · thub · par · hgyur · ro. Hjam · dpal · sems · chan · gañ⁵ · de · dag ·
de · bzin · gsegs · pa · Tshe · dpag · du · myed · pa · śin · du · rnam · par · gdon ·

⁴⁰ B -*purṇa*-.
⁴² C om. *ca samantāt pūjābhiḥ*.
⁴⁴ BC^{1.3} -*śatāyuṣa*.
⁴⁶ C² *ye ca khalu*, C³ om. *ye khalu punar*.
⁴⁸ B *tasyāstapari*-, C¹ *tasyāpali*-.
⁴⁹ C^{1.2} -*rājāya tathāgatāyārkhante samyaksaṃbuddhāya* (C² -*dilhāsyā*), C³ -*rājāsyā tathāgatasyārkhata samyaksaṃbuddhāsyā*.
⁵⁰ B -*aṣṭōttaraśatānta*, C¹ -*aṣṭōtaraśatam*, C² -*āṣṭōttaraśatam*, C³ -*āṣṭōttaraśatam*.
⁵¹ C *teṣāṃ api*.
⁵³ BC¹ *varidhayaṣyanti*, C^{2.3} *varidhayaṣyanti*; C om. the passage after *vardha-*
yaṣyati.⁴¹ C^{1.2} -*dhvajapatākābhiḥ gaṇṭabhiḥ*, C³ -*patākābhiḥ*.
⁴³ B *ye* instead of *te*.
⁴⁵ B *nti* instead of *bhaviṣyanti*.
⁴⁷ C² *sattvāstathāstathās*.T. ¹ T² *sams · chan · rnam · ni · tshe · thuñ · ba · tshe · lo · brgya · pa · ze · dag · sthe*.² The words within brackets are missing in T.³ T¹ begins again after the lacuna with *ñam*.⁴ T² *lye*.⁵ T² *gyaṇ*.

KHOTANESE VERSION.

pātcā bišta ka jya-jsīnya īde u tvā nāmman dijsānde ittyām pātcā byehā byehā jsīna uskhaysde • [3]

Ttatta mī Majuśrya¹ cu huysye jsīni āyīmāmma kṣamī u hamⁱⁱⁱjse hā yanāve bisivrrāśai au bisivrrāśaiñā tte mī Aparamittāyujñānasuvini-ivscittarāgyā² jastā baysā hīya ssa haṣṭa junauma³ pvāte u pīri parī pīde ttai hāva anu[3 bi]śaṁsa himāre ॥ [4]

Namau bhagavate Aparamittāyajñānasuviniścitatejaurājāya tathā-gatāyaⁱⁱ rhite samyatsabuddhāya tadyathā aum sarvasaṁskārapari-suddhadharmate gganasmudgate svabhāvaviśuddhi mahānayaparivare svāhā [5]

Kammā śi hamāte cu tte gyastā baysā hīya nāmman haṣṭa juna pīri parī^{iv} pīde tte jya ṣṭānua jsīna ssa-sali paskyāṣṭā uskhaysde • khu jsā mara āna jsīna paṣe tte Aparamittā : ॥⁴

TRANSLATION.

life would increase more and more ; and again on death, when they have exhausted their life and preserve his name, their life would again increase more and more. [3]

Thus, O Mañjuśrī, the noble son or daughter of a clan who might wish for the possession of long life, and who would make an effort and hear the name of the Venerable Exalted Aparimitāyujñānasuviniścitarāja one hundred and eightfold, and write it or cause it to be written, to him would thus excellency and blessing accrue. [4]

Salutation to the Lord, the sovereign of endless life, knowledge, and unfailling glory, the tathāgata, the arhat, the perfect Buddha ; thus, Hail to the possession of a nature purified by all embellishments, rising in the sky, the naturally pure, surrounded by great wisdom, blessing. [5]

Whoever it might be who would write or cause to be written the name belonging to that Venerable Exalted One eightfold, his life will, when being exhausted, afterwards increase a hundred years ; and when he being here gives up life, he will

K. ¹ Read *Mañjuśrya*.

² Read *-rājā gyastā*.

³ Read *juna nāma*.

⁴ Superfluous signs of interpunction at the end of the folio.

S. ⁵⁴ B om. *apy*.

⁵⁵ B *vivarddhayisanti*.

⁵⁶ MSS. *dārghāyuskāpān*.

⁵⁷ B *prārthayitvā kāmā*, C¹ *prārthayisyati ॥ kāmā*, C³ *-kāmā*.

⁵⁸ C^{1,3} *°putro*.

⁵⁹ C *°duhitā*.

⁶⁰ B om. *tasy* ; C^{1,2} *tasyān*.

⁶¹ BC¹ *Apari-*, C² *Aparimitāyus*.

⁶² C¹ *ṣṭottaraśataṁ nāman*, C³ *ṣṭottaranāmasataṁ*.

SANSKRIT TEXT.

nāmadheyam śroṣyanti dhārayiṣyanti vācayiṣyanti teṣāṃ apy⁶⁴ āyur vivardhayiṣyati.⁶⁵ [3]

Tasmāt tarhi Mañjuśrīr dīrghāyuskatvam⁶⁶ prārthayitukāmāḥ⁶⁷ kulaputrā⁶⁸ vā kuladuhitaro⁶⁹ vā tasy⁶⁰ Āparimitāyusā⁶¹ tathāgatasya nāmāṣṭōttaraśataṃ⁶² śroṣyanti likhiṣyanti likhāpayiṣyanti⁶³ teṣāṃ ime guṇānusaṃsā bhaviṣyanti. [4]

Oṃ namo bhagavate⁶⁴ Aparimitāyurjñānasuviniścitatejorājāya tathāgatāyārhathe samyak sambuddhāya, tadyathā, oṃ puṇyamahāpuṇya- aparimitapuṇyaaparimitāyupūṇyajñānasambhārōpacite,⁶⁵ oṃ sarvasaṃ- skārapariśuddhadharmate gagaṇasamudgate svabhāvapariśuddhe⁶⁶ mahā- nayaparivāre svāhā.⁶⁷ [5]

Imāṃ⁶⁸ Mañjuśrītathāgatasya nāmāṣṭōttaraśataṃ ye kecil likhiṣyanti likhāpayiṣyanti pustakagatāṃ⁶⁹ api kṛtvā gr̥he⁷⁰ dhārayiṣyanti vācayiṣ- yanti, te parikṣiṇāyusāḥ⁷¹ punar eva varṣaśatāyusā⁷² bhaviṣyanti; itaś

TIBETAN VERSION.

myi · zañi · rgyal · poñi · mtshan · [brgya · rtsa · brgyad · thos · par]¹ · ḥdzin · par · ḥgyur · ba · de · dag · gi · tshe · yañ · ḥphel · bar · ḥgyur · ro. [3]

Hjam · dpal · de · lta · bas · na · rigs · kyī · bu · ḥam · rigs · kyī · bu · mo · tshe · riñ · bar · ḥdod · pas · de · bñin · gśegs · pa Tshe · dpag · du · myed · pa · deñi · mtshan · brgya · rtsa · brgyad · ñan · tam · [yi · ger]¹ · ḥdri · ḥam · [yi · ger]¹ · ḥdrir · bcug · na · de · dag · gi · yon · tan · dan · legs · pa · ni · ḥdi · dag · go. [4]

Tad · tya · tha · na · mo · ba · ga · ba · te · A · pa · ri · mi · ta · a · yu · gña · na · su · bi · ni · sei · ta · ra · dza · ya · ta · tha · ga · ta · ya · om · sa · rba · sañ · ska · ra · pa · ri · sud · dha · dar · ma · te · ma · ha · na · ya · pa · ri · ba · re · sva · hañ. [5]

Hjam · dpal · śnags · kyī · tshig² · ḥdi · dag · gañ · la · la · žig · [yi · ger]¹ · ḥdri · ḥam · [yiger] · ḥdrir · ḥjug · gam · glegs · bam · la · bris · te · khyim · na · ḥchañ · [ñam · klog · par · ḥgyur ·]¹ ba · deñi³ · tshe · zad · pa · las · kyañ · lo⁴ · brgya · thub.

⁶³ B *dhārayiṣyanti vācayiṣyanti* instead of *likhiṣyanti likhāpayiṣyanti*.

⁶⁴ C¹ *bhagavatyai*.

⁶⁵ B *-aparimitapuṇyaaparimitāyupūṇyajñāna-*.

⁶⁶ B *-viśuddha*, C¹ *-viśuddhe*.

⁶⁷ After *svāhā* B adds 108 || *dhā*, i.e. *dhāraṇā*.

⁶⁸ B *imāni*, C¹ *imāñ*, C² *idam*.

⁶⁹ B *pustakalikhitaṃ*.

⁷⁰ C^{1,2} *gr̥he kṛtvā*, C³ *om. kṛtvā*.

⁷¹ C¹ *parimitāyusāḥ*.

⁷² B *-śatāyusā*, C³ *punar evāyur vivardhayiṣyanti*.

T. ¹ The words within brackets are missing in T.

² K has *de · bñin · gśegs · pañi · mtshan · brgya · rtsa · brgyad · po* instead of *śnags · kyī · tshig*.

³ T² *de*.

⁴ T¹ has here a lacuna down to *mdo* in para. 7.

KHOTANESE VERSION.

[4 *a*] yujñānasuviniścitarājā gyastā baysā buddhakṣetra guṇa-
aparamittasamcayā lovadeta ysathā nāiste [6]

Namau bhagavate Aparamittāyujñānasuviniścitatejaurājāya tathā-
gaya rhatte samⁱⁱⁱmyatsabuddhāya tadyathā aum sarvasaṃskārapari-
śuddhadharmate gaganasamudgate svabhāvavi^vśuddhe mahānaya-parivare
svāhā ॥ Tti vā ttiña beḍa nau-vara-nau nayutta gyasta baysa hamye
aysmū[4 *b*]-na hamye bajāṣṇaṃ ttu Aparamittāyusūtrā hvāmdā [7]

Namau bhagavate Aparamittāyujñānasuviniścitatejaurājāya tathā-
gatāya rhte samyatsabuddhāya tadyathā aum sarvasaṃskārapari-
śuddhadharmate gaganasamudgate śvabhāvaviśuddhe mahānaya-
parivare svāhā Tti vā pātcā ttiña ^{iv}beḍa teihaura-haṣṭā nayutta gyasta
baysa hamye aysmū-na hamye bijāṣṇa-na ttu A- .¹

[5 *a*] paramittāyusūtrā hvāmdā ॥ [8]

Namau bhagavate Aparamittāyujñānasuviniścitatejaurājāya² tathā-
gatāya rhte samⁱⁱⁱmyasambuddhāya tadyathā aum sarvasaskārapari-

TRANSLATION.

obtain rebirth in the buddhafield of the Venerable Exalted Aparimitāyujñānasuvi-
niścitarāja, in the world Collection of unmeasured Virtues. [6]

Salutation to the Lord [*etc., as para. 5*]. And then, at that time, ninety-nine
myriads of Venerable Exalted Ones recited the Aparimitāyusūtra, with united mind
and united voice. [7]

Salutation to the Lord [*etc., as para. 5*]. And then, at that time, eighty-four
myriads of Venerable Exalted Ones recited the Aparimitāyusūtra, with united mind
and united voice. [8]

Salutation to the Lord [*etc., as para. 5*]. And then, at that time, seventy-seven

K. ¹ Superfluous sign of interpunction at the end of the folio.

² The *jā* of *rājāya* has been added under the line.

S. ⁷³ BC¹ *catvā*, C^{2,3} *catvāro*.

⁷⁴ B *-kṣatrā*, C¹ *-kṣatra*, C^{2,3} *-kṣatre*.

⁷⁵ C¹ *upadyante*, C^{2,3} *upapadyate*.

⁷⁶ B om. the words *aparimitāyusaś*—*lokadhātan*, and adds ॥ 1 ॥ after *upapadyante* ;
C¹ *apalimrtāyusa* and om. *ca*, C² *aparimitāyus ca*, C³ om. *aparimitāyusaś ca bhaviṣyanti*.

⁷⁷ C¹ *aparimrtaguṇasaṃcayo*, C² *saṃcayāmyāṃ*, C³ *aparimitāyuguṇasaṃcayāṇi*.

⁷⁸ BC¹ omit the whole para.

SANSKRIT TEXT.

cutvā⁷³ Aparimitâyusas tathāgatasya buddhakṣetre⁷⁴ upapadyante,⁷⁵ aparimitâyusas⁷⁶ ca bhaviṣyanti Aparimitaguṇasaṁcaye⁷⁷ lokadhātau. [6]

⁷⁸Om namo bhagavate [*etc., as para. 5*]. Tena khalu punaḥ samayena navanavatināṁ buddhakotīnāṁ⁷⁹ ekamaten⁸⁰ aṅkasvareṇa idam Aparimitâyusūtram⁸⁰ bhāṣitam. [7]

Om namo bhagavate [*etc., as para. 5*]. Tena khalu punaḥ samayena caturaśītināṁ buddhakotīnāṁ⁸¹ ekamaten⁸² aṅkasvareṇa⁸² idam Aparimitâyusūtram⁸³ bhāṣitam.⁸⁴ [8]

⁸⁵Om namo bhagavate [*etc., as para. 5*]. Tena khalu punaḥ sama-



TIBETAN VERSION.

bar · hgyurd · te · de · nas · śi · hphos · nas · de · bzin · gśegs · pa · Tshe · dpag · du · myed · paḥi · saṅs · rgyas · kyī · zin · hjiḡ · rten · gyi · khams · yon · tan · dpag · du · myed · pa · stsogs · pa · skye · bar · hgyur · ro. [6]

Na · mo · ba · ga · ba · te [*etc., as para. 5*]. Yaṅ · deḥi · tshe · saṅs · rgyas · bye · ba · phrag · dgu · bcu · rtsa · dgus · dgoṅs · pa · gcig · dan · dbyaṅs · gcig · gis · Tshe · dpag · du · myed · paḥi · mdo¹ · hdi · gsuṅs · so. [7]

² Na · mo · ba · ga · ba · te [*etc., as para. 5*]. Yaṅ · deḥi · tshe · saṅs · rgyas · bye · ba · phrag · brgyad · cu · rtsa · bzis · dgoṅs · pa · gcig · dan · dbyaṅs · gcig · gis · Tshe · dpag · tu · med · paḥi · mdo · sde · hdi · gsuṅs · so. [8]

Na · mo · ba · ga · ba · te [*etc., as para. 5*]. Yaṅ · deḥi · tshe · saṅs ·

⁷⁹ C² -kotinām ekametenauka-, C³ -kotinām ekametaika-.

⁸⁰ C^{2,3} Aparimitāyusūtram.

⁸¹ C³ here and in the following kotinām.

⁸² B ekamataikaikavaro, C¹ yakamyatenaikavareṇa, C² ekameten.

⁸³ MSS. Aparimitāyusūtram.

⁸⁴ B adds || 2 || after the para.

⁸⁵ C³ omits the whole para.

KHOTANESE VERSION.

śuddhadharmate gaganasamudgaⁱⁱⁱte svabhāvaviśuddhe mahānaya-
vare svāhā ॥ Ttī vā pātcā ttiña beḍa hau-para-haudā nayuⁱṭṭa gyasta
ḥaysa hamye aysmūⁱ-na hamye bijāṣṇaṁ ttu Aparamittāyusūttā
hvāmdā • [9]

Namau bhagavate Aparami[5 bi]ttāyujñānasuviniścittejaurājāya
tathāgatāya rhite saṁmyatsambudhāya tadyathā aum sarvaⁱsaṁskāra-
pariśuddhadharmette gaganasamudgate svabhāvaviśuddhe mahānaya-
parivare svāhā ॥ Ttī vāⁱ pātcā ttiña biḍa s-para-kṣaṣṭā nayuta gyasta
ḥaysa hamye aysmūⁱ-na hamye bajāṣā-na ttu Aparai^vmittāyusūttā
hvāmdā ॥ [10]

Namau bhagavate Aparamittāyujñānasuviniścittejaurājāya ta-
[6 ai] thāgatāya rhate saṁyasambuddhāya tadyathā au sarvasaṁ-
skārapariśuddhadharmate gaganasamudgate svabhāⁱvaviśuddhe mahā-
nayaparevare svāhā ॥ Ttī vā pātcā ttiña beḍa s-para-paṁjsāsā nayutta
gyastaṁ ḥaysa haⁱⁱⁱmye aysmūⁱ-na hamye bajāṣṇā ttu Aparamittāyusūttā
hvāmdā [11]

Namau bhagavate Aparamittāyuⁱjñānasuviniścittejaurājāya tathā-
gatāya rhte saṁyatsabuddhāya tadyathā aum sarvasaṁ[6 bi]skāraṁ-
pariśuddhadharmate gaganasamudgate svabhāviśuddhe mahānayapari-
vare svāhā ॥ Ttī vā pātcā ttiñaⁱ beḍa s-para-tcahausā nayutta gyasta

TRANSLATION.

myriads of Venerable Exalted Ones recited the Aparimitāyusūtra, with united mind and united voice. [9]

Salutation to the Lord [*etc., as para. 5*]. And then, at that time, sixty-six myriads of Venerable Exalted Ones recited the Aparimitāyusūtra, with united mind and united voice. [10]

Salutation to the Lord [*etc., as para. 5*]. And then, at that time, fifty-six myriads of Venerable Exalted Ones recited the Aparimitāyusūtra, with united mind and united voice. [11]

Salutation to the Lord [*etc., as para. 5*]. And then, at that time, forty-six

K. ¹ The manuscript has *nā*.

S. ⁸⁶ C¹ °*kotiṇāṁ*.

⁸⁷ B *ekanaikaśāreṇa*, C¹ *ekamjatenaikaśāreṇa*, C² *ekametenaikaśāreṇa*.

⁸⁸ C¹ *Aparimitāyusūtraṁ*, C² *Aparimitāyusūtraṁ*.

SANSKRIT TEXT.

yena saptasaptatīnām buddhakotīnām ⁸⁶ ekamatenzâikavareṇa ⁸⁷ idam Aparimitâyuhṣūtram ⁸⁸ bhāṣitam. ⁸⁹ [9]

Om namo bhagavate [*etc., as para. 5*]. Tena khalu punaḥ samayena pañcaśaṣṭīnām buddhakotīnām ekamatenzâikavareṇa idam Aparimitâyuhṣūtram bhāṣitam. ⁹⁰ [10]

Om namo bhagavate [*etc., as para. 5*]. Tena khalu punaḥ samayena pañcapañcāśatīnām ⁹¹ buddhakotīnām ekamatenzâikavareṇa idam Aparimitâyuhṣūtram bhāṣitam. ⁹² [11]

⁹³ Om namo bhagavate [*etc., as para. 5*]. Tena khalu punaḥ samayena



TIBETAN VERSION.

rgyas · bye · ba · phrag · bdun · cu · rtsa · bdun · gyis · dgoṅs · pa · gcig · dan · dbyaṅs · gcig · gis · Tshe · dpag · tu · med · paḥi · mdo · sde · hdi · gsuṅs · so. [9]

Na · mo · ba · ga · ba · te [*etc., as para. 5*]. Yaṅ · deḥi · tshe · saṅs · rgyas · bye · ba · phrag · drug · cu · rtsa · lñas · dgoṅs · pa · gcig · dan · dbyaṅs · gcig · gis · Tshe · dpag · tu · med · paḥi · mdo · sde · hdi · gsuṅs · so. [10]

Na · mo · ba · ga · ba · te [*etc., as para. 5*]. Yaṅ · dei · tshe · saṅs · rgyas · bye · ba · phrag · lña · bcu · rtsa · lñas · dgoṅs · pa · gcig · dan · dbyaṅs · gcig · gis · Tshe · dpag · tu · med · paḥi · mdo · sde · hdi · gsuṅs · so. [11]

Na · mo · ba · ga · ba · te [*etc., as para. 5*]. Yaṅ · deḥi · tshe · saṅs · rgyas ·

⁸⁹ B adds || 3 || after the para.

⁹⁰ B adds || 4 || after the para.

⁹¹ B *pañcapañcāśatīnām*, C¹ *pañcaśastīnām*, C² *pañcasatānām*, C³ *paññeasatānām*.

⁹² B adds || 5 || after the para.

⁹³ C¹ omits the whole para.

KHOTANESE VERSION.

baysa hamye aysmū¹-na hamye bijāṣā-na ttu Aparimitāⁱⁱⁱyusūtrā
hvāmdā u [12]

Namau bhagavate Aparamittāyujñānasuviniścitatejaurājāya tathā-
ivgatāya rhte samyatsambuddhāya tadyathā anum sarvasamskāripariśud-
dhadharmate gaganasa • -¹

² [7 aⁱ] samāmdagatta • ³ subhāvavāsūde ⁴ mahāniyāparivare ⁵
svāhā : Ttī vā pātca ⁶ s-pāra-baista ⁷ nayuⁱⁱtta jasta ⁸ beysa hammye
aysmū-na⁹ hamye¹⁰ bijāṣna¹¹ ttū Aparāmittāyāsuttra¹² hvāmda : [14]

Namau¹³ bhagavatte Aparāmⁱⁱⁱittāyujñānānasuvanaiścittattejām-
rājāyā ¹⁴ ttathāgatāyā ¹⁵ rahette samyāsabaudhāyā ¹⁶ ttadyethā
ivauma sarvasaskāripasūndedarmatte¹⁷ gagānesamāmdagatta subhā-
vāsūde mahāniyaparvare [7 bⁱ] svāhā : Ttī vā pātca ¹⁸ Gaga ṇāyā

TRANSLATION.

myriads of Venerable Exalted Ones recited the Aparimitāyusūtra, with united mind
and united voice. [12]

[Para. 13 is missing in the Khotanese text.]

Salutation to the Lord [*etc., as para. 5*]. And then, at that time, twenty-six
myriads of Venerable Exalted Ones recited the Aparimitāyusūtra, with united mind
and united voice. [14]

Salutation to the Lord [*etc., as para. 5*]. And then, at that time, as many

K. ¹ Superfluous sign of interpunction at end of folio.

² Fols. 7 and 8 have been written in Cursive Gupta; cf. p. 290. The text of 7 a so far as *gaganasamāmda*, 7 a^{iv}, is also found in another cursive fragment, which has been marked B, while the readings of the principal manuscript have been distinguished as A.

³ Superfluous sign of interpunction; B *samāmdagatta*.

⁴ B adds superfluous sign of interpunction.

⁵ A perhaps *-parāvare*; B *-pārū* and omits *vare*.

⁶ Read *pātca*.

⁷ The manuscripts have *spāratcabaista*, but *tca* has been cancelled in both; read *spārabistā*; B adds superfluous sign of interpunction.

⁸ B *jastān*; read *gyasta baysa*.

⁹ A *aysmūn-jsa*.

¹⁰ B *hammye*.

¹¹ Read *bijāṣā-na*.

¹² B *āparamittāyāsuttra*; read *Aparamittāyusūtrā* hvāmdā.

¹³ B *namām*.

· SANSKRIT TEXT.

pañcacaṭvāriṃśatīnām⁹⁴ buddhakoṭīnām ekamaten⁹⁵ ālkaṣvareṇa idam Aparimīṭāyuhṣūtraṁ bhāṣitam.⁹⁶ [12]

Om namo bhagavate [*etc., as para. 5*]. Tena khalu punaḥ samayena ṣaṭtriṃśatīnām⁹⁶ buddhakoṭīnām ekamaten⁹⁷ ālkaṣvareṇa idam Aparimīṭāyuhṣūtraṁ bhāṣitam.⁹⁷ [13]

Om namo bhagavate [*etc., as para. 5*]. Tena khalu punaḥ samayena pañcaviṃśatīnām⁹⁸ buddhakoṭīnām ekamaten⁹⁹ ālkaṣvareṇa idam Aparimīṭāyuhṣūtraṁ bhāṣitam.⁹⁹ [14]

Om namo bhagavate [*etc., as para. 5*]. Tena khalu punaḥ samayena

TIBETAN VERSION.

bye · ba · phrag · bzi · bcu · rtsa · lhas · dgoṅs · pa · gcig · dañ · dbyaṅs · gcig · gis · Tshe · dpag · du · myed · paḥi · mdo · hdi · gsuṅs · so. [12]

Na · mo · ba · ga · ba · te [*etc., as para. 5*]. Yañ · deḥi · tshe · saṅs · rgyas · bye · ba · phrag · sum · cu · rtsa · drug · gis · dgoṅs · pa · gcig · dañ · dbyaṅs · gcig · gis · Tshe · dpag · du · myed · paḥi · mdo · hdi · gsuṅs · so. [13]

Na · mo · ba · ga · ba · te [*etc., as para. 5*]. Yañ · deḥi · tshe · saṅs · rgyas · bye · ba · phrag · fii · śu · rtsa · lhas · dgoṅs · pa · gcig · dañ · dbyaṅs · gcig · gis · Tshe · dpag · du · myed · paḥi · mdo · hdi · gsuṅs · so. [14]

Na · mo · ba · ga · ba · te [*etc., as para. 5*]. Yañ · deḥi · tshe · saṅs · rgyas ·

⁹⁴ B *apūrimīṭāyuhṣūtrānāmasuvanaścattatṭejaṃyūrājāya*.

⁹⁵ A *ttathāgittāyū*.

⁹⁶ A adds sign of interpunction ; B *sanimīṭā*.

⁹⁷ B *sārasūśārapūśūdedarma a gagānasamānāda*.

⁹⁸ Read *pāteḥ Gaṅga-ñāya grūcyansye-ḥsa hamaṅgi gyasta ḥaysa hamye aysmū-ḥsa hamye biḥāṣū-na ttū Aparimīṭāyuhṣūtrū hvāmlū*.

s. ⁹⁴ B *catvāriṃśatīnām*, C² *pañcāśatīnām*, C³ *pañcāśatīnām buddhakoṭīnām*.

⁹⁵ B adds || 6 || after the para.

⁹⁶ B *ṣaṭtriṃśatīnām*, C¹ *ṣaṭtriṃśatīnām*, C³ *ṣaṭtriṃśatīnām*.

⁹⁷ B adds || 7 || after the para., and then repeats the whole para. and adds || 8 ||.

⁹⁸ B *pañcaviṃśatīnām*, C^{1,3} *pañcaviṃśatīnām*.

⁹⁹ B adds || 9 || after the para.

KHOTANESE VERSION.

gritcesye-ja hāmāgi nayutta jasta beysam hamye aysmū-ja haihamye
bījāṣṇa ttū Apāramittāyāsuttra hvāda [15]

Namān bhagavatte Apāramittāyujñānasuvanaiiscattatejāyā
ttathāgattāyā rahetta samyāsabaudhāyā ttadyethā auma savaskāra-
paśūde : i^vdharmatta gaganasāmānīdagattā subhāvavaśūde mahānī-
yaparvare svāhā :

[8 a¹] Kāhma ṣa hamāve cū¹ ttū Apāramittāyāsuttra² pīrī tteye
ja ṣṭāma jsīna sā³-sālī paskyāṣṭa ukhaiysde⁴ : [16]

Namān bhagavatta Aparimittāyājñānasuvānāiscattattejāyā
rājāyā ttathāgattāyū iirahette samyāsābaudhāyā ttadyethā auma
saskārapaśūdedarmatte gaganasāmānīdagattātta subhāvai^vvaśūde
mahānīyāparvare svāhā [8 b¹] Kauma⁵ ṣa hāmāve tea ttū Aparā-
mattāyāsuttra piye : ṣa naryajśāvefia na brriyvä iinā ttraisūña na
haṣṭvā ahakṣa :—

[9 a¹] ṇvā ra ysamthā ni byeche nai na varā haṃgūjsā hame audā

TRANSLATION.

myriads of Exalted Venerable Ones as the sands of the river Gauges recited the
Aparimitāyusūtra, with united mind and united voice. [15]

Salutation to the Lord [*etc., as para. 5*]. Whoever it might be who would write
the Aparimitāyusūtra, his life will, when being exhausted, afterwards increase up
to a hundred years. [16]

Salutation to the Lord [*etc., as para. 5*]. Whoever it might be who would write
the Aparimitāyusūtra, he would not take rebirth in the hells, not among the ghosts,
not among animals, not in the eight akṣaṇas, he would not transmigrate anywhere ;

K. ¹ Read *ci*.

² Read *Apāramittāyusūltri*.

³ Read *sa-saṭi*.

⁴ Read *uskhaysde*.

⁵ Read *Kāmā ṣa himāle ca ttū Aparimittāyusūltri pīrī ṣa nā naryajśāvēfia nā priyvä
nā triyāsūña* ; superfluous signs of interpunction after *piye*, and at end of line.

S. ¹⁰⁰ B *daṣa-Gaṃgā*—.

¹⁰¹ B adds || 10 || after the para.

¹⁰² B *ye*, C^{1,2} *yah*.

¹⁰³ C¹ *Apalimṛtāyusūtram bhāsitam*, C² *Aparimittāyusūtram bhāsitam*.

¹⁰⁴ C *likhisyanti likhāpayi yanti*.

¹⁰⁵ B *gatāyusā varṣāśatāyusā*, C¹ *varṣāśatāyū*, C² *varṣāśatāyus ca*, C³ *varṣāśatāyusā*.

SANSKRIT TEXT.

Gaṅgānadīvālukôpamānām¹⁰⁰ buddhakoṭīnām ekamaten / âikāsvareṇa idam Aparimitāyuh-sūtram bhāṣitam.¹⁰¹ [15]

Om namo bhagavate [etc., as para. 5]. Ya¹⁰² idam Aparimitāyuh-sūtram¹⁰³ likhīṣyati likhāpayīṣyati¹⁰⁴ sa gatāyur api varṣaśatāyur¹⁰⁵ bhaviṣyati¹⁰⁶ punar evāyur vivardhayīṣyati.¹⁰⁷ [16]

Om namo bhagavate [etc., as para. 5]. Ya idam Aparimitāyuh-sūtram¹⁰⁸ likhīṣyati likhāpayīṣyati sa na kadācin narakeṣ-ūpapadyate¹⁰⁹ na tiryagyonau¹¹⁰ na yamaloke na akṣaṇeṣu¹¹¹ ca¹¹² kadācid api upapat-

TIBETAN VERSION.

bye·ba·phrag·Gaṅ·gañi·¹klun·gi·bye·ma·sñed·kyis·dgoñs·pa·gcig·dañ·dbyaṅs·gcig·gis·Tshe·dpag·du·myed·pañi·mdo·hdi·gsuñs·so. [15]

²Na·mo·ba·ga·ba·te [etc., as para. 5]. Gañ·zig·Tshe·dpag·tu·med·pai·mdo·sde·hdi·yi·ger·hdri·ham·yiger·hdir·hjug·na·de·tshe·zad·pa·las·tshe·lo·brgya·thub·par·hgyur·te·tshe·yañ·nam·par·hphel·bar·hgyur. [16]

Na·mo·ba·ga·ba·te [etc., as para. 5]. Gañ·zig·Tshe·dpag·du·myed·pañi·mdo·hdi³[yi·ger·hdri·ham·yi·ger]·hdir·bcug·na·de·sems·chau·dmyal·ba·dañ·byol·soñ·gi·skye·gnas·dañ·Gśin·rjeñi·hjig·

¹⁰⁶ BC^{1,2} *bhaviṣyanti*, C³ *bhavanti*.

¹⁰⁷ B omits *punar*—*vivardhayīṣyati*; C¹ *punal api āyu vivardhayīṣyanti*, C^{2,3} *punar evāyu vivardhayīṣyanti*. B adds || 11 || after the para.

¹⁰⁸ C^{1,2} *-sūtram bhāṣitam*.

¹⁰⁹ B *supapadyante*, C^{1,2} *supapadyate*.

¹¹⁰ C¹ *-yonī*, C^{2,3} *-yonī*.
C, B reads *na cakṣuḥ śayepattaṇ*.

¹¹¹ Instead of *na akṣaṇeṣu*, which is omitted in

¹¹² B *na* instead of *ca*, C³ *ca sa*.

T. ¹ K has *klun·bcui*.

² Paragraph 16 is missing in T, which here inserts the passage repeated below in para. 18. ³ The words within brackets are missing in T.

KHOTANESE VERSION.

ustamāñjsye tca cibure uṣṭa hacā ysyāte jāsmā¹⁴rā hame pīrūyai ysamthā
biśā byāta himāre ॥ [17]

Namau bhagavate Aparamittāyujñānasuvini¹⁵scitattejaurājāya
tathāgattāya rhite samyatsambuddhāya tadyathā aum sarvasaṃskāra-
pari¹⁶śuddhadharmate gaganasamudgate svabhāvaviśuddhe mahāna-
yaparivare svāhā Kām śi hamāte cu [9 b¹] ttu Aparāmettānyusū¹⁷trā pīrī
tṭye tcahaura-haṣṭā ysāra skandhā baysām dā biśā pīḍa pachīysde • [18]

Namau bha¹⁸gavate Aparamittāyujñānasuvini¹⁹scitattejaurājāya tathā-
gatāya rhete samyatsabuddhā²⁰iya • tadyathā aum sarvasaṃskāra-
pariśuddhadharmate gaganasamudgate svabhāvaviśuddhe mahā²¹naya-
paravari svāhā ॥ Kām śi himāte cu ttu Aparamattā- • ॥ • ॥ • ¹

[10 a¹] yusūtra pīrī tṭye pañjsa anarittanarya kīra vasusīdā ॥ [20]

Namau bhagavate Aparamittāyujñāmasuvini²²scitattejaurājāya tathā-

TRANSLATION.

and as many lives as one lives up to the last one, one will be 'birth-remembering',
all his previous births will be remembered. [17]

Salutation to the Lord [*etc., as para. 5*]. Whoever it might be who would write
the Aparamittāyusūtra, by him the law of the Buddhas consisting of eighty-four
thousand skandha would be completely written. [18]

[Para. 19 is missing in the Khotanese text.]

Salutation to the Lord [*etc., as para. 5*]. Whoever it might be who would write
the Aparamittāyusūtra, for him the five acts that bring about endless hells become
purified. [20]

Salutation to the Lord [*etc., as para. 5*]. Whoever it might be who would write

K. ¹ Superfluous signs to fill up space at end of page.

S. ¹¹³ B *pratilapsyante*, C¹ *upasyate*, C³ *upaparsyate*.

¹¹⁴ B *yatra ya jātmani janmany*, C¹ *atmani*, C^{2,3} *janmani*.

¹¹⁵ B *upapadyante*, C¹ *upadyate*, C^{2,3} *utpadyate*.

¹¹⁶ C^{1,2} om. *tatra tatra*.

¹¹⁸ B *jātissarā*, C² *jātismarāś ca*, C³ *jātismara*.

¹¹⁹ BC^{2,3} *bharisyanti*, C¹ *bhavanti*. B adds ॥ 12 ॥ after the para.

¹²⁰ BC² *ye*, C^{1,3} *yaḥ*.

¹¹⁷ B om. *sarvatra jātou*.

¹²¹ C¹ *Apalimrtāyusūtram bhūṣitam*.

SANSKRIT TEXT.

syate ¹¹³. Yatra yatra janmany ¹¹⁴ upapadyate ¹¹⁵, tatra tatra ¹¹⁶ sarvatra jātau ¹¹⁷ jātau jātismaro ¹¹⁸ bhaviṣyati. ¹¹⁹ [17]

Om namo bhagavate [etc., as para. 5]. Ya ¹²⁰ idam Aparimitāyuh-sūtram ¹²¹ likhiṣyati likhāpayiṣyati tena ¹²² caturaśītidharmaskandhasa-hasrāṇi likhāpitāni ¹²³ bhaviṣyanti. ¹²⁴ [18]

Om namo bhagavate [etc., as para. 5]. Ya ¹²⁵ idam Aparimitāyuh-sūtram likhiṣyati likhāpayiṣyati tena ¹²⁶ caturaśītidharmarājikāsahasrāṇi kārāpitāni ¹²⁷ pratiṣṭhāpitāni bhaviṣyanti. ¹²⁸ [19]

Om namo bhagavate [etc., as para. 5]. Ya ¹²⁹ idam Aparimitāyuh-sūtram likhiṣyati likhāpayiṣyati tasya pañcānantaryāni ¹³⁰ karmāva-
raṇāni parikṣayaṁ ¹³¹ gacchanti. ¹³² [20]

TIBETAN VERSION.

rten · du · nam · yañ · ¹ skye · bar · myi · hgyur · te · nam · du · hañ · myi ·
khom · bar · skye · bar · myi · hgyur · to · gañ · dañ · du · skye · ba ·
thams · chad · du · skye · ba · dran · bar · hgyur-ro. [17]

Na · mo · ba · ga · ba · te [etc., as para. 5]. Gañ · la · la · zig · Tshe · dpag · du ·
myed · pañ · mdo · hdi · ² [yi · ger · hdi · ham · yiger] · hdir · bcug · na · des · chos ·
kyi · phuñ · po · stoñ · phrag · brgyad · cu · rtsa · bzi · hdir · bcug · par · hgyur-ro. [18]

² Na · mo · ba · ga · ba · te [etc., as para. 5]. Gañ · zig · Tshe · dpag ·
tu · med · pañ · mdo · sde · hdi · yi · ger · hdi · am · yi · ger · hdir · hjug ·
na · de · chos · kyi · phuñ · po · brgyad · khri · bzi · stoñ · byed · du · bcug ·
pa · dañ · rab · tu · gnas · par · byas · pa · yin · no. [19]

Na · mo · ba · ga · ba · te [etc., as para. 5]. Gañ · zig ³ · Tshe · dpag ·
du · myed · pañ · mdo · hdi · ² [yi · ger · hdi · ham · yi · ger] · hdir · bcug · na ·
deñ · mtshams · myed · pa · lña · yonñ · su · byañ · bar · hgyur · ro. [20]

Na · mo · ba · ga · ba · te [etc., as para. 5]. Gañ · zig ³ · Tshe · dpag ·

¹²² C² te. ¹²³ C^{1,2} likhāpitāni pratiṣṭhāpitāni, C³ likhāpitāni pratiṣṭhāpitāni.

¹²⁴ B bhavanti || 13 || C¹ repeats the whole passage. ¹²⁵ B ye, C yañ.

¹²⁶ C² te. ¹²⁷ C¹ kalāpitāni, C³ kalāpitāni and omits prati-.

¹²⁸ B bhavanti || 14 ||. ¹²⁹ C yañ.

¹³⁰ B pañcānantaryāni karmācāraṇāni, C¹⁻³ pañcānantaryāni karmāni, C² pañcānan-
taryāni. ¹³¹ C² kṣapagañ. ¹³² B adds || 15 || after the para.

T. ¹ T¹ has here a lacuna from skye down to gañ · du in para. 17.

² The bracketed words, as well as the whole of paragraph 19, are omitted in T.

³ T² gañ-gi.

KHOTANESE VERSION.

gatāya rhite samyatsambuddhāya tadya aum sarvasaṃskārapariśuddha-
dharmate ⁱⁱⁱgaganasamudgate svabhāvaviśuddhe mahānayaparivare svāhā ॥
Kāṃ ṣi himāte cu ttu Apaⁱrami ¹ ttu Aparamittāyusūtrā pīre ṣai khvai
tṭye Sumirā garā mase baśde ide garkhye biśi vasusidā [10 b] ॥ [21]

Namau bhagavate Aparamittāyujñānasuviniścitajaurājāya tathā-
gatāya rhite samyatsambuddhāya tadyathā aum sarvasaṃskārapari-
śuddhadharmate gaganasamudgate svabhāvaviśuddhe mahānaⁱⁱⁱya-
parivare svāhā ॥ Kāṃ mā ṣe himāte cu ttu Aparamittāyusūtrā pīri
tṭye na Mārā ni māivriṇa hīna rakṣaysa-prritta-mahairdyām āstaṃna vaśu
nara na satva bidāṣṭā akālamaram • ²

[11 a] vaski bidāṣṭā vāṇṇiḥa ni byehidā ॥ [22]

Namau bhagavate Aparimittāyujñānasuviniścitajaurājāyā ⁱⁱtathā-
gatāya rhite samyatsambuddhāya tadyathā aum sarvasaṃskārapari-
śuddhadharmate gaṃganasamⁱⁱⁱudgate svabhāvaviśuddhe mahānaya-
parivare svāhā ॥ Kāṃ ṣi [hi]māte ³ cu ttu Aparamittāyusūtrā pīⁱri khu
ṣi jsīna paśe maraṇakālī hā nau-vara-nau nayutta gyasta bayśa pichāṣṭā
dyāmṇa nijsāṃñiāre [11 b] ysāri jsāṃ gyasta bayśa dastā-na biysāṃjāre

TRANSLATION.

the Aparimitāyusūtra, his sins will all get thoroughly purified, even if they are as great as mount Meru. [21]

Salutation to the Lord [*etc., as para. 5*]. Whoever it might be who would write the Aparimitāyusūtra, against him neither Māra, nor the army of Māra, nor the evil beings such as Rākṣasas, pretas, and those possessing great magical power will get any opportunity to bring about untimely death (?). [22]

Salutation to the Lord [*etc., as para. 5*]. Whoever it might be who would write the Aparimitāyusūtra, when he gives up life, at the time of death, ninety-nine myriads of Venerable Exalted Ones individually present themselves to his eyes, and thousands of Venerable Exalted Ones support him by their hands; being in this

K. ¹ Cancel the superfluous *ttu aparami*.

² Superfluous sign of interpunction.

³ The manuscript has *māte*.

S. ¹³³ *C yaḥ*.

¹³⁴ *C³ om. tasya*.

¹³⁵ *B mārā, C¹ mālō dā, C² māro vā, C³ mālō vā, and om. na.*

¹³⁶ *C¹ mālakām, C² mālakā, C³ mālakāyikā.*

¹³⁷ *C¹ nakāramṛtupadravā, C² nākālamṛtyūpadravā.*

SANSKRIT TEXT.

[Para. 21 is missing in the Sanskrit text.]

Om namo bhagavate [*etc., as para. 5*]. Ya¹³³ idam Aparimitâyuh-sūtram likhīṣyati likhāpayīṣyati, tasya¹³⁴ na māro¹³⁵ na mārakāyikā¹³⁶ na yakṣā na rākṣasā nāḥkālanṛtyur¹³⁷ avatāraṁ lapsyante.¹³⁸ [22]

Om namo bhagavate [*etc., as para. 5*]. Ya¹³³ idam Aparimitâyuh-sūtram likhīṣyati likhāpayīṣyati, tasya maraṇakālasamaye navanavatayo buddhakotyaḥ¹⁴⁰ sarīmukhaṁ darśanaṁ dāsyanti¹⁴¹, buddhasahasraṁ hastena¹⁴² hastāṁ¹⁴³ tasya¹⁴⁴ ōpanāmayanti, buddhakṣetrād¹⁴⁴ buddha-

TIBETAN VERSION.

du·myed·paḥi·mdo·hdi.¹[yi·ger·hdri·ham·yi·ger]·hdir·beug·na·deḥi·sdig·gi·phuṁ·po·Ri·rab·tsam·yañ·yōṁs·su·byañ·bar·hgyur·ro. [21]

Na·mo·ba·ga·ba·te [*etc., as para. 5*]. Gañ·zig·Tshe·dpag·du·myed·paḥi·mdo·hdi.¹[yi·ger·hdri·ham·yi·ger]·hdir·beug·na·de·la·¹[bdud·dañ]·bdud·kyi·ris·kyi·lha·dañ·gnod·sbyin·dañ·srin·po·glags·bltas·kyañ·glags·rñed·par·myi·hgyur·ro. [22]

Na·mo·ba·ga·ba·te [*etc., as para. 5*]. Gañ·zig·Tshe·dpag·du·myed·paḥi·mdo·hdi.¹[yi·ger·hdri·ham·yi·ger]·hdir·beug·na·deḥi·hchi·bai·dus·kyi·tshe·sañs·rgyas·bye·ba·phrag·dgu·beu·rtsa·dgus·mñon·du·ston·bar·mdzad·de·sañs·rgyas·ston·gis·de·la·phyag·brgyaṁ·bar·

¹³⁸ B adds || 16 || after the para.

¹³⁹ C *yaḥ*.

¹⁴⁰ C² -*koṭīmām*, C³ -*koṭyaṁ*.

¹⁴¹ B *syanti*.

¹⁴² C om. *hastena*.

¹⁴³ C¹ *hastām*, C² *stām tathāgatām*; C³ *hastan*.

¹⁴⁴ C¹ om. *buddhakṣetrād*, C^{2,3} *buddhakṣetrā*.

KHOTANESE VERSION.

ttiña buddhakṣettra ṣṭāmnai adāña buddhakṣettra bāyidā na īmī tṭye vīra śinauhyā ā aṣadīna tcerā ṇāpaṁdai ttatta ॥ [23]

Namau bhagavate Aparamittāyujñāⁱⁱⁱnasuviniścitatejorājāya tathāgatāya rhite samyatsambuddhāya tadyathā aum sa^{iv}rvasaṁskārapariśuddhadharmate gaganasamudgate svabhāvaviśuddhe mahāna- • ॥ ¹

[12^a] yaparivare svāhā ॥ Kām śi himāte cu ttu Aparamittāyusūttrā pīri tṭye tēhaura lokapāla kuṣṭā ītsi ni maṣi tsummaṁdā himāre cu bura atvaṣte vaṣu debiṣi janidā āysdai yanāre ॥ [24]

Namau bhāⁱⁱⁱgavate Aparamittāyujñānasuviniścitatejaurājāya tathāgatāya rhate samyasambuddhāya • tadyathā aum sarvasaṁskārapariśuddhadharmate gaganasamudgate svabhāvaviśuddhe mähā[12^b]naya-parivare svāhā ॥ Kām ṣe ² hamāte cu ttu Aparamittāyusūttrā pīre khu śi jsina paṣe Suhā^{iv}valovadeta Āmayāstā baysā buddhakṣettrā ysathā nāste ॥ [25]

Namau bhagavatte Aparamittāyujñānaca³suviniścitatejaurājāya tathāgatāya rhate samyasambuddhāya tadyathā au^{iv}m sarvasaṁskārapariśuddhadharmate gaṁgānasamudgate svabhāviśuddhe mahānaya-parivare svāhā Kāña

TRANSLATION.

buddhafield they take him to another buddhafield; about that there should not be entertained any doubt or disbelief, as it is known (?) in that way. [23]

Salutation to the Lord [*etc., as para. 5*]. Whoever it might be who would write the Aparamittāyusūtra, after him the four lokapālas will follow, where he might wander, and give him protection against all the evil . . . who hurt him. [24]

Salutation to the Lord [*etc., as para. 5*]. Whoever it might be who would write the Aparamittāyusūtra, when he quits life, he obtains rebirth in the region Sukhāvati, in the buddhafield of the Exalted Amitābha. [25]

Salutation to the Lord [*etc., as para. 5*]. That country in which they thus write

K. ¹ Superfluous signs of interpunction at end of page.

² *Se* has been added in a later handwriting under the line.

³ The *ca* in -jñāna-ca-su- appears to have been cancelled.

S. ¹⁴⁵ C^{2,3} *buddhakṣatram*.

¹⁴⁶ C^{1,3} *svayaṁ saṁ* (C¹ *sa*) *kramiṣyanti*, C² *svayaṁ kramiṣyanti*.

¹⁴⁷ B om. *na vicikitsā na*. C¹ *vicikitsā*, C³ *cikitsā*.

¹⁴⁸ C^{1,3} *vinativāda*, C² *viṣāṇirvāda*.

¹⁴⁹ B adds ॥ 17 ॥ after the para.

SANSKRIT TEXT.

kṣetraṁ ¹⁴⁵ saṁkrāṁanti ¹⁴⁶; nātra kāṅkṣā na vicikitsā na ¹⁴⁷ vimātir ¹⁴⁸
utpādayitavyā. ¹⁴⁹ [23]

¹⁵⁰ Om̐ namo bhagavate [etc., as para. 5]. Ya idam Aparimitāyuh-
sūtraṁ likhīṣyati likhāpayīṣyati, tasya catvāro mahārājānaḥ prṣṭhataḥ
prṣṭhataḥ samanubaddhā rakṣāvaranagupṭiṁ kariṣyanti. ¹⁵¹ [24]

Om̐ namo bhagavate [etc., as para. 5]. Ya ¹⁵² idam Aparimitāyuh-
sūtraṁ likhīṣyati likhāpayīṣyati sa Sukhāvatyāṁ lokadhātav ¹⁵³ Amitā-
bhasya tathāgatasya buddhakṣetre ¹⁵⁴ upapadyate. ¹⁵⁵ [25]

Om̐ namo bhagavate [etc., as para. 5]. Yasmin prthivīpradeśe ¹⁵⁶
idam Aparimitāyuh-sūtraṁ ¹⁵⁷ likhīṣyanti likhāpayīṣyanti, sa ¹⁵⁸ prthivīpra

TIBETAN VERSION.

hgyur · ro · saṁs · rgyas · kyi · zin · nas · saṁs · rgyas · kyi · zin · du · hgro · bar · mdzad ·
par · hgyur · te · hdi · la · the · tsom · dan · som · ŋi · dan · yid · gñis · ma · za · sig. [23]

Na · mo · ba · ga · ba · te [etc., as para. 5]. Gaṇ · zig · Tshe · dpag · du ·
myed · paḥi · mdo · hdi · ¹ [yi · ger · hdri · ham · yi · ger] · hdir · bcug · na ·
rgyal · po · chen · po · bzi · dehi · phyi · bzin · hbraṇ · zin · bsruṇ · ba · dan ·
bskyab · pa · dan · sbed · pa · byed · par · hgyur · ro. [24]

Na · mo · ba · ga · ba · te [etc., as para. 5]. Gaṇ · zig · Tshe · dpag · du ·
myed · paḥi · mdo · hdi · ¹ [yi · ger · hdri · ham · yi · ger] · hdir · bcug · na ·
de · de · bzin · gsegs · paḥi · Hod · dpag · du · myed · paḥi · saṁs · rgyas · kyi ·
zin · 'ajig · rten · gyi · kham · ² Bde · ba · can · du · skye · bar · hgyur · ro. [25]

Na · mo · ba · ga · ba · te [etc., as para. 5]. Sa · phyogs · su · dkon · mchog ·
mdo · sde · hdi · hdir · bar · hgyur · baḥi · sa · phyogs · de · yaṇ · mchod · rten ·

¹⁵⁰ C omits this para.

¹⁵² C yah.

upapadyate after loka.

¹⁵⁵ C² repeats the whole passage down to lokadhātav upapadyate; B adds || 19 ||
after the para.

¹⁵⁷ C² Aparimitāyusūtraṁ ratnarājaṁ, C³ Aparimitāyusūtraṁ bhāṣitaṁ ratna.

¹⁵⁸ C^{1,2} sa ca, C³ sarva.

¹⁵¹ B °gupṭi kariṣyanti || 18 ||.

¹⁵³ B lokadhāto, C¹ lokadhāt, C³ lokadhātum; C places

¹⁵⁴ C^{2,3} -kṣatre.

¹⁵⁶ B pradeśe, C^{1,3} prthivīpradeśya.

KHOTANESE VERSION.

[13 a] diṣiṇa ona ttu Aparamittāyusūtrā pīrīde ṣi diṣa caittyā māññadā hime aurgaviya tti khu ṣai dañvau-muñrām āstañna triya-
suññam gvañña hīsi tti pāteā harbiṣā ñāpañdai pīrmāttama baysūstā
bustā hīimāre ॥ [26]

Namau bhagavate Aparamittāyujñānasuvaniścitejaurājāya tathā-
gatāya rhiivte sammyatsambuddhāya • tadyathā aum sarvasaṃskāra-
parisuddhadharmate gaganasamudgate svabhāvaviśu[13 b]ddhe mahā-
nayaparivare svāhā ॥ Kāmmā pāteā ṣe himāte cu ttu Aparamittāyu-
sūtrā parī pīde ṣi pyaṇṭsaṣṭā staiññā ttaradarā ni byehe ॥ [27]

Namau bhagavate Aparamittāyujñānasuviniścittatejaurājāya
tathāgatāya rhite samyatsambuddhāya tadyathā aum sarvasaṃskāra-
parisuddhadharmaivte gaganasamudgate svabhāvaviśuddhe mahānaya-
paravare svāhā ॥ Kāmmā pāteā ṣi hī- • ॥ ¹

[14 a] hamāte cu tteye Aparamittāyusūtrā udiṣāyā tanka masi haurū

TRANSLATION.

the Aparimitāyusūtra, that country would become worthy of worship like a caitya;
and even if it were to be sounded into the ears of animals, such as deer and birds,
then all those would become enlightened in the highest enlightenment which is
known (?). [26]

Salutation to the Lord [*etc., as para. 5*]. And whoever it might be who would
cause the Aparimitāyusūtra to be written, he would never in future obtain an
existence as a woman. [27].

Salutation to the Lord [*etc., as para. 5*]. And whoever it might be who
would make a gift as great as a farthing on account of the Aparimitāyusūtra, by

K. ¹ Superfluous signs of interpunction at end of page. Read *himāte* instead of
hihamāte.

S. ¹⁵⁹ C¹ *pithipadeṣya*; C² *prthivipradeṣe*, C³ *prthivipradesya*.

¹⁶⁰ C *vandanīyaś ca* (C² here adds *bhaviṣyanti*) *pradakṣiṇīyaś* (C² *-nīyaś*) *ca pūja-*
nīyaś ca bhaviṣyanti.

¹⁶¹ C¹ *tiryagyogātānām*.

¹⁶² B *mrgapakṣidraṣṭrīṇām*.

¹⁶³ C *api yaḍi kaṇṇapūṭe sarvā* (C² *śabdā*, C³ *yatra sarva*) *nipatanti* (C² *nipatiṣ-*
yanti, C³ *nipatite*) *sarvā adhovarttikā* (C³ *adhevattiko*) *bhaviṣyanti anuttarāyām*.

¹⁶⁴ BC^{1,3} *samyaksambodhim*, and omit *abhisambodhim*.

SANSKRIT TEXT.

deśaḥ¹⁵⁹ caityabhlūto vandaniyaś ca bhaviṣyati.¹⁶⁰ Yeṣāṃ tiryagyonigatānāṃ¹⁶¹ mṛgapakṣiṇāṃ¹⁶² karnapuṭe¹⁶³ nipatiṣyati te sarve anuttarāyāṃ samyaksaṃbodhāv abhisambodhim¹⁶⁴ abhisambhotsyante.¹⁶⁵ [26]

Om namo bhagavate [etc., as para. 5]. Ya¹⁶⁶ idam Aparimitāyuh-sūtram likhiṣyati likhāpayiṣyati tasya strībhāvo¹⁶⁷ na kadācid api bhaviṣyati.¹⁶⁸ [27]

Om namo bhagavate [etc., as para. 5]. Ya¹⁶⁹ idam Aparimitāyuh-sūtram dharmaparyāyam¹⁷⁰ uddiṣya ekam api kārṣāpaṇaṃ¹⁷¹ dānaṃ

TIBETAN VERSION.

du · hgyur · te · phyag · hts[h]al · bar · hgyur · ro · gal · te · byol · soṅ · gi · skye · gnas · su · soṅ · bya · dan · ri · dags · gaṅ · dag · gi · rna · lam · du · sgra · grags · par · hgyur · ba · de · dag · thams · chad · bla · na · myed · pa · yaṅ · dag · par · rdzogs · paḥi · byaṅ · cub · du · mñon · bar · rdzogs · par · htshan · rgya · bar · hgyur · ro. [26]

Na · mo · ba · ga · ba · te [etc., as para. 5]. Gaṅ · zig · Tshe · dpag · du · myed · paḥi · mdo · hdi¹ [yi · ger · hdri · ham · yi · ger] · hdir · beug · na · de · bud · med · gyi · dños · por · nam · du · yaṅ · myi · hgyur · ro. [27]

Na · mo · ba · ga · ba · te [etc., as para. 5]. Gaṅ · la · la · zig · chos · kyi · rnam · graṅs · hdiḥi · phyir · kar · śa · pa · ni · hgaḥ · zig · sbyin · ba · byin · na ·

¹⁶⁵ B *atisaṃbhātsyante*, C¹ *abhisambuddhyate*, C² *abhisambotsyate*, C³ *abhisambhotsyate*; B adds || 20 || after the para. ¹⁶⁶ C *yaḥ*.

¹⁶⁷ C¹ *trībhāve*, C² *stāsrābhāvo*, C³ *strībhāvi*.

¹⁶⁸ B *pratilapsate* || 21 ||. C adds *om namo* [etc., as para. 5]. *Yaḥ idam Apari. likhi. likhāp. tasya na kadācid dāvidrabhāvo* (C¹ *drāvidrabhāva*) *bhaviṣyati* (C^{1,3} *bhaviṣyanti*).

¹⁶⁹ C *yaḥ*.

¹⁷⁰ B *-sūtram ratnarājāṃ dharmmaparyāyam*.

¹⁷¹ B *kāṣāyeṇaṃ*, C¹ *kāthānā*, C² *kāṣāyanan*, C³ *kākhāyanan*.

KHOTANESE VERSION.

hauri tte biśā ttrīsāhasrya mahāsaⁱⁱhasrye lovadā haudyau raṁnyau
hambāḍā ona haurā hauḍā himi ॥ [28]

Namau bhagavatte Aparamittāⁱⁱⁱyujñānasuviniścitatejaurājāya
tathāgatāya rhte saṁmyatsabuddhāya • tadyathā^{iv}aum sarvasaṁskāra-
parisuddhadharmate gaganasamudgate svabhāvaviśuddhe mahānaya-
parivare[14^{li}]svāhā Kāmmā śi himāte eu tte Aparamittāyusūttrā
bhājanibhūtā pajsam yanī tte biśā ahariⁱⁱna baysam dā pajsamevye
hime : [29]

Namau bhagavate Aparamittāyujñānasuviniścittateⁱⁱⁱjaurājāya tathā-
gatāya rhte samyatsambuddhāya • tadyathā aum sarvasaṁskārapa^{iv}ri-
suddhadharmate gaganasamudgate svabhāvaviśuddhe mahānayaparavare
svāhā ॥ Śi mī ttatta khu •¹

[15^{ai}] Vipasā gyastā baysā Śikhā gyastā baysā Viśvambhā gyastā
baysā Krrakasudā gyastā baysā Kanakamunāⁱⁱgyastā baysā • Kāsavā
gyastā baysā • Śākyamunā gyastā baysā āstāmna gyastām baysau²
haudyām raṁnyauⁱⁱⁱja paṁjsa yaṁ tte hamadā puñṇai hambīsā

TRANSLATION.

him gifts would thus have been given to the extent of filling the world of the
whole trisahasrī mahāsahasrī with the seven treasures. [28]

Salutation to the Lord [*etc., as para. 5*]. Whoever it might be who, having
become a receptacle of the Aparimitāyusūtra, would do worship, by him the whole
entire law of the Exalted Ones would have been honoured. [29]

Salutation to the Lord [*etc., as para. 5*]. It is as if he would do homage with
the seven treasures to the Venerable Exalted Ones, the Venerable Exalted Vipasīyīn,
the Venerable Exalted Śikhin, the Venerable Exalted Viśvambhu, the Venerable
Exalted Krakucchanda, the Venerable Exalted Kanakamuni, the Venerable Exalted
Kāśyapa, the Venerable Exalted Śākyamuni, and so forth, his store of merit could at

K. ¹ Superfluous sign of interpunction.

² Read *baysam haudyau raṁnyau-ja pajsam*.

S. ¹⁷² C¹ *dāsyanti*, C² *dāsyanti*.

¹⁷³ B -*mahāsāhasre-*, BC¹ -*dhātu*, C^{2.3} -*dhātu*.

¹⁷⁴ B -*ratnamayiparipūrnam*.

¹⁷⁵ B *dadyās*, C¹ *dartta bhavanti*, C² *dartta bhavati*, C³ *dattam bhavisyanti*; B
adds *tasya puṇyaskandhasya pramāṇaṁ śākyam gaṇayitum na tv Aparimitāyusūtrasya*
puṇyaskandhasya pramāṇaṁ śākyam gaṇayitum ॥ 22 ॥

¹⁷⁶ C *yah ilam Apari-* *saskrte* (C² *saskrtya*) *pūjayisyanti* (C³ *pūjayisyati*).

¹⁷⁷ B -*samāptam*, C¹ -*sarvāpta*, C^{2.3} -*samāpta*.

SANSKRIT TEXT.

dāsyati¹⁷², tena trisāhasramahāsāhasralokadhātum¹⁷³ saptaratnaparipūr-
ṇam¹⁷⁴ kṛtvā dānam dattam bhavati.¹⁷⁵ [28]

Om namo bhagavate [*etc., as para. 5*]. Ya¹⁷⁶ idam dharmabhāṇakam
pūjayiṣyati, tena sakalasamāptah¹⁷⁷ sadḍharmah¹⁷⁸ pūjito bhavati.¹⁷⁹ [29]

Om namo bhagavate [*etc., as para. 5*]. Yathā Vipāśvi-Śikhi-Viśva-
bhu¹⁸⁰-Krakucchanda-Kanakamuni-Kāśyapa-Śākyamuni¹⁸¹-prabhṛtī-
nām¹⁸² tathāgatānām¹⁸³ saptaratnamayāḥ¹⁸⁴ pūjāḥ¹⁸⁵ kṛtvā¹⁸⁶ tasya¹⁸⁷

TIBETAN VERSION.

des · stoñ · gsum · gyi · stoñ · chen · poñi · hñig · rten · gyi · khams · rin · po · che ·
sna · bdun · gyis · yoñs · su · bkañ · ste · sbyin · ba · byin · bar · hgyur · ro. [28]

Na · mo · ba · ga · ba · te [*etc., as para. 5*]. Gañ · la · la · ñig · chos · kyī ·
nam · grañs · hñdi · la · meñod · pa · byed · par · hgyur · ba · des · dam · pañi · chos ·
mñthah · dag · chub · par · meñod · par · hgyur · ro. [29]

Na · mo · ba · ga · ba · te [*etc., as para. 5*]. Hñdi · lta · ste · de · bñin ·
gñegs · pa · Ruam · par · gzigs · pa · dañ · Gtsug · tor · dañ · Thams · chad · skyob ·
dañ · Log · par · dad · stel · dañ · Gser · thub · dañ · Hod · sruñ · dañ · Śag · kya ·
thub · pa · la · stsogs · pa · la · rin · po · che · sna · bdun · gyis · meñod · pa · rñams ·

¹⁷² B *saddharma*, C¹ *sadhama*, C² *sarvadharmādharmaśa*, C³ *sarvadharma*.

¹⁷⁹ B *pūjita bhavanti* || 23 ||, C^{1,2} *pūjitam bhaviṣyanti*, C³ *pūjyitām bhaviṣyati*.

¹⁸⁰ B - *Vīṣṇavara*-, C² - *Vīṣṇabhuk*-.

¹⁸¹ C^{1,2} - *Śūkyasīmha*, C³ - *Śrīśākyamunis*. ¹⁸² C om. *prabhṛtinām*.

¹⁸³ C *tathāgatas tṛṣaṇ tathāgatānām*; B *tathāgatānām samyaksañbuddhāya*.

¹⁸⁴ C¹ *saptaratnaparipūrṇam apī*, C² *saptaratnamapīpūrṇam*, C³ *saptaratnapari-
pūrṇamayam*. ¹⁸⁵ B *pūjāyāḥ*, C *pūjām*.

¹⁸⁶ B *kṛtvās*, C¹ *kṛtvā ryādāt*, C² *kṛtvā yavan*, C³ *kṛtvā ryūvat*, read *kuryāt* (?).

¹⁸⁷ C³ *tasya pūjāyā pūnyaskandhasya*.

KHOTANESE VERSION.

pamāka hime Cu tt̄ye Aparimettāyāsū¹tt̄rā hīyai puññinai haṁbīsā
pamāka ni yuḍi hime ॥ [30]

Namau bhagavate Aparamittāyu[15 ^{bi}]ñānasuviniścittatejaurājāya ¹
tathāgatāya r̄hete samyatsambuddhāya • tadyathā aum sarvaṁsa²skāra-
parisuddhidharmate gaganasamudgate svabhāviviśuddhe mahānaya-
parivare svāhā ⁱⁱⁱTtatta mī khu Sumirā garnaṁ ² hamaṅgā raṁṇinai
haṁbīsā padīme u haurī-ye heḍā tt̄ye puññiv^{iv}uai haṁbīsā hamadā pamāka
hame u tt̄ye Aparamittāyusūtt̄rā puññinai haṁbīsā • ³

[16 ^{ai}] pamāka ni yuḍā hame ॥ [31]

Namau bhagavate Aparamittāyujñānasuviniścetatejaurājāya tathā-
gatāⁱⁱya r̄hite samyatsambuddhāya tadyathā aum sam̄rvasaṁskārapari-
śuddhadharmate gaganasamudgate svabhāⁱⁱⁱvaviśuddhe mahāna • ⁴ yapari-
vare svāhā : Ttatta mī khu tcahaura mahāsamudrra ṣṭāre ūca-ja-
haṁbaiv^{iv}daṁ tt̄yām hamadā ūci hīyām kaṇām hakhīysā ⁵ pamāka hame
tt̄ye Aparamittāyusūtt̄rā pamāka ne ha[16 ^{bi}]me [32]

TRANSLATION.

all events be measured, but the store of merit resulting from the Aparimitāyusūtra
could not be made measured. [30]

Salutation to the Lord [*etc., as para. 5*]. Thus if one would lay up a store
of treasures equal to mount Meru and give a gift of it, then his store of merit could
at all events be measured, but the store of merit resulting from the Aparimitāyusūtra
could not be made measured. [31]

Salutation to the Lord [*etc., as para. 5*]. Thus if the four oceans were full of
water, then the number of the drops contained in their water could at all events be
measured, but that of the Aparimitāyusūtra could not be measured. [32].

K. ¹ The manuscript perhaps has *-niścaitta-*.

² Read *garā-na*.

³ Superfluous sign of interpunction at end of page.

⁴ Superfluous sign of interpunction in vacant space in front of string-hole.

⁵ Read *haṁkhīysā*.

S. ¹⁸⁸ C¹ *tu*, C² *luṁ*, C³ *no*.

¹⁸⁹ C¹ *Aparimittāyusūtraṁ*, C³ *Parimitāyusūtraṁ*.

¹⁹⁰ BC³ *puṇyaskandha*, and om. *pramāṇaṁ śakyaṁ*, C¹ om. *śakyaṁ*.

¹⁹¹ B adds ॥ 24 ॥ after the para.

¹⁹² C *geśāṁ Sumeru*.

¹⁹³ C¹ *parvatarāja*.

¹⁹⁴ B *sama*, C^{1,2} *samāna*.

¹⁹⁵ BC^{1,3} *-rāsīm*.

SANSKRIT TEXT.

puṇyaskandhasya pramāṇaṁ śakyaṁ gaṇayitum, na tv ¹⁸⁹ Aparimitāyuh-sūtrasya ¹⁸⁹ puṇyaskandhasya ¹⁹⁰ pramāṇaṁ śakyaṁ gaṇayitum. ¹⁹¹ [30]

Om namo bhagavate [*etc., as para. 5*]. Yathā ¹⁹² Sumeroh ¹⁹² parva-tarājasya ¹⁹³ samānaṁ ¹⁹⁴ ratnarāśiṁ ¹⁹⁵ kṛtvā dānaṁ dadyāt, tasya ¹⁹⁶ puṇya-skandhasya pramāṇaṁ śakyaṁ ¹⁹⁷ gaṇayitum, na tv Aparimitāyuh-sūtrasya puṇyaskandhasya pramāṇaṁ gaṇayitum. ¹⁹⁸ [31]

Om namo bhagavate [*etc., as para. 5*]. Yathā ¹⁹⁹ catvāro mahāsam-udrā ²⁰⁰ udakaparipūrṇā bhaveyuh, ²⁰¹ tatra ekaikavinduṁ ²⁰² śakyaṁ ²⁰³ gaṇayitum, na tv Aparimitāyuh-sūtrasya ²⁰⁴ puṇyaskandhasya ²⁰⁵ pramā-ṇaṁ ²⁰⁶ gaṇayitum. ²⁰⁷ [32]

TIBETAN VERSION.

kyis · mehod · par · byas · paḥi · bsod · nams · kyī · phuṁ · po · deḥi · tshad · ni · bgraṁ · bar · nus · kyī · Tshe · dpag · du · myed · paḥi · mdo · ḥdiḥi · bsod · nams · kyī · phuṁ · poḥi · tshad · ni · bgraṁ · bar · myi · nus · so. [30]

¹ Na · mo · ba · ga · ba · te [*etc., as para. 5*]. Ḥdi · lta · ste · dper · na · riṁ · po · cheḥi · phuṁ · po · Ri · rab · tsam · spuṁs · te · sbyin · pa · byin · pa · deḥi · bsod · nams · kyī · phuṁ · poḥi · tshad · ni · bgraṁ · bar · nus · kyī · Tshe · dpag · tu · med · paḥi · mdo · sde · ḥdiḥi · bsod · nams · kyī · phuṁ · poi · tshad · ni · bgraṁ · bar · mi · nus · so. [31]

Na · mo · ba · ga · ba · te [*etc., as para. 5*]. 'Adi · lta · ste · rgya · mtsho · chen · po · bziḥi · chus · yoṁs · su · gaṁ · baḥi · thigs · pa · re · re · nas · bgraṁ · bar · nus · kyī · Tshe · dpag · du · myed · paḥi · mdo · ḥdiḥi · bsod · nams · kyī · phuṁ · poḥi · tshad · ni · bgraṁ · bar · myi · nus · so. [32]

¹⁸⁹ C *dānaṁ dattasya*.

¹⁹⁷ C^{1,3} om. *śakyaṁ*.

¹⁹⁸ B om. *na tu—gaṇayitum*, and adds || 25 || at the end of the para.

¹⁹⁹ C¹ *atha*.

²⁰⁰ B *-samudra*, C¹ *-samudrodakaparipūrṇa*, C² *samudrodakaparipūrṇam*.

²⁰¹ B *bhaveyur*, and om. *tatra*; C^{1,3} *bhaveyu*.

²⁰² C¹ *ekaikasamudrodakavindu*, C² *ekaikasamudrodakānvindum*, C³ *ekaikidavindu*.

²⁰³ BC³ om. *śakyaṁ*, C² *gaṇayitum śakyaṁ*.

²⁰⁴ C³ *Parī*, and omits rest.

²⁰⁵ B *puṇyaskandham*, C¹ *puṇyaskandha*.

²⁰⁶ BC¹ om. *pramāṇaṁ*.

²⁰⁷ B adds || 26 || after the para.

T. ¹ Paragraph 31 is omitted in T.

KHOTANESE VERSION.

Namau bhagavate Aparamittāyujñānasuviniścitatejaurājāya tathā-
gatāya rhite samyatsambuddhāⁱⁱya tadyathā aum sarvasaṃskārapari-
śuddhadharmate gaganasamudgate svabhāvaⁱⁱⁱviśuddhe mahānayaⁱⁱⁱparivare
svāhā ॥ Kāmⁱmā pātca śi hamāve cu tteye Aparamittāyusūtrā pajsā
yanī u pīrī āysdaṃrjaiⁱvyani tteye daṃśvā diśvā bisā buddhakṣetrā
biśaṃ gyastāṃ baysāṃ orga yude hame • ॥ • ॥ • ¹

[17 aⁱ] u mistā pūjā pajsam ॥ [33]

Namau bhagavate Aparamittāyujñānasuviniścitatejaurājāya tathā-
gatāya rhiite samyatsambuddhāya tadyathā aum sarvasaṃskārapari-
śuddhadharmate gaganasamudgate svabhāvaⁱⁱⁱviśuddhe mahānayapara-
vare svāhā ॥

Dāṃnabalābhiratā naraśihā dāṃnabalena samudgatāṃ^{iv}buddhā
dāṃnabalasya śruṇiyata śabdāṃ kārūṇakasya purāṃ praveśante ॥

Haurije hauva-ja hayaram[17 bⁱ]dā hvaṃdāṃna sarauva

haurije hauvi-ja āysdaḍā ṣṭāṃna baysūṃstā bustī •

haurije hauva bijāśūⁱpvāmā na vaysṇāṃ pūṣḍi

ṣaṇḍā ttramdye ṣṭāṃ kīthāstā vāstāṃ ॥ [34]

Śilāmbalābirattā naraśihā śilabaⁱⁱⁱlena samudgata buddhā

śilabalasya śruṇiyata śabdāṃ kārūṇakasya pura praveśante ॥

TRANSLATION.

Salutation to the Lord [*etc., as para. 5*]. Whoever again he might be who
would do homage to the Aparimitāyusūtra, and write it and hallow it, by him
obeisance would be done to all the Venerable Exalted Ones in the buddhafields
existing in the ten quarters. [33]

Salutation to the Lord [*etc., as para. 5*].

By the power of alms the lions amongst men are living,

being hallowed by the power of alms, thou aquiredest buddhahood;

the hearing of the sound of the power of alms one does not hear here,

it is proclaimed to him who has entered into the city of the Merciful One. [34]

K. ¹ Superfluous signs of interpunction at end of page.

S. ²⁰⁸ C *yah.*

²⁰⁹ C¹ *saskṛte*, C³ *sakṛte*.

²¹⁰ C *pūjayiṣyanti*.

²¹¹ B *daśa*.

²¹² C² *sarvalokadhātān buddha-*; BC^{1,2} *-kṣatreṣu*, C³ *-kṣatre likhiṣyati likhāpayiṣ-*
yati.

²¹³ C² *-tathāgatān darsayati*, C³ *-tathāgatāḥ*.

²¹⁴ C³ *pūjilāś ca sanmānito bhaviṣyati*.

²¹⁵ B adds ॥ 27 ॥ after the para.

SANSKRIT TEXT.

Om namo bhagavate [*etc., as para. 5*]. Ya²⁰⁸ idam Aparimitāyuh-sūtram likhīsyati likhāpayīsyati samskṛtya²⁰⁹ pūjayīsyati²¹⁰ tena daśasu²¹¹ dikṣu sarvabuddhakṣetreṣu²¹² sarvatathāgatā²¹³ vanditāḥ pūjitāś²¹⁴ ca bhaviṣyanti.²¹⁵ [33]

Om namo bhagavate²¹⁶ [*etc., as para. 5*].

Dānabalena²¹⁷ samudgata buddho dānabalādhigatā²¹⁸ naraśimbhāḥ ।
dānabalasya ca²¹⁹ śrūyati²²⁰ śabdāḥ²²¹ kārūṇikasya pure²²² pravi-
śāntam ॥ [34]

TIBETAN VERSION.

Na · mo · ba · ga · ba · te [*etc., as para. 5*]. Gañ · zig · Tshe · dpag · du ·
myed · paḥi · mdo · ḥdi · ḥdrir · beug · gam · mchod · pa · byed · par · ḥgyur · ba ·
des · phyogs · beuḥi · sañs · rgyas · kyī · zin · thams · chad · du · de · bzin · gsegs ·
pa · thams · chad · la · phyag · byas · pa · dañ · mchod · pa · byas · pa · yin · no. [33]

Na · mo · ba · ga · ba · te [*etc., as para. 5*].

Sbyin · baḥi · stobs · kyis · sañs · rgyas · yañ · dag · ḥphags · myiḥi · señ · ges ।
sbyin · baḥi · stobs · rtog · ste ।

¹sñin · rjeḥi · groñ · khyer · du · yañ · ḥjug · pa · na ।

sbyin · baḥi · stobs · kyī · sgra · ni · grags · par · ḥgyurd ॥ [34]

²¹⁶ After *srāhā* C adds *atha khatu* (C¹ om. *khatu*) *Bhagavān tasyām velayam imām gāthām abhāṣat*.

²¹⁷ C² *dānabareṇa samudgata buddho dānabarasya ca śrūyati śabdā*.

²¹⁸ BC^{1,2} *dānabarādhigatā*.

²¹⁹ BC² *dānavarasya ca*, C³ *dānabalakṣatra*.

²²⁰ C¹ *śrūyanti*.

²²¹ B *śabda*, C *śabdā*, and so also in the following.

²²² C¹ *prvyen*, C³ here and in the following *pulyan*; C³ adds ॥ 1 ॥ after the para.

KHOTANESE VERSION.

Parāhīje hauvi-ja haṁraṁyadā ¹ hvaṁṁdāṁna sarauva
 parāhīje hauvi-ja āysdaḍā ṣṭā- • • ² [18 a] na baysūṣṭā busti
 parāhīje hauvi-ja ³ bijāṣā pvaṁma ni vaysṇaṁ pūṣḍi
 ṣauṇā ttramḍye ṣṭāṁ kīthāṣṭā vāṣṭāṁ [35]

Kṣāntaba¹lābhirattā narasiḥāṁ kṣāṁntabalena samudgata buddhāṁ
 kṣāṁntabalasya śruṇiyati śabda kārū¹ṇikasya pure praveśante ṁ
 Kṣamautteviḥ hauva-ja hayaraṁdā hvaṁṁdāṁna sarauva
 kṣamautteviḥ hauvi¹ja āysdaṁdā ṣṭāṁna baysūṣṭā busti
 kṣamautteviḥ hauvi bijāṣā pvaṁma ni vaysṇaṁ pūṣḍi
 ṣauṇā ttramḍye ṣṭāṁ ki[18 b]thāṣṭā vāṣṭa ṁ [36]

Vīryabalābhiratā narasiḥā • vīryabalena samudgata buddhā
 vīryabalasya śru¹ṇiyata śabdan kārū¹ṇakasya puri praveśante ṁ
 Virṣīje hauvi-ja hayaraṁdā hvaṁṁdāṁna sarauva
 virṣīje hauvi-ja āysdaḍā ṣṭāṁna baysūṣṭā busti •
 virṣīje hauvi bajāṣā pvaṁma na vaysṇaṁ pūṣḍi
 ṣauṇā ⁴ ttramḍye iṣṭāṁ kīthāṣṭā vāṣṭāṁ ṁ [37]

TRANSLATION.

By the power of morality the lions amongst men are living, etc. [35]

By the power of forbearance the lions amongst men are living, etc. [36]

By the power of energy the lions amongst men are living, etc. [37]

K. ¹ Read *hayaraṁdā*.

² Superfluous signs of interpunction at end of page.

³ Read *hauvi bijāṣā*.

⁴ Read *ṣauṇā ttramḍye*.

S. ²²³ MSS. *buddho*.

²²⁴ B *śīlavarāḍhi*-, C² *śīlabarāḍhi*-, C³ *śīlabalāḥitanā nurasiṁho*.

²²⁵ BC¹ *śīlavarasya ca*, C² *śīlabarasya ca*, C³ *śīlabalakṣutru*. ²²⁶ C^{1,2} *śrūyanti*.

²²⁷ C² *praviśāntāṁ*, C³ *praviśāntāṁ* ṁ 2 ṁ.

²²⁸ B *-vareṇuṁ*, C² *-vareṇu*.

SANSKRIT TEXT.

Śilabalena samudgata buddha²²³ śilabalādhigatā²²⁴ narasimhāḥ ।
śilabalasya ca²²⁵ śrūyati²²⁶ śabdaḥ kārūṇikasya pure praviśān-
tam²²⁷ ॥ [35]

Kṣāntibalena²²⁸ samudgata buddha²²⁹ kṣāntibalādhigatā²³⁰ nara-
simhāḥ ।
kṣāntibalasya²³¹ ca śrūyati²³² śabdaḥ kārūṇikasya pure praviśān-
tam²³³ ॥ [36]

Vīryabalena²³⁴ samudgata buddho vīryabalādhigatā²³⁵ narasim-
hāḥ²³⁶ ।
vīryabalasya ca²³⁷ śrūyati²³² śabdaḥ kārūṇikasya pure praviśān-
tam²³⁸ ॥ [37]

TIBETAN VERSION.

Tshul · khrims · stobs · kyis · saṅs · rgyas · yañ · dag · hphags · myiḥi · señ · ges ।
tshul · khrims · stobs · rtog · ste ।

¹ sñiñ · rjeḥi · groñ · khyer · du · yañ · hjug · pa · na ।
tshul · khrims · stobs · kyī · sgra · ni · grags · par · hgyurd ॥ [35]

Bzod · paḥi · stobs · kyis · saṅs · rgyas · yañ · dag · hphags · myiḥi · señ · ges ।
bzod · paḥi · stobs · rtog · ste ।

¹ sñiñ · rjeḥi · groñ · khyer · du · yañ · hjug · pa · na ।
bzod · paḥi · stobs · kyī · sgra · ni · grags · par · hgyurd ॥ [36]

Brtson · hgrus² · stobs · kyis · saṅs · rgyas · yañ · dag · hphags · myiḥi · señ · ges ।
brtson · hgrus · stobs · rtog · ste ।

¹ sñiñ · rjeḥi · groñ · khyer · du · yañ · hjug · pa · na ।
brtson · hgrus · stobs · kyī · sgra · ni · grags · par · hgyurd ॥ [37]

²²³ MSS. buddho.

²³⁰ C² -varādhigatā, C³ -balālitānā nurasiṃho.

²³¹ BC^{1,2} kṣāntivarasya ca, C³ kṣāntivalakṣatra.

²³² C^{1,2} śrūyanti.

²³³ C³ adds 3 ॥

²³⁴ B -vareṇaṃ, C¹ -valenā, C² -varena.

²³⁵ C^{1,2} -varādhigatā, C³ -balālitānā.

²³⁶ BC¹ nulasimhā, C³ narasiṃho.

²³⁷ BC^{1,2} -varasya ca, C³ -valakṣatra.

²³⁸ B praviśāntānī ; C³ praviśāntānī ॥ 4 ॥

KHOTANESE VERSION.

Dhyāmnabalābharatā narasiḥā dhyāmnabale- • ¹

[19 aⁱ] na samudgata budhā •

dhyāmnabalasya śruṇiyita śabdaṃ kārūṇikasya pure praviśanta :

Dhyāmnije hauva-ⁱⁱjsa hayiraṃdā hvaṇḍāṃna sarauva •

dhyāmnije hauviba-^{jsa} ² āysdaṃdā ṣṭāṃna bayśūṃstā bustaṃ •

dhyāmnije hauⁱⁱⁱva bijāṣā pvāṃna na vaṃṇaṃ pūśdā

ṣaunā ttramdye ṣṭāṃ kīthāṣṭā vāṣṭā • [38]

Prrajñabalābhiratā narasiḥā praiṣṭjñabalena samudgata budhā

prrajñabalasya śruṇiyata śabdaṃ kārūṇakasya pure praviśante

[19 bⁱ] :

Hajvattetiḥ hauvi-^{jsa} hayiraṃdā hvaṇḍāṃna sarauva

hajvattetiḥ hauva-^{jsa} āysdaṃdā ṣṭāṃna bayśūṃstā • ³ ⁱⁱbusta

hajvattetiḥ hauvi bijāṣā pvāṃna ni vaysṇaṃ pūśdi

ṣāṃṇā ⁴ ttramdye ṣṭā kīthāṣṭā vāṣṭā • [39]

Namau ⁱⁱⁱ bhagavate Aparimitāyujñānasuviniścitatejārājāya tathā-
gatāya • ³ ^{iv}rhete samyaksambuddhāya tadyathā aum sarvasaṃskāra-
pariśuddhadharmate gagana-

TRANSLATION.

By the power of contemplation the lions amongst men are living, etc. [38]

By the power of wisdom the lions amongst men are living, etc. [39]

K. ¹ Superfluous sign of interpunction at end of page.

² Read *hauvi-^{jsa}*.

³ Superfluous sign of interpunction at end of line.

⁴ Read *ṣaunā*.

S. ²³⁹ B -*vareṇaṃ*, C¹ -*halenā*, C² -*vareṇa*.

²⁴⁰ B om. pada 2; C³ -*balālitanā*.

²⁴² BC^{1.2} -*varasya ca*, C³ -*balakṣatra*.

²⁴¹ C^{2.3} -*simho*.

SANSKRIT TEXT.

Dhyānabalena ²³⁹ samudgata buddho dhyānabalādhigatā ²⁴⁰ narasiṃ-
hāḥ ²⁴¹ ।

dhyānabalasya ca ²⁴² śrūyati ²⁴³ śabdaḥ kārūnikasya pure praviśān-
tam ²⁴⁴ ॥ [38]

Prajñabalena ²⁴⁵ samudgata buddhaḥ ²⁴⁶ prajñabalādhigatā ²⁴⁷ narasiṃ-
hāḥ ²⁴⁸ ।

prajñabalasya ca ²⁴⁹ śrūyati ²⁵⁰ śabdaḥ kārūnikasya pure ²⁵¹ praviśān-
tam ॥ [39]



TIBETAN VERSION.

Bsam·gtan·stobs·kyis·saṅs·rgyas·yañ·dag·hphags·myiḥi·señ·ges ।
bsam·gtan·stobs·rtog·ste ।

¹ sñiñ·rjeḥi·groñ·khyer·du·yañ·hjug·pa·na ।

bsam·gtan·stobs·kyi·sgra·ni·grags·par·hgyurd ॥ [38]

Śes·rab·stobs·kyis·saṅs·rgyas·yañ·dag·hphags·myiḥi·señ·ges ।
śes·rab·stobs·rtog·ste ।

¹ sñiñ·rjeḥi·groñ·khyer·du·yañ·hjug·pa·na ।

śes·rab·stobs·kyi·sgra·ni·grags·par·hgyurd ॥ [39]

²⁴³ C^{1,2} *śrūyanti*, C³ *śrūyatu*.

²⁴⁴ B *praviśāntam*, C³ *praviśānta* ॥ 5 ॥.

²⁴⁵ B *-vareṇaṃ*, C¹ *-valenā*.

²⁴⁶ MSS. *buddho*.

²⁴⁷ C¹ *-valādhigatā*, C² *-varādhigatā*, C³ *-balālitanā*.

²⁴⁸ C^{1,3} *nalasiṃho*, C² *narasiṃho*.

²⁴⁹ BC¹ *-varasya ca*, C² *-valasya ca*, C³ *-balakṣatra*.

²⁵⁰ C^{1,2} *śrūyanti*.

²⁵¹ B *praviśāntam*.

KHOTANESE VERSION.

[20 a¹] samudgate svabhāvaviśuṇḍhe mahānīyaparivare svāhā ॥
 Khu gyastā baysā ttu hvanai hva yuḍe biśā gyasta ॥u hvanḍā aysurān
 gandharvām āstamṇa lovyā parṣā tta ttu gyastā baysā hīvi hvanai thya
 nāmdā ṇāpaṇḍai vī ॥ⁱⁱⁱaysmya yuḍāṇḍā Gyastā baysā haḍi sūtrā samāsyē
 ॥ ॐ ॥ [40]

Ttu Aparamitāyāsūtrā Cāḍīpyainā Ṣau^{iv}kraśīsā pasti pīḍe bay-
 sūmṣta brīyā [41]

TRANSLATION.

Salutation to the Lord [*etc., as para. 5*]. When the Venerable Exalted One had made this saying uttered, all gods and men and the assembly in the world beginning with asuras and gandharvas quickly embraced that saying of the Venerable Exalted One, and when it became understood placed it in their mind. The Venerable Exalted One thus completed the sūtra. [40]

Cāḍīpyaina Ṣaukraśīsa caused this Aparimitāyusūtra to be written in love of (for the sake of acquiring) buddhahood. [41]

s. ²⁵² B *avoca*. ²⁵³ C¹ *Bhagavann*, C² *Bhagavānn*, C³ *Bhagavan*.

²⁵⁴ B *tenās*, C¹ *ātamanās*, C² *arttamanās*, C³ *arttas*.

²⁵⁵ C² *bhikṣavo*, and om. *te ca*. ²⁵⁶ MSS. *bodhisatvā mahāsātvā*.

SANSKRIT TEXT.

Om namo bhagavate [*etc., as para. 5*]. Idam avoca²⁵² Bhagavān²⁵³ āttamanās²⁵⁴, te ca bhikṣavas²⁵⁵ te ca bodhisattvā mahāsattvāḥ²⁵⁶ sū ca sarvāvātī parṣat²⁵⁷ sadevamānuṣāsura²⁵⁸gandharvaś ca loka²⁵⁸ Bhagavato²⁵⁹ bhāṣitam abhyanandann iti. [40]

TIBETAN VERSION.

Na · mo · ba · ga · ba · te [*etc., as para. 5*]. Bcom · ldan · ḥdas · dgyes · śiñ · ḥdi · skad · ces · bkah · stsald · to. Hjam · dpal · gzo · nur · gyurd · pa · dan · lha · dan · myi · dan · lha · ma · yin · dan · dri · zar · bcas · paḥi · ḥjig · rten · gyi · ḥkhor · de · thams · chad · bcom · ldan · ḥdas · kyis · gsuñs · pa · la¹ · mñon · bar · dgaho. [40]

²⁵⁷ C¹ *patya*, C³ *paṣat*.

²⁵⁸ B -mānuṣāsuraloko gaudharvaś ca, C sadevamānuṣāsura²⁵⁸gandharvaś ca loko.

²⁵⁹ B om. Bhagavato.

T. ¹ T² *gsuñs · pa · las*.

VOCABULARY TO VAJRACCHEDIKĀ AND APARIMITĀYUḤ SŪTRA

(Quotations from the Aparimitāyuh Sūtra have been marked A, and refer to the paragraphs, not to the pages of the original.)

A

- ā**, conj., or, A 23; *ā-vā*, or else, 21 ^{ai}; 23 ^{bii}; cf. o.
- abhāsa**, loanword, Skr. *abhāsa*, not shining, 41 ^{bii}.
- abhāva**, loanword, Skr. *abhāva*, non-existence, 20 ^{biv}.
- abhūtasamñña**, loanword, Skr. *abhūtasamñña*, not a true idea, 24 ^{bi}; cf. *bhūttasamñña*.
- aḍa**, pron., another; loc. sing. *aḍāṇa*, A 23.
- ādarā**, loanword, Skr. *ādarā*, respect, care, 41 ^{aiii}.
- adātā**, subst., not right, unright, 14 ^{bii}.
- adhigamasvabhāvi**, loanword, Skr. *adhigamasvabhāvika*, fit to be acquired, 19 ^{aiii}; *adhigamasubhāvā*, 19 ^{bii}.
- adrrāysā**, unidentified, 14 ^{biv}.
- adyāmna**, subst., a no-belief, 39 ^{ai}.
- agapratyaṅga**, loanword, Skr. *agapratyaṅgam*, limb for limb, 25 ^{bii}.
- agūnā**, non-characteristics, non-marks, 23 ^{ai}; 40 ^{aii}; see *gūnā*.
- ah**, to be; 3rd pers. sing. pres. *āstī*, 11 ^{bi}; 15 ^{aiii}; 22 ^{bii}; 25 ^{ai}; 32 ^{aiii}; 33 ^{biii}; 40 ^{ai}; *āsta*, 13 ^{aiii}; 19 ^{aii}; *āscā*, A 2; *nīstā*, is not, 2 ^{aii}; 17 ^{biv}; 19 ^{bi}; 22 ^{biv}; 32 ^{aii}, ^{bii}. iv; 34 ^{ai}; *nīsti*, 19 ^{biii}; *nīsta*, 18 ^{aiii}; 3rd pers. plur. *īdā*, 30 ^{bii}; 35 ^{ai}, ^{biii}. iv; 36 ^{ai}. ii; 41 ^{biv}; 42 ^{aii}; *īde*, A 3; 21; 2nd pers. sing. opt. *āyai*, 19 ^{bi}; *āya*, 19 ^{biv}; 3rd pers. sing. *āya*, 15 ^{aiii}. iv; 16 ^{ai}; 18 ^{ai}; 19 ^{aiii}; 20 ^{bi}. ii; 22 ^{biii}; 23 ^{ai}, ^{biii}; 32 ^{aiii}, ^{bi}. iii; 33 ^{ai}, ^{bi}. iv; 34 ^{ai}; *ī*, 2 ^{bii}; 3 ^{bii}; 17 ^{aii}, ^{bii}; 21 ^{biv}; 22 ^{ai}; 39 ^{ai}; A 3.
- āh**, to sit, to stay; 3rd pers. sing. pres. *āstā*, 5 ^{biii}; 42 ^{bi}; *āsti*, 22 ^{aii}; 39 ^{bi}; A 2; pres. part. *āna*, 25 ^{aiii}; 28 ^{biv}; A 6; past part. *āstā*, 3 ^{biv}; *āsta*, A 1.
- ahakṣaṇa**, loanword, Skr. *akṣaṇa*, unfavourable moment, unhappy rebirth; loc. plur. *ahakṣaṇvā*, A 17.
- ahambisā**, subst., a non-collection, 16 ^{ai}; cf. *hambisā*.
- aharīna**, adj., not containing objects, used to translate Skr. *anupadhiśeṣa*, 10 ^{ai}; 31 ^{bii}; A 29; cf. *hārī*.
- ahu**, pron., thee, 6 ^{aii}; see *uhu*.
- āhya**, in an egg (loc. sing.), 9 ^{bi}; cf. English *egg*.
- ajamā**, probably a clerical error for *amjālā*, loanword, Skr. *amjālā*, in *ajamā dastā*, the folded hands, 5 ^{bii}.
- akālamaraṇa**, Skr. loanword, untimely death; gen. sing. *akālamaraṇin*, A 22; abl. plur. *akālamaraṇyau-ja*, A 3.
- akṣara**, loanword, Skr. *akṣara*; instr. plur. *akṣaryau-ja*, by means of letters, 27 ^{bi}.
- ālābye**, perhaps loanword, Skr. *ālambe*, I cling to, lean upon, 2 ^{aii}.
- alakṣaṇā**, loanword, Skr. *alakṣaṇa*, a no-sign, 13 ^{ai}.
- aña**, pron., other, different, Zd. *anya*; *na aña*, nothing else, 27 ^{aiii}. iv.
- āna**, see *āh*.
- āṇadai**, pres. part., perhaps refulgent, resplendent (?), 19 ^{ai}; gen. plur. (?) *āṇudā*, 18 ^{bii}.
- anankhiṣṭā**, adj., innumerable, Zd. *ahan-ṣṭa*, 29 ^{ai}; 41 ^{aii}; *anankhiṣṭa*, 16 ^{biii}; 40 ^{bii}; *anankhiṣṭa*, 29 ^{aii}; *anankhiṣṭye*.

- 24 *a*ⁱ; gen. plur. *anānkhīṣṭāna*, 30 *a*^{iv}; cf. *hānkhīṣṭā*.
- anānttanarya**, adj., causing endless hells, A 20; adapted from Skr. *ānantarya*.
- Anāthapiṇḍī**, nom. propr., Skr. *Anāthapiṇḍika*, 3 *b*^{iv}; A 1 (gen. sing.).
- anau**, prepos., without; the governed noun is put in the instr. with suffix *-na*, 9 *b*ⁱⁱ; or *-ja*, 9 *b*ⁱⁱⁱ. *iv*; or in the gen., 21 *a*ⁱ; cf. *ānev*.
- anavyamjaninai**, adj., connected with *anavyamjana*, Skr. *anuvyañjana*, the secondary marks, 23 *a*^v.
- anici**, loanword, Skr. *anitya*, not everlasting, transient, 41 *b*ⁱⁱ.
- anuśamsā**, loanword, Skr. *ānuśamsa*, profit, blessing; nom. plur. *anuśamsa*, A 4.
- apārāmma**, a non-*pāramitā*, 22 *b*ⁱⁱ; 40 *a*ⁱ; see *pārāmma*.
- Aparimittāyujñānasuviniścitarājā**, nom. propr., name of a bodhisattva; nom. *Aparamattāyujñānasuviniścitarājā*, A 2; gen. *Aparimittāyujñānasuviniścitarājā*, A 3; *Aparamittāyujñānasuviniścitarājā*, A 3 (-*niścata*-); 4 (-*ttarāgyā*); 6.
- Aparimittāyusūtrā**, nom. propr., name of a *sūtra*; acc. *Aparamittāyusūtrā*, A 7; 8; 9 (-*mitāyu*-); 10; 11; 12 (*Aparimittā*-); 14 (*Aparimittāyūsūtra*); 15 and 16 (*Aparimittāyūsūtra*); 17 (-*mattāyūsūtra*); 18 (*Aparimittāyūsūtrā*); 20 (-*mattāyūsūtra*); 21; 22 (-*mettāyu*-); 23; 24; 25 (*Aparā*-); 26 (-*sūtrā*); 27; 41 (-*mitāyūsūtrā*); gen. *Aparamittāyusūtrā*, A 28 (-*sūtrā*); 29; 30 (*Aparimettāyūsūtrā*); 31; 32; 33.
- arahamdā**, loanword, Skr. *arhat*, an arhat; gen. *arahamdā*, 18 *a*ⁱ. *iv*.
- arahamdaññā**, subst., arhatship, 18 *a*ⁱ. *iii*. *iv*.
- arahamjñān**, loanword, Skr. *arhajjñāna*, the knowledge of an arhat, 18 *b*ⁱⁱⁱ.
- ārāhya**, loanword, Skr. *ārāgita* or *ārādhitā*, pleased, 30 *b*ⁱⁱ; cf. *virākya*.
- aramṇā**, loanword, Skr. *araṇa*, 18 *b*^{iv}.
- araṇāvīhārai**, loanword, Skr. *araṇāvīhārin*, 18 *b*^{iv}.
- arthā**, loanword, Skr. *artha*, (1) meaning, sense; acc. *arthā*, 22 *b*^{iv}; *artha*, 27 *b*ⁱ; 38 *b*ⁱⁱ; (2) object, matter, *arthā vīra*, about matter, 24 *b*^{iv}.
- arūpiṇā**, loanword, Skr. *arūpiṇaḥ*, devoid of form, 20 *a*ⁱⁱ.
- āryapudgalā**, loanword, Skr. *āryapudgala*, 15 *a*^{iv}.
- āryāṣṭāgamārginai**, adj., belonging to the *āryāṣṭāgamārga*, 17 *a*ⁱ.
- āsā**, unidentified word, perhaps Skr. *āśā*, 3 *a*ⁱⁱⁱ.
- aśadīna**, subst., disbelief, A 23.
- asamñña**, loanword, Skr. *asamññā*, a non-idea, 25 *b*^{iv}.
- āṣaṇ**, adj., worthy, deserving, Phl. *arjān*; cf. *āṣānikū*, an arhant, in the Unāryan Indo-european language of Turkestan; *pajsamānū āṣaṇ-na* (instr.), by him who is worthy of worship, 6 *a*ⁱ.
- aśarā**, uncertain, perhaps inauspicious, 15 *a*ⁱ; see *śira*.
- asāra**, loanword, Skr. *asāra*, worthless, 42 *b*ⁱⁱⁱ.
- āśi**, subst., nun, 44 *a*ⁱⁱⁱ; probably a loanword, Skr. *āryā*; the form is nom. plur. *āśi*, see *ātaśa*.
- āśiri**, subst., a monk, an elder; nom. sing. *āśiri*, 5 *a*^{iv}, *b*ⁱ; 9 *a*ⁱ; 12 *a*ⁱ. *iv*; 13 *a*ⁱⁱⁱ; 22 *a*ⁱⁱⁱ; 24 *a*ⁱⁱ; 31 *a*ⁱⁱⁱ; 32 *b*ⁱ; 34 *b*^{iv}; 35 *a*ⁱ. *iii*, *b*ⁱⁱ; 36 *b*ⁱⁱ; 37 *b*ⁱ; 39 *b*ⁱⁱ; 44 *a*ⁱⁱ; acc. sing. *āśiri*, 7 *a*ⁱⁱ; 8 *a*ⁱⁱⁱ; 32 *b*^{iv}; 34 *b*ⁱⁱⁱ; 35 *a*ⁱ, *b*ⁱ. *iii*; 36 *a*ⁱ. *iii*; 37 *a*ⁱⁱⁱ; voc. sing. *āśirya*, 36 *a*ⁱⁱ; *āśirya*, 37 *a*^{iv}; nom. plur. *āśirya*, 5 *a*ⁱ; 44 *a*ⁱⁱⁱ; instr. plur. *āśiryaṇ-ja*, 4 *a*ⁱ; A 1.
- āṣki**, subst., a tear, Pers. *āšk*, Wāḥi *yašk*; *āṣki cira*, shedding of tears, 24 *a*ⁱⁱ; acc. plur. *āṣka*, 24 *a*ⁱⁱ.
- aspas**, to look forward to (?), to reach, cf. Zd. *spas*; 3rd pers. sing. pres. *aspaśde*, 19 *a*ⁱ.
- astā**, see *ah*.
- astā**, see *āh*.
- āstaṁna**, beginning with, 41 *b*ⁱⁱ; 44 *a*^{iv}; A 22; 26; 30; 40; the word is probably the ablative of a noun *āstam*, *āstana*; cf. Zd. *stana*.
- ātaśa**, loanword, Skr. *ākāśa*, the sky; nom. *ātaśa*, 12 *a*ⁱⁱⁱ; *āśi*, 12 *a*ⁱ.
- ātmabhāvā**, loanword, Skr. *ātmabhāva*, existence, 20 *b*^{iv}; *ātmabhāvinai*, belonging to, connected with, *ātmabhāva*, 10 *b*^{iv}.
- ātmasamñña**, loanword, Skr. *ātmāsamññā*, idea of a self, 14 *a*ⁱⁱⁱ; 25 *b*ⁱⁱ; 26 *a*ⁱⁱⁱ; 32 *a*ⁱ.

attaramādarā, a non-body, 33 ^{bii}; see *ttaramādarā*.

atvaṣṭe, uncertain, perhaps inf. of verb, to overpower, A 24.

au, conj., or, 38 ^{bii}; A 4; *au vā*, the same, 38 ^{bi}; cf. o.

audā, prepos., up to, till, A 17.

aurgaviya, adj., praiseworthy, that should be worshipped, A 26; cf. *orga*.

auṣkaujsī, adv., eternally, ever, 38 ^{biii}.

avamāta, part., unmeasured, unmeasurable, 10 ^{ai}; 14 ^{ai}; 24 ^{ai}; 25 ^{ai}; 28 ^{bi}; 29 ^{ai}; 40 ^{bii}; 41 ^{ai}; cf. *pamāka* and *Zd. a + framāta*.

āvaraṇa, loanword, Skr. *āvaraṇa*, covering, blinding, hindrance; gen. sing. *āvaraṇā*, 2 ^{bi}.

avārauttā, part., not attached, independent, 20 ^{aiii}; *avārautta*, 11 ^{biii}; 12 ^{bi}; 26 ^{biv}; 44 ^{ai}; cf. *pōrautta*.

avāya, loanword, Skr. *apāya*, evil abode; loc. plur. *drayvā avāyā*, in the three *apāyas*, 30 ^{ai}.

aviṣkastā, part., non-displayed, 20 ^{aii}; cf. *piṣkalā*.

avyāṣṭa, part., grasped, 38 ^{biv}; 39 ^{aiii}.

avyūhā, loanword, Skr. *avyūha*, non-display, 20 ^{ai}.

āya, see *ah*.

āyā, to be seen, to appear; 3rd pers. plur. pres. *āyāri*, 41 ^{biii}.

āyīmāmma, subst., perhaps meaning 'obtaining', 'possession', A 4.

āysam, loanword, Skr. *āsana*, a seat; *āysam vira*, on the seat, 4 ^{biii}; *āysam-na*, from the seat, 5 ^{bi}.

āysda, subst., protection, support; acc. *āysdā*, 3 ^{ai}; with suffixed *ī*, *āysdai*, A 24.

āysdamrja, subst., embellishment, hallowing (?); with suffixed *ī*, *āysdamrjai*, A 33.

āysdar, to hallow, to embellish (?); past part. *āysdaḍā*, A 34; 35; 37; 39; *āysdamdā*, A 36; 38.

aysā, pron., I, *Zd. azem*, 3 ^{ai}; 18 ^{biii}; 19 ^{biv}; 22 ^{biii}; 26 ^{ai}; ii; with suffixed *e*, thee, *ayse*, 8 ^{biii}.

aysmū, sometimes spelled *aysmu*, subst., mind; nom. sing. *aysmū*, 7 ^{ai}; 8 ^{ai}; 26 ^{bi}; 31 ^{bi}; ii; 42 ^{ai}; *aysmu*, 9 ^{ai}; iv; 26 ^{bii}; iv;

acc. sing. *aysmū*, 20 ^{aiii}; *aysmu*, 14 ^{ai}; instr. sing. *aysmūna*, A 14; *aysmu-na*, 26 ^{biv}; A 7; 8; 9; 10; 11; 12; *aysmūjsa*, A 15; loc. sing. *aysmya*, 8 ^{biii}; A 40; *aysmu vīna*, from in the mind, 42 ^{ai}.

aysura, loanword, Skr. *asura*, a demon; nom. plur. *aysura*, 44 ^{ai}; gen. plur. *aysurām*, A 40.

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bāda, subst., time, cf. *Zd. base varat*; acc. sing. *bādā*, 13 ^{ai}; *bi*; ii; 25 ^{biii}; 30 ^{biii}; 33 ^{aiii}; 43 ^{ai}; ii; iii; *bāda*, 43 ^{ai}; instr. sing. *bāda-na*, 25 ^{bi}; loc. sing. *bēda*, A 1; 2; 7; 8; 9; 11; 12; *bīda*, A 10; gen. plur. *bādānā*, 26 ^{ai}; *bādānnā*, 26 ^{ai}; 30 ^{ai}; *bādām*, 44 ^{biii}; loc. plur. or adj. *drbāda*, in. or belonging to, the three times, 1 ^{bi}.

bajai, to disappear, to be annihilated; 3rd pers. sing. pres. *bajaiti*, 21 ^{ai}; 41 ^{aiii}.

bajāšā, subst., sound; nom. sing. *bajāšā*, A 37; *bijāšā*, A 34; 35 (*bi*-); 36; 38; 39; instr. sing. *bajāšit-na*, A 10; *bijāšā-na*, A 8; 12; *bajāšnān*, A 7; *bijāšnān*, A 9; *bajāšnā*, A 11; *bijāšna*, A 14; 15; instr. plur. *bajāšyaujsa*, 17 ^{ai}; gen. plur. *bajāšā*, 20 ^{ai}; 26 ^{bii}.

bakā, unidentified word, 42 ^{bi}.

bāna, unidentified word, 42 ^{biii}; perhaps the abl.-instr. of *bāta*, wind; 'through the wind'.

bar, to carry; 3rd pers. sing. pres. *bīdā*, 14 ^{biv}.

bāraberāmñā, unidentified word, 43 ^{aiii}.

bāśā, loc. sing. of a noun corresponding to Pers. *bāy*, in the grove, in the garden, 3 ^{biv}; A 1.

baśda, subst., sin; nom. plur. *baśde*, A 21; acc. plur. *baśde*, 2 ^{bii}.

bastā, past part. pass., bent, *Zd. basta*; cf. Engl. *bend*, 4 ^{biii}.

bata, unidentified word, 42 ^{bii}.

baudhisatvā, loanword, Skr. *bodhisattva*, a bodhisattva; nom. sing. *baudhisatvā*, 10 ^{bi}; 12 ^{bi}; 32 ^{ai}; 43 ^{biv}; *baudhisatva*, 11 ^{bii}; 26 ^{ai}; 27 ^{bii}; 32 ^{ai}; 34 ^{ai}; 40 ^{bii}; instr. sing. *baudhisatva*, 11 ^{ai}; 12 ^{bii}; 20 ^{aiii}; 31 ^{bi}; *baudhisatva-na*, 10 ^{biv};

gen. sing. *bauḍhisatvā*, 31 b^{iv}; *bauḍhi-satva*, 10 a^{iv}; 11 bⁱⁱⁱ; nom. plur. *bauḍhi-satvā*, 6 bⁱⁱ; 8 a^{iv}; *bauḍhisatva*, 6 aⁱⁱ; 7 a^{iv}, bⁱⁱⁱ; 8 bⁱ; instr. plur. *bauḍhisatvan*, A 1; gen. plur. *bauḍhisatvān*, 3 bⁱⁱ.

bauḍhisatvayāna, loanword, Skr. *bodhi-sattvayāna*, the vehicle of a bodhisattva; loc. sing. *bauḍhisatvayānā*, 6 b^{iv}; 8 b^{iv}; 9 aⁱⁱⁱ; 40 a^{iv}; *bauḍhisatvayānā*, 32 aⁱⁱⁱ.

bauḍhisatvayānī, loanword, Skr. *bodhi-sattvayānika*, one who is on the bodhi-sattvayāna, 31 a^{iv} (instr. sing.).

baute, see *bud*.

bāy, to bring, to take; 3rd pers. plur. pres. *bāyidā*, A 23.

baysā, high, exalted, used to translate Skr. *bhagavat*, as a designation of the Buddha, cf. *Id. berezat*; nom. sing. *baysā*, 2 a^{iv}; 37 b^{iv}; 38 aⁱ, bⁱ, ii; with suffixed pronoun *ī*, *baysī*, 12 a^{iv}; 17 b^{iv}; 20 bⁱⁱⁱ; 23 aⁱ; instr. sing. *baysā-na*, 23 a^{iv}; 27 bⁱ; 39 aⁱ; *baysa-na*, 8 a^{iv}; abl. *baysā-na*, 19 bⁱⁱⁱ; gen. sing. *baysā*, A 25; nom. plur. *baysā*, 3 a^{iv}; 38 aⁱⁱⁱ; acc. plur. *baysā*, 1 bⁱ; gen. plur. *baysānā*, 16 b^{iv}; *baysānā*, 1 b^{iv}; 20 b^{iv}; *baysān*, 2 bⁱⁱ; A 18; 29; *baysā*, 24 bⁱ; the full designation is *gyāstānū gyastū baysā*, the venerable of the venerables (the god of gods), the Exalted One; nom. sing. *gyāstānū gyastū baysā*, 3 bⁱⁱⁱ; 5 aⁱ; 7 aⁱⁱ; *gyāstānū gyasta baysā*, 4 aⁱ; instr. sing. *gyāstānū gyastū baysā-na*, 6 aⁱ; gen. sing. *gyāstānū gyastū baysā*, 5 aⁱⁱ; the gen. plur. *gyāstānū* is commonly dropped and we find nom. sing. *gyastā baysā*, 4 a^{iv}; 5 bⁱⁱⁱ; 19 aⁱⁱ; 22 a^{iv}; 25 aⁱ; 34 b^{iv}; 35 aⁱ; 36 aⁱ; 37 bⁱ; 38 aⁱ; 40 aⁱⁱ; 41 a^{iv}; 44 aⁱ; A 1; 2; 40; *gyasta baysā*, 12 b^{iv}; 16 aⁱⁱⁱ; 18 b^{iv}; 23 aⁱⁱ; 32 bⁱⁱⁱ; 33 aⁱⁱⁱ; 34 bⁱⁱ; 35 bⁱ, iii; 36 aⁱⁱⁱ; 37 aⁱⁱⁱ, bⁱ, ii, iii; 42 b^{iv}; 44 a^{iv}; *gyasta baysa*, 8 aⁱⁱⁱ; 27 aⁱⁱ; with suffixed pronoun *ī*, *gyastā baysī*, 9 aⁱⁱ; 14 a^{iv}; 15 bⁱ; 31 bⁱ; 39 bⁱⁱⁱ; 40 a^{iv}; *gyasta baysī*, 12 aⁱⁱ; 13 bⁱ; 21 aⁱ; acc. sing. *gyastū baysā*, 5 aⁱⁱⁱ, b^{iv}; 13 aⁱⁱ; 32 bⁱ; 35 a^{iv}; *gyasta baysā*, 13 bⁱⁱⁱ; 22 aⁱⁱ; 24 aⁱⁱⁱ; 31 aⁱⁱⁱ; 35 bⁱⁱ; 39 bⁱⁱ; instr. sing. *gyastū baysā-na*, 6 a^{iv}; 8 bⁱ; 14 aⁱ; 20 aⁱⁱ; 40 aⁱⁱⁱ; *gyastā baysa-na*, 39 b^{iv};

gyasta baysā-na, 7 a^{iv}, bⁱ; 15 aⁱⁱⁱ; 18 bⁱⁱ; 22 bⁱ, iii; 32 a^{iv}, bⁱⁱ; 39 aⁱⁱ, iii; *gyasta baysa-na*, 14 aⁱⁱ; 33 aⁱ, ii, bⁱ; *gyasta bays-na*, 16 aⁱⁱ; 33 aⁱ, bⁱⁱⁱ; abl. sing. *gyasta baysā-na*, 9 aⁱⁱ; 19 bⁱ; *gyasta baysa-na*, 33 aⁱ; gen. sing. *gyastū baysā*, 13 aⁱⁱ, bⁱⁱⁱ; 30 a^{iv}; 34 bⁱ, iv; A 3; 6; 30; 40; *gyasta baysā*, 19 aⁱⁱⁱ; 32 a^{iv}; 35 aⁱⁱ, iii, bⁱ; *jastū baysā*, A 4; voc. sing. *gyasta baysa*, 5 b^{iv}; 9 aⁱ; 12 aⁱⁱ; 15 b^{iv}; 16 aⁱ; 17 aⁱⁱⁱ, b^{iv}; 18 aⁱⁱⁱ; 19 bⁱⁱⁱ; 20 bⁱⁱⁱ; 22 b^{iv}; 23 aⁱⁱⁱ; 33 bⁱⁱ; 34 aⁱ; 37 bⁱⁱ, iii; 40 aⁱⁱ; *gyasta baysā*, 6 b^{iv}; 12 a^{iv}; 13 aⁱⁱⁱ; 19 a^{iv}; 22 aⁱⁱⁱ; 24 aⁱⁱⁱ; 31 a^{iv}; 34 aⁱ; *gyastū baysa*, 16 bⁱⁱⁱ; 36 bⁱⁱ; *gyastū baysā*, 8 aⁱ; 25 aⁱ; 32 bⁱⁱ; 39 bⁱⁱ; nom. plur. *gyasta baysa*, A 7; 8; 9; 10; 12; 23; *gyastān baysa*, A 11; *gyastā baysā*, 25 a^{iv}; *jasta baysa*, A 14; *jasta baysān*, A 15; acc. plur. *gyasta baysā*, 30 bⁱ; instr. plur. *gyastyau baysyau-ja*, 15 a^{iv}; 23 aⁱ; gen. plur. *gyastānū baysānū*, 3 bⁱⁱ; *gyastān baysānū*, 21 aⁱⁱ; *gyastān baysān*, 35 a^{iv}, b^{iv}; 36 aⁱ, ii; A 30 (miswritten *baysau*); 33; *gyastā baysān*, 35 bⁱⁱⁱ; *gyastā baysān-ja*, 28 a^{iv}. **baysamjānā**, that should be grasped, 7 aⁱ; see *bīysamj*.

baysūna, adj., connected with, belonging to the Exalted One, commonly added to nouns, where the Sanskrit text has a compound with *bodhi*; thus *baysūne carye*, *bodhicaryāyāh*, of the conduct of a buddha, of the life of enlightenment, 2 aⁱ; *baysūnū teimamū*, the eyes pertaining to a buddha, 36 aⁱ, ii; *baysūnā vūysai*, a being connected with exaltedness, a being of exaltedness, a bodhisattva, nom. sing. *baysūnā vūysai*, 26 a^{iv}; 28 aⁱ; *baysūnā vūysai*, 40 bⁱⁱ; *baysūna vūysai*, 15 aⁱ; *baysūnā vūysai-na*, 7 a^{iv}, bⁱⁱⁱ; instr. sing. *baysūna vūysai-na*, 6 b^{iv}; 8 bⁱⁱⁱ; 9 aⁱⁱⁱ; *baysūnā vūysai-na*, 31 bⁱⁱ; nom. plur. *baysūnā vūysā*, 6 aⁱⁱⁱ, bⁱⁱ; instr. plur. *baysuna vūysyau-ja*, A 1.

baysūsta, subst., the state of a *baysā*, buddhahood; nom. sing. *baysūstā*, 16 b^{iv}; 33 a^{iv}; acc. sing. *baysūsta*, 30 aⁱⁱⁱ; 33 aⁱⁱ; *baysūstā*, 16 aⁱⁱ; 32 bⁱ, iii; 33 aⁱ, b^{iv}; *baysūstā*, A 26; 35; 37; *baysūnāstā*, A 34;

36; 38; 39; gen. sing. *baysunīsta*, A 41.

beyseye, see *biysān*.

bhājanibhūtā, Skr. loanword, one who has become a vessel for, who has obtained, A 29.

bhāvā, Skr. loanword, state, condition, 43 aⁱ.

bhrāntā, loanword, Skr. *bhrānti*, delusion, 43 bⁱ.

bhūttasamāna, loanword, Skr. *bhūttasamājña*, the idea of reality, 24 bⁱ; *abhūttasamāna*, a non-idea of reality, 24 bⁱ.

bi, adv., and, also (?), 31 aⁱⁱ.

bī, to be, to become, Zd. *bū*; pres. 3rd sing. *bīdi* (?), is, 27 aⁱⁱ; opt. 3rd pers. sing. *vya* (cf. Old Pers. *bīyā*), 25 b^{iv}; 33 aⁱⁱ; *vyā*, 37 bⁱⁱⁱ; past 1st pers. sing. *vyi*, 26 aⁱ; 3rd pers. sing. *vye*, A 1; *vyā*, 3 b^{iv}; *vya*, 25 bⁱⁱⁱ. iv; 26 aⁱⁱⁱ; *vyetā*, 4 b^{iv}; *vyitā*, 5 bⁱ; *vyeta*, 5 aⁱ.

bich, to lie down, opt. 3rd pers. sing. *biche*, 38 bⁱ.

bidā, see *bar*.

bidāštā, probably an adverb, cf. *kāštā*, A 22.

bihī, adv., very, much, Zd. *vahyah*, 15 b^{iv}; 20 bⁱⁱⁱ; 24 aⁱⁱ; 36 bⁱⁱ; *bīhī*, A 3.

bijev, to decay; pres. part. *bijevandai*, 13 bⁱⁱ.

bilsamgā, subst., the order of mendicants, or collection of monks; acc. sing. *bi-samgā*, 1 bⁱⁱⁱ; instr. sing. *bil-sūgā-na*, 4 aⁱ.

birās, to explain, propound; 3rd pers. plur. present act. *birāšyādi*, 29 a^{iv}; 39 a^{iv}; 3rd pers. sing. middle, *birāste*, 2 bⁱ; optative 3rd pers. sing. *birāšyā*, 16 bⁱⁱ; 23 b^{iv}; fut. part. pass. *birāšyānūā*, 41 aⁱⁱ. iv (-*birān*^o).

birāšānmmatinal, adj., connected with the expounding, propagation, A 3.

bisai, adj., staying, being (?); nom. plur. *bisā*, A 3; gen. plur. *bisā*, A 33.

biśā, adj., all, every, Old Pers. *vispa*; nom. sing. *biśā*, 2 bⁱⁱⁱ; A 18; 28; 29; with suffixed pronoun *i*, *biśi*, 3 aⁱ; acc. sing. *biśā*, 27 bⁱ; with suffixed *i*, *biśi*, A 3; nom. plur. *biśā*, 31 bⁱⁱ; 34 aⁱⁱ. iv; 41 bⁱⁱ; A 17; 40; with suffixed *i*, *biśi*, A 21; acc. plur. *biśā*, 2 bⁱ; 6 aⁱⁱ; instr. plur.

biśau, 15 aⁱⁱⁱ; 22 b^{iv}; 26 bⁱ; gen. plur. *biśāmnā*, 1 b^{iv}; 6 bⁱ; *biśān*, 27 aⁱ; A 33; *baśāmnā*, 7 bⁱⁱ; *biśāna*, 2 aⁱⁱ; *harbiśā*, all and every, 10 aⁱ; 30 aⁱⁱ, bⁱⁱ; 40 bⁱ; A 26; gen. *harbiśāmnā*, 3 bⁱⁱ; *biśā*, used as an intensifying prefix with *pīrmāttama*, highest; *biśā-p.*, highest of all, 6 aⁱⁱⁱ; 7 a^{iv}, b^{iv}; 8 bⁱ. ii; 18 bⁱⁱⁱ. iv; 26 bⁱ; 30 aⁱⁱⁱ; 32 a^{iv}, bⁱⁱⁱ; 33 b^{iv}; *biśā-p.*, 6 bⁱⁱⁱ.

bisīvrrāṣai, subst., a noble male member of a clan, used to translate Skr. *kulaputra*; the first part of the word is probably a gen. plur. *bisīvrrā*, cf. Zd. *vīs*; the last part *ṣai* should be compared with Zd. *ṣašta*; nom. sing. *bisīvrrāṣai*, 15 bⁱⁱⁱ; 28 aⁱⁱⁱ (-*vrrā*); 36 bⁱ; 40 bⁱⁱⁱ; A 4; gen. sing. *bisīvrrāṣai*, 31 aⁱ; 36 b^{iv}; nom. plur. *bisīvrrāṣā*, 29 bⁱⁱ; the corresponding feminine is *bisīvrrāṣaiñā*, cf. Zd. *ṣādiñā*; nom. sing. *bisīvrrāṣaiñā*, 15 bⁱⁱⁱ; 28 aⁱⁱⁱ (-*vrrā*); A 4; *bisīvrrāṣaiñā*, 36 bⁱ; gen. sing. *bisīvrrāṣaiñā*, 37 aⁱ; nom. plur. *bisīvrrāṣaiñā*, 29 bⁱⁱ.

bišta, subst., death, the end (?), 3 aⁱ; A 3. **biśūña**, adj., of all kinds, manifold, 28 aⁱ; 41 b^{iv}; 42 aⁱ; *biśūmnā*, 43 bⁱ.

biysamj, to seize, grasp, restrain; 3rd pers. plur. pres. *biysamjāre*, A 23; future participle passive, *biysamjānūā*, 31 bⁱ; *bay-samjānūā*, 7 aⁱ.

biysān, to wake up; 3rd pers. sing. past *bēysēye*, 42 b^{iv}; past part. *biysādā*, 6 aⁱⁱ; *biysāmda*, A 2.

brriya, subst., love, affection (Leumann); instr. sing. *brriyāi-ja*, 18 bⁱⁱⁱ; loc. sing. *brriyā*, A 41; *dā-brriya*, in love of the law, 3 a^{iv}.

brriyā, see *prritta*.

brūrū, adj., earlier, former, cf. Old Pers. *paruva*, 31 aⁱⁱ; *brūhadā*, in the earlier part of the day, in the morning, 4 aⁱⁱ; 28 bⁱⁱ (*brū*).

brūrū, to shine; 3rd pers. plur. pres. *brūrūnāri*, 41 bⁱ.

bud, to know, to understand, to realize; inf. *buste*, 38 a^{iv}; 3rd pers. sing. present act. *butti*, 15 aⁱ; 1st pers. sing. present middle *bve*, 22 b^{iv}; 3rd pers. sing. *baute*, 38 bⁱ; 3rd pers. plur. *butāri*, 30 aⁱⁱⁱ; 2nd

pers. sing. past *bustī*, A 34; 35; 36; *bustam*, A 37; 38; *busta*, A 39; past part. *bustā*, 14 bⁱ.ii; 27 bⁱ; 32 bⁱ.iii; 33 aⁱ.ii; A 26; *busta*, 33 b^{iv}; 38 a^{iv}; future participle passive *bvāñā*, 42 bⁱⁱⁱ; *bvāñāñā*, 41 bⁱⁱ; 42 bⁱ.

budārā, comparative of *bura*, greater, larger, 29 aⁱ.ii; 37 aⁱⁱ; with suffixed pronoun *ī*, *budarī*, 24 aⁱ.

buddhakṣetra, loanword, Skr. *buddhakṣetra*, a buddhafield; loc. sing. *buddhakṣetra*, A 6; 23 (-*kṣetra*); 25 (-*kṣetrā*); gen. plur. *buddhakṣetrā*, A 33; *buddhakṣitrā*, 19 b^{iv}; 34 aⁱⁱⁱ; *buddhakṣitravyūhā*, a display of buddhakṣetras, 20 aⁱ.

buhumārñā, loanword, Skr. *bahumāna*, respect, esteem, 41 aⁱⁱⁱ.

bujsa, subst., merit, virtue; gen. plur. *bujśā*, A 3.

būnaspā, subst., apparently used to translate Skr. *dhūpa*, incense; instr.-abl. plur. *būnaspayau*, 30 b^{iv}; A 3 (written *bu-*); *būspyau*, 37 aⁱ.

bura, adj., great; seems to be used alone in the forms *burā*, 42 bⁱ; *buri*, 42 bⁱⁱ, where, however, the meaning is uncertain; often used after pronouns; thus *ci-bura*, as many as, A 17; *cu-burā*, so much as, so great as, used to translate Skr. *yāvanti*; nom. sing. *cu-bura*, 2 bⁱⁱⁱ; nom. plur. *cu-burā*, 9 a^{iv}; *cu-bura*, A 24; *khu-burā*, as long as, 14 bⁱⁱⁱ; *ku-burā*, so great as, 9 b^{iv}, where the form is nom. sing.; *kustūburā*, wherever, 12 b^{iv}; *ttūburā*, so much, used to translate Skr. *etāvat*, 44 aⁱⁱ (acc. sing.); *vara-burā*, there so far, so far, 13 aⁱ.

buśāñā, subst., used to translate Skr. *gandha*, a smell, a thing that can be smelt; cf. Zd. *baoiḍi*; instr. plur. *buśāñāu*, A 3; *buśāñaujsa*, 17 a^{iv}; gen. plur. *buśāñāñ*, 20 a^{iv}; 26 bⁱⁱⁱ; *buśāñā*, 11 aⁱⁱⁱ.

buysya, adj., long; *būysys jstāñi āyīmāñima*, attainment of long life, A 4.

bvāma, subst., knowledge, understanding, cf. *bud*; nom. sing. *brāma*, 40 aⁱⁱ; 41 bⁱⁱⁱ; *bvāmma*, 24 a^{iv}.

bvaumai, adj., possessing knowledge, wise, A 2.

byāta, subst., recollection, memory, Pers.

yād; nom. sing. *byāta*, 43 aⁱ.ii; A 17; acc. sing. *byāta*, 4 b^{iv}; *byāta yamī*, I make recollection, I remember, 26 aⁱ; 30 aⁱⁱⁱ.

byandā, found, obtained; nom. sing. *byandā*, 17 aⁱ, bⁱⁱⁱ; 18 bⁱ; *byanda*, 18 aⁱⁱ; *byande*, 35 bⁱ; nom. plur. *byandi*, 34 bⁱ.iii; with suffixed pronoun *ī*, *byandai*, 34 bⁱⁱ.iv; 35 aⁱⁱ.iii.

byeh, to obtain; 3rd pers. plur. present *byehīdi*, 14 aⁱ; *byehīdā*, 25 aⁱⁱⁱ; A 22; 3rd pers. sing. opt. *byehe*, A 17; 27.

byehā, adv., more, 43 bⁱⁱⁱ; A 3.

byūhā, loanword, Skr. *vyūha*, exposition, explanation; loc. sing. *byūhā*, 3 a^{iv}; cf. *vyūha*.

byūs, to become light; 3rd pers. sing. pres. *byūstā*, 41 bⁱ; past part. gen. sing. *byūṣṭeye savi*, when the nights have become light, 27 b^{iv}; perhaps borrowed or adapted from Skr. *vyuṣṭa*.

C

Cāḍipyainā, nom. propr., name of a man, A 41.

caittyā, see *cittiyā*.

cakravarttā, loanword, Skr. *cakravartin*, an emperor; nom. sing. *cakravarttā*, 37 b^{iv}; gen. sing. *cadrā* (i.e. *cakrā*)-*vartā*, 37 b^{iv}.

cañdā, pron., how much, Phl. *cand*, 36 bⁱ; with suffixed *ī*, *cañdī*, 21 aⁱⁱⁱ.

car, to walk, to live; 3rd pers. sing. pres. *cida*, A 2. The form is not certain.

carai, subst., apparently used to translate Skr. *dīpa*, a lamp; cf. Pers. *cirāy*; acc. sing. *carau pracaina*, with the help of a lamp, 42 aⁱⁱⁱ.

carya, loanword, Skr. *caryā*, wandering, life; gen. sing. *baisūñe carye*, of the bodhicaryā, 2 aⁱ.

ce, which, of which; see *ci*.

cedām̐ma, subst., thought, way of thinking, 38 aⁱⁱ.

cchaisā, unidentified word; see *karma*.

ci, interrogative pronoun, Zd. *ci*, compare *cu*; nom. sing. *ci*, what? 22 aⁱⁱⁱ; gen. sing. *ci*, of which? 10 a^{iv}, bⁱ; 29 b^{iv}; 31 b^{iv}; 32 aⁱⁱ; 37 a^{iv}; *ce*, 38 b^{iv}; relative pronoun, nom. sing. *ci*, 11 bⁱⁱ; 12 bⁱ; 28 b^{iv};

cā, A 16; gen. sing. *cī*, whose, 3*a*ⁱⁱ, 10*b*ⁱⁱ; nom. plur. *cī*, those who, 20*a*ⁱ; 28*a*ⁱⁱⁱ; 29*b*ⁱⁱⁱ; *cī-bure*, as many as, A 17; compare *cu*.

cī, conj., if; cf. Skr. *ced*, 10*a*^{iv}; 18*a*^{iv}; 20*b*ⁱ; 31*b*^{iv}; 33*a*ⁱ, *b*ⁱ; 41*b*ⁱ.iii; *cīyā*, and if, 37*b*ⁱⁱⁱ.

cira, subst., shedding, cf. Skr. *kṛ*; *āski cira*, shedding of tears, 24*a*ⁱⁱ.

cittyā, loanword, Skr. *caitya*; gen. sing. *cittyā*, 29*b*ⁱⁱ; *cittyē*, 22*a*ⁱ; *caittyā*, A 26.

cīvarā, loanword, Skr. *cīvara*, a robe; acc. sing. *cīvara*, 4*a*ⁱⁱⁱ; *cīvarā*, 4*b*ⁱⁱ; 5*b*ⁱⁱ.

errā, pron., of what kind; *errā mānūānda*, like as, just as, 42*a*ⁱⁱⁱ; *errāmma*, as, 41*b*ⁱⁱⁱ.

cu, interrogative-relative pronoun; used as an interrogative, which, what; nom. sing. *cu*, 39*b*ⁱⁱ; *cu hūrā*, what matter? why? 12*b*ⁱⁱ; 16*a*ⁱ; 38*b*ⁱⁱ (*hera*); with *kīṇa* added, 11*b*ⁱⁱ; 16*b*ⁱⁱⁱ; *cu manī*, a particle of interrogation, 15*b*ⁱⁱ; 16*b*^{iv}; 17*b*ⁱ; 18*a*ⁱ; *cu nara vā*, what now then, used to translate *kaḥ punar vādaḥ*, 14*b*ⁱⁱ; 29*a*ⁱⁱⁱ.iii; *cu pātēcā*, the same, A 3; *cu vātēcā*, 36*b*ⁱⁱⁱ; *cūē* (*cu-e*) *saittā*, what-to thee appears? what dost thou think? 11*b*^{iv}; 12*b*ⁱⁱⁱ; 14*a*ⁱⁱⁱ; 15*a*ⁱⁱ, *b*ⁱⁱ; 16*b*^{iv}; 18*a*ⁱ; 19*a*ⁱⁱ; 20*b*ⁱⁱ (*suaittā*); 22*b*ⁱⁱ; 23*a*ⁱ; 33*b*ⁱⁱ; 34*b*ⁱ; 40*a*ⁱ; *cve setta*, the same, 38*a*^{iv}; *cve sai*, the same, 37*a*^{iv}; used as a relative particle or pronoun; nom. sing. *cu*, 2*b*ⁱ.iv; 11*b*ⁱⁱⁱ; 15*a*ⁱⁱⁱ; 16*a*^{iv}; 17*b*^{iv}; 18*a*ⁱⁱⁱ; 19*a*ⁱ.ii, *b*^{iv}; 21*a*^{iv}; 22*b*ⁱⁱⁱ.iv; 23*b*ⁱⁱ; 24*b*ⁱ; 27*a*^{iv}, *b*ⁱ.iv; 28*a*ⁱⁱ; 32*a*^{iv}, *b*ⁱⁱ.iv; 33*a*ⁱⁱ, *b*ⁱⁱⁱ; 34*a*ⁱ.ii, *b*^{iv}; 36*b*^{iv}; 38*b*ⁱ; 39*a*ⁱ, *b*^{iv}; 40*b*ⁱⁱⁱ.iii; 43*b*ⁱ; A 3; 4; 6; 18; 20; 21; 22; 23; 24; 25; 27; 28; 29; 30; 33; *tea*, A 17; acc. sing. *cu*, 19*b*ⁱ.iii; nom. plur. *cu*, 9*b*ⁱ.ii, *b*ⁱⁱⁱ; 13*a*^{iv}; 24*b*ⁱⁱ; 25*a*ⁱⁱ; 30*b*ⁱⁱ.iii; 38*a*ⁱ; A 3; in most of these instances it is possible to explain *cu* as a conjunction, or like Skr. *yat*, English 'as regards', 28*a*ⁱⁱⁱ; in many cases *cu* is probably used as a conjunction, that, when, so that, if, because, 12*b*ⁱ; 14*b*ⁱⁱⁱ; 15*a*^{iv}, *b*ⁱ; 16*a*ⁱⁱ.iii; 19*b*ⁱⁱ; 20*b*ⁱ; 23*a*^{iv}, *b*ⁱⁱ; 25*b*^{iv}; 27*a*ⁱⁱⁱ; 33*a*^{iv}; 38*b*ⁱⁱⁱ; 39*a*ⁱⁱ; 41*b*ⁱⁱⁱ; 43*a*ⁱⁱ; with enclitic

pronoun, *cūē*, when his, 33*b*ⁱ; when some one, 29*a*ⁱⁱⁱ; *cūai*, when now some one, 29*a*ⁱⁱ; *cu-bura*, as great as, used to translate Skr. *yāvant*; nom. sing. *cu-bura*, 2*b*ⁱⁱⁱ; nom. plur. *cu-burā*, 9*a*^{iv}; acc. plur. *cu-bura*, A 24; *cu-ttira*, how far, how much, 6*a*ⁱ; *cu-ttirā*, 7*b*ⁱ; *cu-ttarā*, 6*a*^{iv}.

D

dā, subst., law, religion, Zd. *dāta*; nom. sing. *dā*, 15*a*ⁱⁱⁱ; 17*a*ⁱⁱ; 19*a*ⁱⁱ.iv, *b*ⁱ.ii; 21*b*^{iv}; 22*a*ⁱ.iv, *b*^{iv}; 24*a*^{iv}, *b*ⁱ; 27*b*ⁱ; 39*b*ⁱⁱⁱ; 40*a*ⁱ; A 18; 29; acc. sing. *dā*, 24*b*ⁱⁱ; 28*a*^{iv}; 29*a*^{iv}; A 2; 3; gen. sing. *dā brr̥zya*, in love of the law, 3*a*^{iv}; *dā vīra*, in the law, 15*a*ⁱⁱ; 40*b*^{iv}; the fuller form *dāta* is sometimes used; nom. sing. *dātā*, 2*b*ⁱⁱⁱ; 3*a*ⁱ; 39*b*^{iv}; *dāta*, 16*a*ⁱⁱ; 17*b*ⁱⁱⁱ; 19*b*ⁱⁱ; 22*b*ⁱ.ii; with suffixed *ī*, *dātī*, 14*b*ⁱ; acc. sing. *dāta*, 1*b*ⁱⁱ.

dadārā, see *didirā*.

dahā, subst., a man, cf. Zd. *dahyu*; nom. sing. *dahā*, 21*a*ⁱ; 23*b*ⁱⁱ; 28*b*ⁱ; gen. sing. *dahā*, 21*a*^{iv}; cf. *hu-dihuna*.

damvau, subst., wild animal, used to translate *mrga*, A 26 (probably miswritten for *damvām*, gen. plur.).

darmaha, see *dharmaha*.

dasa, subst., work treatise, used to translate *paryāya*, A 3.

dasau, numeral, ten; loc. *daśvā*, 12*a*ⁱⁱⁱ; *daśvā*, A 33.

dastā, subst., hand, Old Pers. *dasta*; acc. sing. *dastā*, 5*b*ⁱⁱⁱ; instr. sing. *dastā-na*, A 23; uncertain, *dasti*, 42*b*ⁱⁱ.

dāta, see *dā*.

dātīnai, adj., belonging to, connected with, the law; nom. sing. *dātīnai*, 23*a*^{iv}; *dātī-dāvīne*, i.e. *dātīnai* or *dāvīnai*, 38*a*ⁱⁱⁱ; nom. plur. *dātījā*, 35*a*ⁱⁱ.iii, *b*ⁱⁱ.iv.

debīśī, unidentified, A 24.

deda, see *dī*.

dharmā, loanword, Skr. *dharma*, Law; a conditioned thing; nom. sing. *dharmā*, 32*a*ⁱⁱ.iv, *b*ⁱⁱ.iv; 33*a*ⁱⁱ, *b*ⁱⁱⁱ; *dharma*, 17*b*^{iv}; 18*a*ⁱⁱⁱ; 38*b*^{iv}; 39*a*ⁱⁱⁱ; nom. plur. *dharma*, 40*b*ⁱ; instr. plur. *dharmayau-ja*, 17*b*ⁱ; gen. plur. *dharmā*, 2*a*ⁱ; with a postposition,

dharmān vīra, in the dharmas, 20 aiv; 26 bii; *dharmānnā vīra*, 11 aiii.
dharmaha, subst., loanword, Skr. *dharmatā*, the being law or right; nom. sing. *dharmaha*, 38 aiv; instr. sing. *dharmahē-ja*, 38 aiii.
ddharmakāyā, loanword, Skr. *dharmakāya*, the body of the law, 2 aiii.
dharmaparyāyā, Skr. loanword, a religious work; acc. *dharmaparyāyā*, 14 bi; gen. *dharmaparyāyā*, 16 aiv.
dharmasamñā, loanword, Skr. *dharmasamñā*, idea of dharma, 40 bi.
ddharmaviga, loanword, Skr. *dharmavega*, the excitement of the law; instr. sing. *ddharmaviga-na*, 24 aii.
dhyaññije, adj., belonging to, connected with *dhyañā*, A 38.
di, Zd. *dāy*, to see; 3rd pers. sing. present *daittā*, 27 biv; 28 ai; 42 biv; *dittā*, 28 aiii; 3rd pers. plur. *deḥa*, 38 ai.ii; 3rd pers. plur. present middle *dyāri*, 41 bi.iv; past part. pass. *dya*, 14 aii; 28 aiv; future part. pass. *dyāñā*, 28 aii; *dyāññā*, 12 biv; 13 aii; 23 aii; 27 biv; 37 bi.ii; 38 ai; 40 aii; *dyāññā*, 38 aiii.
didamā, adj., such, of that kind, 20 bi.
didirā, adj., so much, so many; nom. plur. *didira*, 21 aii; acc. plur. *didira*, 28 bii; adverb, so much, so, *didira*, 24 aiv; *dādirā*, 10 aii; *dadūrā*, 2 biv.
didrāma, adj., such, of that kind, nom. sing. *didrāma*, 30 ai (the Skr. has *aśubha*); *diidrāma*, 29 biii; gen. plur. *didrāmmān*, 13 aiv; cf. *trāmma*.
dijs, to keep, to preserve, used to translate Skr. *dhāraya*; present 1st pers. middle, *dijsi*, 22 ai; 39 biii; 3rd pers. sing. *dijsde*, A 2; perhaps miswritten *dijsedā*, 43 bii; with suffixed *ī*, *dijsdai*, 43 aiv; conjunctive 3rd pers. sing. *dijsāti*, 2 biv; 21 bi; *dijsāte*, A 3; 3rd pers. plur. *dijsādi*, 28 aiv; 29 biii; 30 biv; *dijsāde*, A 3; imper. *dijsā*, 39 biv; *dijsi*, 22 bi.
Dīpaṃkarā, n. pr., the Buddha Dīpaṃkarā; gen. or abl. *Dīpaṃkarā*, 19 aiii; 30 aiv; 32 aiv; *Dīpaṃgarā*, 19 bi; *Dīpakara*, 19 biii.
diṣa, loanword, Skr. *diṣā*, a region, a country;

nom. sing. *diṣa*, 22 ai; 29 aiv; A 26; *diṣā*, 21 biv; gen. sing. *diṣā*, 12 ai; *diṣa*, 29 bii; loc. sing. *diṣāna*, 22 ai; *diṣāna*, A 26; *diṣāñā*, 39 aiv; loc. plur. *diṣvā*, 12 aiii; *diṣvā*, A 33.
dittā, see *dī*.
divina, subst., a human being, a mortal; perhaps borrowed from Skr. *dehin*; cf. however Old Irish *doe*, i.e. **dhavio*, a mortal; gen. plur. *divināna*, 44 aiv.
diysdai, **diysedā**, see *dijs*.
dr̥rai, numeral, three, Zd. *θrāyō*; acc. *dr̥rai*, 1 bi.ii; 5 aiii; loc. *dr̥rayvā*, 30 ai; *dr̥bādva*, in (or, belonging to) the three times, 1 bi.
dr̥ravā, loanword, Skr. *dravya*, substance, 43 ai.
dr̥rūja, subst., lie, Zd. *dr̥rūjō*; nom. *dr̥rūja*, 13 ai; 27 bi; *dr̥rūñjō*, 33 aiv.
duṣkarā, adj., difficult of accomplishment, marvellous, probably borrowed from Skr. *duṣkara*; nom. sing. *duṣkarā*, 5 biv; 25 aiv; *duṣkara*, 24 aiii; instr. sing. *duṣkare-ja*, 25 aii.
dvāsse, numeral, twelve hundred, A 1; *dr̥sā*, 4 ai.
dvāvaradīrsa, numeral, thirty-two; nom. *dvāvaradīrsa*, 23 aiii; *dvāradīrsā*, 23 bi; instr. *dvāradīrsau* (i.e. °*sau*), 23 ai; 40 aii (written *dvāradīradīrsau*).
dya, seen, see *dī*.
dyāmma, subst., view, belief, opinion, 39 ai.iii; 42 bi; A 23.

E

eysāṃnai, subst., a prince; acc. sing. *eysāṃnai*, A 2; voc. *eysāṃnā*, A 3.

G

gabhirā, adj., loanword, Skr. *gabhira*, 1 biv; *gabhbhirā*, 24 aiv.
gāhā, subst., a stanza, Zd. *gābā*; acc. sing. *gāhā*, 16 bi; 21 bi; 36 biv; 40 biv; *gāha*, 23 biv; acc. plur. *gāha*, 38 ai; 41 aiv.
Gaṃgā, n. pr., the river Gaṃgā; gen. or loc. sing. *gaṃgā*, 21 ai; 23 bii; 28 bii; *gaga*, A 15.
gandharva, loanword, Skr. *gandharva*, a Gandharva; gen. plur. *gandharvān*, A 40; *gaṃudharvān*, 44 aiv.

ganiṣṭā, subst., moisture, translates *sam-sveda*; loc. sing. *ganiṣṭā*, 9^{bi}.

garā, subst., mountain, Zd. *gairi*; nom. sing. *garā*, 20^{bii}; *gara*, 20^{biii}; instr. sing. *garnam*, A 31; gen. sing. *garā*, A 21.

garkhā, unidentified word, 2^{bii}; perhaps an adverb, altogether; *garkhustā*, 41^{aiv}; *garkhye*, A 21.

gūtti, apparently inf. of verb; perhaps corresponding to Zd. *gattē*; *pari gūtti*, he might cause to go [?], 27^{bii}.

grauna, subst., a garland; instr. plur. *graunyau* (perhaps *grautyau*), A 3.

grūca, subst., sand, compare English *grits*, Lithuanian *grūdas*; instr. plur. *grūcyau-sye*, (like) the sands, 21^{ai}; 23^{bii}; 28^{bii}; *grūcesye-ja*, A 15.

gūna, subst., characteristics, marks, Zd. *gaona*; nom. plur. *gūnā*, 23^{aⁱⁱⁱ}, 27^{ai}; gen. plur. *gūnā*, 11^{bi}; *agūnā*, non-marks, 23^{aiv}; 40^{aⁱⁱⁱ}.

guṇaaparamitta, loanword, Skr. *aparimitagūṇa*, unmeasured virtue; gen. plur. *guṇaaparamittā saṃcayā*, heap of unmeasured virtues, name of a world, A 2; *guṇaaparamittasamcayā*, the same, A 6.

gurs, to address; 3rd pers. sing. past *gurste*, A 2; *gūste*, 36^{aⁱⁱⁱ}.

gūstaijā, adj., made of flesh; cf. Pbl. *gošt*, 34^{bii}; *gūstijā*, the same, 34^{bi}; the form is nom. plur.

gva, subst., ear; loc. sing. *gvaṃnā*, A 26.

gvāna, perhaps part. of base corresponding to Zd. *gū*, that can be realized, 42^{aⁱⁱ}; 44^{ai}; *gvāṃnā*, 43^{biv}; cf. *hugvāna*.

gyastā, subst., a venerable one, a god, divine, Zd. *yaxata*; gen. sing. *gyastā*, 29^{bi}; *gyasta*, 21^{biv}; nom. plur. *gyasta*, A 40; used as first part of compounds, *gyasta-*, 44^{aⁱⁱⁱ}; common in the phrase *gyastānā gyastū baysā*, the venerable of venerables (the god of gods), the exalted, used to denote the Buddha; see *baysā*.

gyastūṃnā, adj., belonging to the gods, divine, nom. plur. *gyastūṃnā*, 34^{biii}; 35^{ai}.

H

hā, adv., denoting the direction towards, cf. Zd. *ā*; A 23; *hā ni bajaitti*, is not

destroyed (?), 41^{aⁱⁱⁱ}; *hā ni kaṣṭā*, does not come up against, 37^{aⁱⁱⁱ}; *hā maṇāmñā*, praiseworthy, 22^{aⁱⁱ}; 39^{a^{iv}}; *hā rvaiddā*, 43^{a^{iv}}, 6^{bii}; *hā yan*, to realize, effect, 24^{bii}; 28^{biv}; 41^{aⁱⁱⁱ}; A 4.

hacā, pron., somebody, anybody, A 17.

had, to sit, Zd. *had*; 3rd pers. sing. present, *hāstā*, 38^{bi}.

haḍa, adv., thus, so; used like Skr. *eva* in order to add emphasis, 38^{bⁱⁱ}, 3ⁱⁱⁱ; *haḍi*, 10^{aⁱⁱⁱ}; 13^{bⁱⁱⁱ}; 22^{bi}; 24^{bi}; 31^{bⁱⁱⁱ}; 39^{b^{iv}}; 41^{aⁱ}, 2^{biv}; 44^{aⁱ}, 6^{bi}; A 40; *hadā*, 10^{bⁱⁱⁱ}; 12^{bⁱⁱ}; 16^{ai}; 18^{bi}; *haḍe*, 16^{bⁱⁱ}.

haḍā, subst., day, in *brū-haḍā*, in the morning, 4^{aⁱⁱ}; 28^{bⁱⁱ}; *śvahaḍā*, at noon, 28^{bⁱⁱ}.

hadaina, wandering; see *hamjsa*.

hajva, adj., wise, knowing; instr. sing. *hajva hvaḍā-na*, 3^{aⁱⁱⁱ}; nom. plur. *hajva*, 13^{bⁱⁱⁱ}.

hajvattetīnai, adj., consisting of knowledge; nom. sing. *hajvattetīnai*, 35^{bⁱⁱ}; obl. *hajvattetīje*, A 39; nom. plur. *hajvattetījā*, 35^{a^{iv}}.

hālai, subst., direction, quarter, place; acc. sing. *hālai*, 5^{aⁱ}, 3ⁱⁱⁱ, 6^{bⁱⁱⁱ}; 12^{ai}; 27^{bⁱⁱ}; 41^{ai}; A 2; acc. plur. *hālā*, 6^{aⁱⁱ}; *hālai-gāstā*, according to Leumann instead of *hālai hāstā*, in the direction, 3^{bⁱⁱⁱ}.

hama, adj., same, united; Zd. *hama*; obl. *hamye*, A 7; 8; 9; 10; 11; 12; 14; 15; *hammye*, A 14.

hamadā, adv., in any way; at all times, always, 14^{bⁱⁱ}, 4^{iv}; 15^{aⁱⁱ}; A 30; 31; 32; *hamdā*, 13^{bⁱⁱ}.

hamamgā, adj., like, equal, A 31; written *hāmagi*, A 15.

hambar, to fill, Zd. *hampar*; gerund *hamberi*, 15^{bⁱⁱ}; *hambirā*, 21^{aⁱⁱⁱ}; 36^{a^{iv}}; *hambiri*, 40^{bⁱⁱⁱ}; past part. *hambadā*, A 28; *hambadan*, A 32.

hambis, to put together, to compose; 3rd pers. sing. past *hambistā*, 2^{a^{iv}}.

hambisā, subst., a heap, collection; nom. sing. *hambisā*, 11^{b^{iv}}; 12^{bⁱⁱ}; 16^{aⁱ}, 3ⁱⁱⁱ; A 30; 31; with suffixed pronoun *i*, *hambisai*, 24^{ai}; 31^{aⁱⁱ}; acc. sing. *hambisā*, 15^{b^{iv}}; 29^{aⁱ}, 2ⁱⁱ; 41^{ai}; instr. sing. *hambisā-na*, 14^{aⁱⁱ}; 28^{bi}.

haṁdār, to support, to favour, Zd. *hamdar*; nom. plur. *haṁdādā*, 7 aⁱⁱⁱ; *haṁdādā*, 6 aⁱⁱⁱ; 8 a^{iv}.

haṁdāra, subst., favour; nom. sing. with suffixed *ī*, *haṁdārai*, 36 bⁱⁱⁱ; instr. sing. *haṁdārā-ja*, 6 a^{iv}; *haṁdāra-ja*, 7 bⁱ; *haṁdārā-ja*, 8 bⁱ.

haṁdarā, pron., another, Zd. *antara*; obl. sing. *haṁdārye*, 19 aⁱ; gen. plur. *haṁdarāṇnā*, 21 bⁱⁱ; *haṁdāryāṇnā*, 41 aⁱ; *haṁdāryāṇ*, 16 bⁱ; *haṁdarāṇu*, 23 b^{iv}; *haṁdarā*, 29 aⁱⁱⁱ.

haṁgrī, part., assembled, arrived, present, 5 bⁱ.

haṁgūjsā, adv., anywhere, A 17.

haṁja, to go along, to set out, cf. Zd. *hamjam*; present 1st pers. middle, *haṁjsye*, 3 a^{iv}; present part. *haṁjsedai*, i. e. *haṁjsamḍai*, 32 aⁱⁱⁱ; instrumental, *haṁjsaṁḍai-na*, 9 aⁱⁱⁱ; *haṁjsadai-na*, 7 aⁱ; 8 aⁱⁱ; *haṁjsamḍai-na*, 40 a^{iv}; *haḍai-na*, 8 b^{iv}.

haṁjse, subst., start, effort, A 4.

haṁkhiysa, subst., enumeration, counting, cf. Zd. *χsā*; nom. sing. *haṁkhiysā*, A 32; loc. sing. *haṁkhiysā ysāya*, produced in enumeration, enumerated, 9 a^{iv}; *haṁkhiysā nāsā*, as much as can be counted, 31 aⁱⁱ.

haṁphu, to be provided with, together with; 3rd pers. sing. past *haṁphce*, 17 aⁱⁱ. iii. iv. bⁱ; past part. *haṁphwa*, 14 aⁱⁱⁱ; 25 aⁱⁱ. b^{iv}; 28 bⁱ.

haṁrrastā, adv., all right, altogether, 3 aⁱⁱⁱ; 41 bⁱ; 44 aⁱⁱ.

haṁtsa, preposition, with, together with, cf. Zd. *haca*; the governed word is put in the instrumental, 4 aⁱ; 9 bⁱⁱ. iii; 21 b^{iv}; 29 a^{iv}; *haṁtsā*, 9 bⁱⁱ; *hatsa*, A 1.

hanāsā, subst., conception, idea, 25 aⁱ; 42 aⁱⁱ.

har, pron., all, Pers. *har*; *har-biśā*, all and every, 10 aⁱ; 30 aⁱⁱ. bⁱⁱ; 40 bⁱ; A 26; gen. *harbiśāṇnā*, 3 bⁱⁱ.

harā, see *hārā*.

hariṣ, to be frightened, to tremble, cf. Pers. *hirās*; 3rd pers. plur. present *hariṣāri*, 25 aⁱⁱⁱ.

hārū, subst., a merchant, cf. *haur*; gen. sing. *hārū*, 4 aⁱ; A 1.

haškama, subst., a collection, heap; acc. sing. *haškamā*, 36 bⁱⁱⁱ.

haṣṭa, num., eight, A 3; 4; 6; loc. *haṣṭā*, A 17.

haṣṭā, num., eighty, Zd. *aṣṭāiti*, 30 bⁱ; A 8; 18.

hastama, adj., best, excellent, Zd. *hastama*; nom. sing. *hastamā*, 22 aⁱⁱ; written, *hamastamā*, 39 bⁱ.

hāṣṭā, adv., there, in that place, 5 aⁱ. bⁱⁱⁱ; cf. Zd. *arāḍa*.

hatcañākā, part., subduing, overpowering, A 2.

hatha, adj., true, Zd. *haiṭhya*, 27 aⁱⁱ. iii. bⁱ; 33 a^{iv}.

hauda, num., seven, Zd. *hapta*; instr.-abl. plur. *haudyau*, 15 bⁱ; 21 aⁱⁱⁱ; 36 a^{iv}; 40 bⁱⁱⁱ; A 28; 30 (miswritten *haudyān*).

hauparahaudā, num., seventy-seven, A 9.

haur, to give; 3rd pers. sing. present *hādā*, 28 aⁱⁱ; *hiḍi*, 11 bⁱⁱⁱ; 36 bⁱ; 40 bⁱⁱⁱ; *hiḍā*, 12 bⁱⁱ; 15 bⁱⁱ; 16 a^{iv}; 21 aⁱⁱⁱ; 28 b^{iv}; *hedā*, A 31; 3rd pers. sing. opt. *haurī*, A 28; pres. part. *haurāka*, 11 bⁱ; past part. *hauḍi*, 6 bⁱⁱⁱ; *haudā*, 7 b^{iv}; 8 bⁱ; A 28; fut. participle pass. *haurānā*, 11 a^{iv}; *haurāṇnā*, 11 aⁱ. ii. bⁱ; 12 bⁱⁱⁱ; 20 bⁱ; 27 aⁱ.

haurā, subst., a gift; nom. sing. *haurā*, 11 aⁱ. ii. iii. iv. bⁱ. ii; 27 aⁱ; A 28; *haura*, 12 bⁱⁱⁱ; 20 a^{iv}; acc. sing. *haurā*, 11 bⁱⁱⁱ; 12 bⁱⁱ; 21 aⁱⁱⁱ; 28 aⁱⁱ. b^{iv}; A 28; *hauram*, 15 bⁱⁱ; 16 a^{iv}; 36 bⁱ; 40 bⁱⁱⁱ; with suffixed *ī*, *haurī*, A 31.

haurāṁma, subst., giving, bestowing; instr.-abl. sing. *haurāṁne-ja*, 6 bⁱⁱⁱ; 7 b^{iv}; 8 bⁱⁱ.

hauttā, unidentified, perhaps 3rd pers. sing. pres., keeps, has, 43 aⁱⁱ; cf. Zd. *hap*.

hauva, subst., influence, power, consequence; instr. sing. *hauvi-ja*, A 34; 35; 36; 37; 39; *hauva-ja*, A 34; 36; 38; 39; miswritten *hauviba-ja*, A 38; gen. sing. *hauvi*, A 36; 37; 39; *hauva*, A 34; 38; *hauvi-ja*, A 35.

hauyuḍā, that can easily be done, 11 b^{iv}; see *hauyuḍi*.

hāva, subst., excellency; *hāva-anuśaṁsa*, used to translate *guṇānuśaṁsa*, A 4.

hayaramḍai, part., reposing, dwelling, living; nom. plur. *hayaramḍā*, A 34; 36; 37; 39; *hayiramḍā*, A 38; *hauvramḍā*, A 35.

haysnā, to wash; 3rd pers. sing. past *haysnātū*, 4 *bii*.

herṣṭāya, unidentified word, perhaps 'at all', 38 *aⁱⁱ*.

hi, emphatic particle, 11 *bi*.

hāmā, to become, to be; cf. Zd. *ham-i*, Wāxī *hūmūtin*; 3rd pers. sing. present middle *hamātū*, 10 *bii*; *hamete*, 38 *biii*; 3rd pers. plur. *hāmāre*, A 4; 17; 24; 26; *hāmāri*, 41 *bii*; *hāmāri*, 3 *aⁱⁱ*; 13 *bi*; 14 *aⁱ*. ii. iii; 21 *aⁱⁱ*. iv, *biii*; 28 *a^{iv}*, *bi*; 29 *biv*; *hāmāri*, 25 *aⁱⁱ*; 2nd pers. sing. conjunctive *hama*, 33 *aⁱⁱⁱ* (used with the meaning of a future); 3rd pers. sing. *himate*, A 3; 20; 21; 22; 24; 27; 29; miswritten *hihamāte*, A 28; and *māte*, A 23; *hamāte*, A 6; 18; 25; *hamāve*, A 16; *hāmāve*, A 17; *hāmātū*, 10 *a^{iv}*; *hamāti*, 10 *aⁱⁱⁱ*; 14 *biii*; 31 *biv*; 32 *aⁱⁱ*; 3rd pers. sing. opt. *hime*, A 26; 29; 30; *himi*, A 28; *hāmā*, 10 *a^{iv}*; 14 *bii*; 19 *a^{iv}*; 21 *biv*; 25 *bi*; 31 *biv*; 37 *aⁱⁱ*; 43 *aⁱⁱⁱ*; *hamā*, 14 *bii*. iv; 17 *bii*; 19 *bi*; 22 *aⁱ*; 27 *bii*; 29 *a^{iv}*; 43 *aⁱ*; *hāme*, 10 *biii*; 17 *aⁱ*; *hame*, 24 *aⁱ*; A 17; 31; 32; *hamā*, 18 *bi*; *hama*, 18 *aⁱ*. iv; *hamāya*, 26 *aⁱ*; 37 *biv*; 3rd pers. sing. past *hamye*, 4 *bi*; 44 *aⁱⁱ*; *hamyetā*, 4 *bi*; 3rd pers. plur. *hamya*, 5 *aⁱⁱ*.

hārā, *hīrā*, subst., thing, matter, object; nom. sing. *hārā*, 7 *aⁱⁱⁱ*; 12 *bi*; 16 *aⁱ*; *hīrā*, 8 *a^{iv}*; 12 *bi*; *cu hārā*, what matter? why? 12 *bii*; 16 *aⁱ*; *cu hera*, 38 *bii*; *cu hīrā kiḍna*, 11 *bi*; *cu hara kiṇa*, 16 *biii*; *ci hārā kiḍna*, 10 *a^{iv}*, *bi*; 29 *biv*; 31 *biv* (*kiṇa*); *ce herā kiṇa*, 38 *biii*; acc. sing. *hārā*, 27 *biii*; gen. sing. *harā*, 41 *biv*; *hārā vīra*, in an object, 28 *aⁱⁱ*; nom. plur. *hāra*, 34 *aⁱⁱ*. iv; gen. plur. *hīrāmnā*, 6 *bi*; 7 *bii*; *aharāna*, devoid of objects, used to translate Skr. *anupadhiśeṣa*, 10 *aⁱ*; 31 *bii*; A 29.

hīna, subst., army, A 22.

hīs, to be sounded, to be heard; 3rd pers. sing. opt. *hīsē*, A 26.

hīvī, adj., connected with, belonging to; nom. sing. *hīyai*, A 30; fem. *hīvyā*, 25 *bi*; acc. sing. *hīvī*, A 40; nom. plur. *hīya*, 44 *bii*; acc. plur. *hīya*, A 3; 4; 6; gen. plur. *hīyām*, A 32.

hīyauscā, unidentified word, 2 *aⁱⁱ*.

hīyaustyai, subst., perhaps meaning 'attachment'; nom. sing. *hīyaustyai*, 15 *aⁱⁱ*.

hudihuna, adj., belonging to good men, used to translate Skr. *mahāpuruṣa*, cf. *dāhā*; *hudihuna*, 23 *aⁱⁱⁱ*; *hudihūna*, 23 *bi*.

hugvāna, perhaps, that can be easily realized, 41 *biii*; see *gvāna*.

hujsādā, adj., western, 12 *aⁱⁱ* (uncertain, perhaps *nihujsādā*).

hūnā, subst., a dream, Zd. *χ^aafna*, Pāli *supina*; acc. sing. *hunā*, 42 *biv*.

hūs, to sleep, Zd. *χ^aafs*; pres. part. *hūsam-dā*, 42 *biv*.

huṣa, unidentified word, 3 *aⁱ*; perhaps *hu*, well, and *ṣa* for *ṣa*, he.

huyudā, that can easily be done, 11 *biv*; *huyudī*, 12 *aⁱⁱⁱ*, *bii*; cf. *hauyudī*.

hvaḍā, past part. of verb corresponding to Zd. *χ^aar*, to eat; *hvaḍā khāystā*, after the food had been eaten, 4 *bi*.

hvaḍāna, see *hve*.

hvamāri, they are; see *hāmā*.

hvaṁdā, see *hve*.

hvan, to say, to speak, cf. Zd. *χ^aan*; 1st pers. sing. present act. *hvāñmā*, 8 *biii*; 3rd pers. sing. present passive *hvīdā*, 17 *a^{iv}*, *bi*; *hvīdī*, 41 *a^{iv}*; *hvīde*, 38 *biii*; 3rd pers. plur. *hvāñāri*, 3 *aⁱⁱ*; 23 *bi*; 44 *biii*; 3rd pers. sing. opt. *hvāñt*, 39 *aⁱ*; miswritten *hvāñt*, 19 *biv*; *hvāñe*, 20 *aⁱ*; 27 *aⁱⁱ*; *hvāñā*, 27 *aⁱⁱⁱ*; *hvāñīye*, 38 *bi*; 2nd pers. sing. imper. *hvāñā*, 13 *bi*; 3rd pers. sing. past *hve*, 5 *biv*; 7 *aⁱⁱⁱ*; 8 *aⁱⁱⁱ*; 9 *aⁱⁱ*; 12 *aⁱ*. ii. iv, *biv*; 13 *aⁱⁱⁱ*, *bi*; 14 *bi*; 15 *bi*. iv; 16 *aⁱⁱⁱ*; 17 *aⁱⁱⁱ*, *biii*; 18 *aⁱ*. iii; 19 *aⁱⁱ*. iv, *bii*; 21 *aⁱ*; 22 *aⁱⁱ*, *biii*; 23 *aⁱ*. iii; 24 *aⁱⁱⁱ*; 25 *aⁱ*; 31 *a^{iv}*, *bi*; 32 *bii*. iv; 33 *bii*. iv; 34 *bii*. iii. iv; 35 *aⁱ*. ii. iv, *bi*. iii. iv; 36 *aⁱ*, *bii*; 37 *a^{iv}*, *bi*; 38 *aⁱ*; 39 *bii*. iii; 40 *aⁱⁱⁱ*. iv; 41 *a^{iv}*; 44 *aⁱⁱ*; 3rd pers. plur. *hvāñmā*, A 7; 8; 9; 10; 11; 12; *hvāñda*, A 14; *hvāñdā*, 25 *aⁱⁱⁱ*, *bi*; *hvāda*, A 15; perf. part. pass. *hva*, 3 *bi*; 15 *a^{iv}*; 22 *biii*; 23 *aⁱ*; 27 *bi*; 34 *a^{iv}*; A 40; *hvata*, 15 *aⁱⁱ*; 16 *aⁱⁱ*; 18 *biii*; 20 *aⁱⁱ*; 22 *bii*; 23 *a^{iv}*; 33 *biii*; 39 *aⁱ*. ii. iii. iv; 40 *aⁱ*. iv; gen. *hvaye*, 7 *aⁱⁱ*; 8 *aⁱⁱⁱ*; 13 *aⁱⁱ*; 22 *aⁱⁱ*; 32 *bi*. iii; 39 *bi*; *hvayai*, 22 *a^{iv}*;

25 aⁱ; fut. part. pass. *hvañai*, 10 bⁱ. ii; 32 aⁱ. ii; 34 aⁱⁱⁱ.

hvanai, subst., saying, words; acc. sing. *hvanai*, A 40; gen. sing. *hvanai*, 7 aⁱⁱ; 8 aⁱⁱⁱ; 13 aⁱⁱ; 22 aⁱⁱⁱ. iv, b^{iv}; 25 aⁱ; 32 bⁱ. iii; 39 bⁱ.

hvāñākā, part., preaching; *tāhirau hvāñākā-nā*, by the *tathāgata*, 6 aⁱ; cf. *hvan* and *tāharai*.

hvāñāmma, subst., saying, words; gen. sing. *hvāñānme*, 38 bⁱ.

hvaram, right; *hvaramecāñā*, to the right, 5 aⁱⁱⁱ; *hvaramecāñā*, 29 bⁱ; *hvaramdai*, adj., right, 5 bⁱⁱ.

hvāñā, adj., probably identical with *Zd. hvāñā*, well established, peaceful, 1 b^{iv}.

hve, subst., a man; nom. sing. *hve*, 14 bⁱⁱⁱ; 20 bⁱ; 27 bⁱⁱ. iv; 33 bⁱ; 41 bⁱⁱⁱ; instr. sing. *hvañā-na*, 3 aⁱⁱⁱ; gen. sing. *hvañā*, 21 b^{iv}; 29 bⁱ; nom. plur. *hvañā*, A 40; gen. plur. *hvañānna*, A 37; 38; 39; *hvañānānna*, A 35; *hvañānānna*, A 34; 36.

I

i, an enclitic pronoun, usually with the meaning of an accus. or gen. of the demonstrative pronoun. It coalesces with a preceding *a* or *e* to *ai* and with *ā* to *ī*; compare *āysdai*, A 24; *āysdamrjai*, A 33; *byasī*, 9 aⁱⁱ; 12 aⁱⁱ. iv; 13 bⁱ; 14 bⁱ; 15 bⁱ; 17 b^{iv}; 20 bⁱⁱⁱ; 21 aⁱ; 23 aⁱ; 31 bⁱ; 39 bⁱⁱⁱ; 40 a^{iv}; *biśī*, 3 aⁱ; A 3; 21; *budarī*, 24 aⁱ; *byaudai*, 34 bⁱⁱ. iv; 35 aⁱⁱ. iii; *būna-spyau-ṣai*, 30 b^{iv}; *būspyau-ṣai*, 37 aⁱ; *cūai*, 29 aⁱⁱ; *dātī*, 14 bⁱⁱ; *hamdārai*, 36 bⁱⁱⁱ; *haurī-ye*, A 31; *khūi*, 8 b^{iv}; *khūai*, 22 a^{iv}; *khvai*, 3 bⁱ; 7 aⁱ; 8 aⁱⁱ; 39 bⁱⁱⁱ; A 21; *maranākāi*, A 23; *nānmai*, A 3; *pastai*, 36 aⁱⁱⁱ; *pīridai*, 29 aⁱⁱ; *pracainai*, 21 bⁱⁱ; *raysī*, 2 aⁱⁱⁱ; *saṃkhalunṣau-ṣai*, A 3; *śāṃnai*, A 23; *Subhūti*, 15 bⁱⁱⁱ; 17 aⁱⁱ; 23 aⁱⁱ; 33 bⁱ. iv; *Subhūti*, 17 bⁱⁱⁱ; 18 aⁱⁱⁱ; 19 a^{iv}, bⁱⁱ; 22 bⁱⁱⁱ; 34 bⁱ; 40 aⁱⁱⁱ; *ttai*, 41 b^{iv}; A 2; 4; *tattai*, 22 bⁱ; 39 b^{iv}; *ttinai*, 3 aⁱⁱⁱ; *ysarī*, A 23; *yudai*, 5 b^{iv}.

i, 3rd pers. sing. opt. of verb subst., see *ah*.
idā, 3rd pers. plur. present of verb subst., see *ah*.

īñā, postposition, from, by means of, 42 a^{iv}; *īñaka*, form with, 19 aⁱⁱⁱ; 32 a^{iv}; *īñakā*, 19 b^{iv}.

indri, loanword, Skr. *indriya*, organ of sense, 41 bⁱⁱ.

Ārmayāstä, n. pr., Skr. *Amitābha*, A 25.

J

jaḍa, loanword, Skr. *jaḍa*, a fool; nom. plur. *jaḍa*, 38 bⁱⁱⁱ; instr. plur. *jaḍyau*, 39 aⁱⁱⁱ; *jaḍau*, 38 b^{iv}; gen. plur. *jaḍānna*, 42 aⁱ.

Jambviya, loanword, Skr. *Jambudvīpa*, name of a continent, A 3 (loc.).

jan, to slay, to hurt, to injure; 3rd pers. plur. pres. *janūdā*, A 24.

jāsmarā, loanword, Skr. *jātismara*, remembering one's previous births, A 17.

jasta, see *gyasta*.

jauni, subst., overpowering, defeat; nom. *jauni*, 18 bⁱⁱ; acc. *jauni*, 19 aⁱ.

jā, indefinite particle, *Zd. cīθ*, 41 bⁱ. iv; cf. *kāmu-jā*, *kuṣṭaijā*, *nāmu-jā*; used as an indefinite pronoun, 23 bⁱⁱⁱ; *cī jā hve*, if any man, 20 bⁱ; 33 bⁱ; *jā-vae*, adds emphasis, and perhaps contains the particle *vā*, 4 b^{iv}; cf. *-jī* in *subijī*, 8 bⁱⁱⁱ.

jī, to decay, to disappear, *Zd. jya*; pres. 3rd pers. plur. *jāri*, they disappear, 30 aⁱⁱⁱ; past part. *jya*, A 6; *ja*, A 3; 16.

Jīvā, n. pr., Jeta; gen. sing. *Jivā*, 3 b^{iv}; A 1.

jīva-nāsāma, subst., conception of a living being, 18 bⁱ; see *nāsāma*.

jīvasamñā, loanword, Skr. *jīvasamñā*, the idea of a living being, 14 a^{iv}; 25 bⁱⁱⁱ; 26 aⁱⁱⁱ; 32 aⁱ (-*samñā*).

jsa, a suffix of uncertain meaning, added to nouns and pronouns in order to form an instrumental or ablative. The noun is used in the singular oblique form in 1 bⁱ; 3 aⁱⁱ. iv; 5 aⁱⁱ; 6 a^{iv}, bⁱⁱⁱ; 7 bⁱ. iv; 8 bⁱ. ii; 9 a^{iv}, bⁱⁱⁱ. iv; 12 b^{iv}; 18 bⁱⁱⁱ; 25 aⁱⁱ, b^{iv}; 37 bⁱ. ii. iii. iv; 38 aⁱⁱⁱ; A 15; 32; 34; 35; 36; 38; 39; it is put in the instr. plur. in 4 aⁱⁱ; 15 a^{iv}, bⁱⁱ; 17 a^{iv}, bⁱ; 21 aⁱⁱⁱ; 23 aⁱ. ii; 26 bⁱ; 27 bⁱ; 36 a^{iv}; 38 aⁱⁱ, b^{iv}; 39 a^{iv}; 40 aⁱⁱ, bⁱⁱⁱ; A 1; 3; 15; 30; it is put in the gen. plur. 28 a^{iv}; with

pronouns we find *kū-ja*, wherefrom, 24 aiv; 40 aⁱ; *muhuja*, by me, 10 aⁱ; 17 aⁱ, bⁱⁱ; 18 aⁱ, iv; 19 aⁱⁱ; 24 a^{iv}; 30 bⁱⁱ; *muhū-ja*, A 1; *uhū-ja*, by thee, 6 aⁱⁱ (*ahu-ja*), bⁱⁱ; 7 bⁱⁱⁱ; when followed by the enclitic pronoun *ī*, the suffix becomes *jsai*, 30 b^{iv}; 37 aⁱ; A 3; 32.

jsā, to go, Zd. *jam*; conj. 3rd pers. sing. *jsāti*, 3 aⁱ; *jsāve*, 38 bⁱⁱ.

jsā, apparently a copulative particle, cf. Old Pers. *cā*, A 6; *jsānī*, A 3; 23.

jsīna, subst., life; nom. *jsīna*, A 3; 6; 16; acc. *jsīna*, A 2; 6; 23; 25; gen. *jsīnī*, A 4.

jsūs (?), to delight in; 3rd pers. sing. pres. *jsūstā*, 43 bⁱⁱⁱ.

jsvāka, unidentified participle, 2 aⁱⁱ; cf. *grāna*.

juna, subst., turn, time, -fold; acc. plur. *juna*, A 3; 4 (miswritten *ju*); 6; should probably be written *jūna*.

jvāka, subst., life, a living being, cf. Zd. *jva*; *jvāka-vī*, about a living being, 24 bⁱⁱⁱ; *jvākā vīra*, 10 bⁱⁱ.

jyajīnī, adj., whose life is exhausted; nom. plur. *jyajīnyā*, A 3; cf. *jī*.

K

ka, conjunction, when, if, 3 a^{iv}; A 3.

kalārri, subst., Skr. *kalirāja*, the kaliking, 25 bⁱⁱ.

kalpā, loanword, Skr. *kalpa*, a period; acc. plur. *kalpā*, 28 bⁱⁱⁱ; gen. plur. *kalpānmā*, 30 a^{iv}.

kāma, unidentified word, perhaps borrowed from Skr. *kāma*, 2 aⁱⁱ.

kām̐ma, pronominal adj., which, Zd. *katāma*; *kām̐mā*, 5 bⁱⁱⁱ; 17 bⁱⁱⁱ; A 3; 6; 22; 27; 28; 29; 33; *kām̐ma*, 5 aⁱ; A 16; miswritten *kauma*, A 17; *kām̐mā*, 26 aⁱⁱ; *kāma*, 17 aⁱⁱ; 25 bⁱ; *kām̐*, A 18; 20; 21; 23; 24; 25; gen. sing. *kām̐ye*, 21 bⁱⁱⁱ; perhaps miswritten *nām̐ye*, 28 aⁱⁱ; loc. sing. *kām̐mān̐ā*, 39 a^{iv}; *kām̐nā*, 21 b^{iv}; *kānā*, A 26.

kāmu-jā, pronoun, any, 10 aⁱⁱⁱ; 13 aⁱⁱⁱ; 17 b^{iv}; 19 bⁱ; 27 bⁱⁱⁱ (written *nām̐uja*); 31 bⁱⁱⁱ; 32 aⁱⁱⁱ; 33 aⁱⁱ; *kām̐mujā*, 21 aⁱⁱ; 32 bⁱⁱ, iv; 34 aⁱ.

kanā, subst., a drop; gen. plur. *kanānī*, A 32.

Kanakamunā, n. pr., Skr. *Kanakamuni*, name of a buddha, A 30.

kantha, subst., a town; loc. sing. *kūtha*, 4 aⁱⁱⁱ, iv; with suffixed *hāstā*, *kūthāstā*, into the town, A 34; 35; 36; 37; 38; 39.

karā, according to Leumann a particle; compare Skr. *kila*; 2 aⁱⁱ; *kara*, 38 a^{iv}.

karma, loanword, Skr. *karma*, work, action; nom. plur. *karma*, 30 aⁱⁱ; in 2 bⁱ we read *karma-ccaiśa*, which I cannot explain.

karmaya, loanword, Skr. *karmatā*, activity, 30 aⁱ.

Kāśavā, n. pr., Skr. *Kāśyapa*, name of a buddha, A 30.

kāśā, loanword, Skr. *kāśa*, cataract; nom. *kāśā*, 41 b^{iv}; gen. *kāśā*, 42 aⁱ.

kašte, 3rd pers. sing. present middle of a verb used to translate Skr. *kṣamate*, 31 aⁱⁱⁱ; *kaštā*, 37 aⁱⁱⁱ.

kaulopammā, loanword, Skr. *kolopama*, like a raft, 14 bⁱ.

khāysā, subst., food, cf. Skr. *khād*; *hvaḍā khāysā*, after he had eaten his food, after the meal, 4 bⁱ; *khāysna-kīra*, eating business, 4 bⁱ.

khāysmūlai, subst., bubble(?), lit. belonging to the root of the water(?); nom. plur. *khāysmūlā*, 42 bⁱⁱ.

khū, adv., how, Zd. *kaṭha*, Skr. *katham*, 6 bⁱⁱⁱ; 8 aⁱ; with suffixed pronoun *ī*, *khūī*, 8 b^{iv}; with *vā* and the pronoun *ī* added, *khūvā*, 22 a^{iv}, or *khvai*, 7 aⁱ; 8 aⁱⁱ; 39 bⁱⁱⁱ; used as a particle of comparison, as, like, 2 aⁱⁱⁱ; 16 aⁱⁱ; 20 bⁱⁱ, iii; 42 bⁱ, ii, iv; in subordinate sentences, how, 8 bⁱⁱⁱ; so that, 3 bⁱ; 11 bⁱ; 27 aⁱ; 40 bⁱ; 41 aⁱⁱⁱ; 43 bⁱⁱⁱ; with *vā* and *ī*, *khvai*, 3 bⁱ; as, so as, 14 bⁱⁱⁱ; 22 bⁱⁱⁱ; 41 a^{iv}; 43 aⁱⁱⁱ; as when, if, when, 14 b^{iv}; 27 bⁱⁱ, iv; A 6; 23; 25; 26; 30; 31; 32; 40; with *vā* and *ī*, *khvai*, A 21; *khū būrā*, as long as, 14 bⁱⁱⁱ.

kiḍa, past part. pass. of *kar*, to do; instr. sing. *kiḍ-na*, for the sake of, 10 a^{iv}, bⁱ; 11 bⁱⁱ; 29 b^{iv}; 37 a^{iv}; written *kiṇa*, 16 aⁱⁱⁱ, bⁱⁱⁱ; 20 aⁱⁱ; 26 a^{iv}; 27 aⁱ; 31 b^{iv}; 32 aⁱⁱ; 39 aⁱ.

kīrā, subst., work, business, Zd. *kairya*, 4 bⁱ; 14 bⁱⁱⁱ; nom. plur. *kīra*, A 20.

kītha, see *kantha*.

klaīṣīnai, adj., connected with, consisting in the *kleśas*; acc. sing. *klaīṣīnai*, 19 aⁱ; acc. plur. *klaīṣīnā*, 18 aⁱⁱ; gen. plur. *klaīṣīnānīnā*, 6 bⁱ; 7 bⁱ; *klaīṣīnā*, 18 bⁱⁱ.

kleśa, Skr. loanword, defilement, evil passion; gen. plur. *kleśīn*, A 2.

Kṛrakusadā, n. pr., Skr. *Kṛckucchanda*, name of a buddha, A 30.

kṣam, to wish; 3rd pers. sing. opt. *kṣamā*, A 4.

kṣamautitijā, adj., consisting in forbearance; cf. Zd. *ṣānmanē*, and suffixes *vat* and *tāt*, literally therefore 'belonging to the state of one who is in possession of forbearance', 25 bⁱ; *kṣamautteṭṭe*, A 36; *kṣamautteṭṭe*, A 36.

kṣamṇā, loanword, Skr. *kṣaṇa*, a moment; acc. sing. *kṣamṇā*, 14 aⁱ.

Kṣāntavādā, n. pr., Skr. *Kṣāntivādīn*, 26 aⁱⁱ.

kṣīrā, subst., town, cf. Zd. *ṣōiθra*; the form is loc. sing., 3 b^v; 44 bⁱⁱⁱ.

ku, adv., when, Zd. *kudā*, 10 aⁱⁱ; 14 bⁱ; 15 aⁱ; with copulative or emphatic *u*, *kū*, the same, 4 a^v, bⁱ; 5 aⁱⁱ; *kūburā*, how far, as far as, 9 b^v; *kū-jsa*, wherefrom, 24 a^v; 40 aⁱ; *kūṣṭā*, where, A 24; *kūsta*, where, 2 aⁱⁱ; 29 a^v; *kūṣṭā-burā*, wherever, so far as, 12 b^v; *kūṣṭā-jā*, anywhere, 11 aⁱ; *kūṣṭā-jā*, 26 bⁱⁱⁱ.

kūlā, numeral, a hundred millions, cf. Skr. *koṭi*, 28 bⁱⁱⁱ; 30 bⁱ; ordinal *kūlāna*, the hundred millionth, 31 aⁱⁱ.

kūra, adj., wrong, false, 13 a^v; 20 aⁱ; 38 aⁱⁱ, bⁱⁱⁱ; *kūrā*, the same, 42 aⁱⁱ; cf. Skr. *kava*.

kūśalā, loanword, Skr. *kūśala*, bliss; gen. sing. *kūśalā*, 21 a^v, bⁱⁱⁱ; 36 bⁱ, iii; it is possible that *kūśalāmūla* should be considered as one word; cf. *mūla*.

L

lakṣa, loanword, Skr. *lakṣa*, hundred thousand, 44 bⁱⁱⁱ.

lakṣamṇā, loanword, Skr. *lakṣaṇa*, a mark, a characteristic sign, 13 aⁱ.

lakṣaṇjā, adj., consisting of marks; instr. sing. fem. *lakṣaṇjā*, 12 b^v; 37 bⁱⁱ; *lak-*

ṣaṇjā, 37 bⁱ; *lakṣaṇjī*, 37 bⁱⁱⁱ; *lakṣaṇjī*, 37 b^v.

lokapāla, Skr. loanword, a class of gods; nom. plur. *lokapāla*, A 24.

lōvadātā, loanword, Skr. *lokadhātu*, a world; nom. *lōvadāta*, 21 aⁱⁱ; *lovadāva*, A 2; *lovadā*, A 28; acc. *lovadātu*, 15 bⁱ; 16 a^v; 40 bⁱⁱ; *lovadātā*, 36 a^v; loc. *lovadeta*, A 6; 25; *loadeva*, A 2.

lovyā, loanword, derived from Skr. *loka*, belonging to the world; the word is nom. sing. fem., 44 a^v; A 40.

M

ma, prohibitive particle, not, do not, 13 bⁱ.

ma, pron., me, 3 a^v; 38 aⁱⁱ; gen. sing. *maimā*, 3 bⁱⁱⁱ; 25 bⁱⁱ; 26 aⁱⁱⁱ; *maim*, 24 a^v; 25 bⁱⁱⁱ, iv; 26 aⁱ; 38 bⁱⁱ; 40 aⁱⁱ; cf. *mā*.

mahairdī, loanword, Skr. *maharddhika*, possessing magical power; gen. plur. *mahairdyām*, A 22.

mahāpuraṣalakṣaṇa, loanword, Skr. *mahāpuraṣalakṣaṇa*, the marks of a mahāpuruṣ; instr. plur. *mahāpuraṣalakṣaṇyaujsa*, 23 aⁱⁱ; 40 aⁱⁱ.

mahāśahasrī, loanword, cf. Pāli *mahāśaḥasī*, name of a world; gen. sing. *mahāśaḥasrī*, 16 a^v; *mahāśaḥasrye*, A 28; *mahāśaḥasrīye*, 15 bⁱ; *mahāśaḥasrya*, 36 a^v.

mahāsamudra, Skr. loanword, great ocean; nom. plur. *mahāsamudrā*, A 32.

mahāyāmnā, loanword, Skr. *mahāyāna*, the great Vehicle; loc. sing. *mahāyāmnā*, 8 aⁱⁱ, b^v; 27 a^v; *mahāyāmnā*, 7 aⁱ; *mahāyānā*, 31 bⁱ.

Mañjuśrī, nom. propr., Skr. *Mañjuśrī*, name of a bodhisattva; acc. *Mañjuśrī*, A 2; voc. *Mañjuśrya*, A 2; *Majūśrya*, A 3; *Mañjuśryam*, A 3; *Majūśryam*, A 4.

māmñāindā, part., like, as, Pers. *mānand*, 22 aⁱ; 27 bⁱⁱ, iv; 33 bⁱ; 43 aⁱⁱⁱ; *māmñāinda*, 42 aⁱⁱⁱ; *māmñāindā*, 2 bⁱⁱ; 23 bⁱⁱⁱ; 28 bⁱⁱ; 29 bⁱⁱ; *māmñām*, 20 bⁱ; *māmñādā*, A 26.

maññā, unidentified, perhaps meaning 'notion', 43 bⁱⁱ; gen. plur. *maññām*, 43 a^v.

man, to consider; with *hā*, praise, worship, Zd. *man*; 3rd pers. plur. present, *mañāre*,

38 ^{ai}; fut. part. pass. *mañāmñā*, 22 ^a;
39 ^{ai}.

mañām, see *mañā*.

māṇavai, loanword, Skr. *māṇavaka*, a young man; voc. sing. *māṇavā*, 33 ^{ai}.

mani, a particle, now, indeed, 15 ^{bi}; 16 ^{bi}; 17 ^{bi}; 18 ^a.

mara, adj., here, 7 ^a; 8 ^{ai}, ^{bi}; 9 ^{ai}, ⁱⁱ; 31 ^{bi}; 43 ^{ai}, ^{bi}; A 6; *marā*, 31 ^{ai}.

Māra, Skr. loanword, the Evil One; nom. *Mārā*, A 22.

mārīṇa, adj., belonging to *Māra*, A 22.

maranākāla, Skr. loanword, the time of death; acc. with suffixed *ī*, *maranākālī*, A 23.

masi, subst., quantity, Zd. *masah*, used in compounds like Skr. *mātra* with the meaning 'so much as'; *garā mase*, big as a mountain, A 21; *haṁkhāysā-masā*, so much as can be counted, 31 ^{ai}; *tanka masi*, so much as a farthing, A 28; *uśmāṇna masi*, so much as a *uśmāṇna*, 31 ^{ai}; 37 ^{ai}.

maśī, unidentified, perhaps 'behind him', A 24.

mata, probably past part. of the base *man*, considered, 10 ^a.

māta, subst., mother, Zd. *mātā*, 1 ^{bi}.

mā, pron., my, me, 18 ^{bi}; 41 ^{bi} (*mi*); 44 ^a; cf. *ma*.

mī, a particle which seems to add emphasis, probably connected with Zd. *mā*; *śau hālai mī*, in one place, 5 ^{ai}; *tī mī*, then, 24 ^{ai}; *āśka mī*, tears, 24 ^{ai}; cf. further A 2; 3; 4; 23; 30.

miḍāna, adj., merciful; voc. sing. *miḍāna*, 18 ^{ai}; *miḍāṇna*, 5 ^{bi}; 6 ^{bi}; 15 ^{bi}; 16 ^a; 17 ^{ai}, ^{bi}; 19 ^{ai}, ^{bi}; 20 ^{bi}; 22 ^{bi}; 23 ^{ai}; 24 ^{ai}; 31 ^{ai}; 37 ^{bi}; *miḍāṇnā*, 33 ^{bi}, ^{iv}; 36 ^{bi}; 40 ^{ai}; *mā-ḍāṇna*, 32 ^{bi}.

mista, adj., great, Zd. *masita*; nom. sing. *mistā*, 20 ^{bi}, ⁱⁱⁱ; 26 ^{ai}; 33 ^{bi}; A 33; instr. sing. *māstā*, 31 ^{bi}; *mistā-na*, 4 ^a; loc. sing. *māstā*, 4 ^{ai}; *mistā*, 4 ^{ai}; nom. plur. *mistā*, 3 ^{ai}; 6 ^{ai}, ^{bi}; 7 ^{bi}; inst. plur. *mistayau*, A 1.

muḥu, pron., me, Zd. *maibya*, 18 ^{bi}; 33 ^{ai}; 38 ^{ai}, ⁱⁱ; *muḥu-ja*, by me, 10 ^a; 17 ^a, ^{bi};

18 ^a, ^{iv}; 19 ^{ai}; 24 ^{ai}; 30 ^{bi}; *muḥum-ja*, A 1.

mūkha, loanword, Skr. *mūrkhā*, a fool; instr. plur. *mūkha-ja*, 38 ^{bi}.

mūla, loanword, Skr. *mūla*, a root; nom. plur. *kūsalā mūlā*, or *kūsalāmūlā*, roots of bliss, 21 ^{ai}, ^{bi}; acc. plur. *k. mūlā*, 13 ^{bi}; 36 ^{bi}; gen. plur. *k. mūlām*, 36 ^{bi}.

mura, subst., a bird; gen. plur. *murām*, A 26.

muśa, unidentified, perhaps 'afterwards', 42 ^{bi}; cf. *maśī*.

muštā, subst., death, destruction, cf. Zd. *mar*; instr. sing. *muštā-ja*, 25 ^{bi}.

N.

(1) **na, nā, ni**, negative particle, Zd. *na*; *na*, 2 ^{ai}; 10 ^{ai}; 11 ^{ai}, ^{bi}; 12 ^{bi}, ^{iv}; 13 ^{bi}; 14 ^{ai}, ^{bi}; 17 ^{bi}; 18 ^{ai}; 19 ^{bi}, ⁱⁱⁱ; 20 ^{ai}; 23 ^{ai}; 24 ^{bi}, ^{iv}; 25 ^{bi}; 26 ^{bi}; 27 ^{ai}; 33 ^{ai}; 34 ^{ai}; 37 ^{bi}; 38 ^{ai}, ^{bi}; 40 ^{ai}, ^{bi}; 41 ^{bi}; 43 ^{bi}; A 17; 22; 34; 37; 38; *nā*, 11 ^{ai}, ⁱⁱⁱ; 12 ^{ai}; 26 ^{ai}; 41 ^{bi}; 43 ^{ai}; A 17; *ni*, 9 ^{bi}; 10 ^{bi}, ^{iv}; 11 ^{ai}, ⁱⁱⁱ, ^{bi}; 12 ^{ai}; 13 ^{bi}; 14 ^{ai}, ^{iv}, ^{bi}; 15 ^{ai}; 17 ^{ai}, ⁱⁱⁱ, ^{iv}, ^{bi}, ⁱⁱⁱ, ^{iv}; 18 ^{bi}; 19 ^{ai}; 20 ^{ai}, ^{iv}; 24 ^{ai}, ^{bi}, ^{iv}; 25 ^{ai}, ^{bi}, ^{iv}; 26 ^{ai}, ^{iv}, ^{bi}, ⁱⁱⁱ; 27 ^{ai}, ⁱⁱⁱ, ^{iv}, ^{bi}, ⁱⁱⁱ, ^{iv}; 28 ^{ai}; 30 ^{bi}; 31 ^{bi}; 32 ^{ai}, ⁱⁱ; 33 ^{ai}, ^{bi}; 37 ^{ai}, ^{iv}; 41 ^{ai}; 42 ^{ai}; 43 ^{ai}; 44 ^{ai}; A 17; 22; 27; 30; 31; 35; 36; 39; *nē*, A 32; *nai* (not it), 28 ^{bi}; *naiye*, and not, 38 ^{ai}; *na-na*, 24 ^{bi}; *na-ni*, 25 ^{bi}; 31 ^{ai}; *ni-ni*, 24 ^{bi}; *nai-na*, 14 ^{bi}; 15 ^{ai}; A 17.

(2) **na, nā, ni**, adv. or particle, now, namely, especially in queries; *na*, 6 ^{ai}; 7 ^{ai}, ^{bi}; 20 ^{bi}, ⁱⁱⁱ; *na-ti*, 11 ^{bi}; *na-tā*, 12 ^a; *nā*, 17 ^a; 18 ^a; 27 ^a; *ne*, 12 ^{bi}; *nē*, 2 ^{ai}; 13 ^{ai}; 34 ^{bi}; 37 ^{bi}; A 24; *ni-tā*, 12 ^{ai}; cf. *manī*, and Zd. *nā*, *na*.

(3) **na**, particle, perhaps connected with (2) *na*; commonly with the meaning of an instrumental, 4 ^a, ^{bi}; 6 ^{ai}, ⁱⁱ, ^{iv}, ^{bi}, ⁱⁱⁱ, ^{iv}; 9 ^{ai}, ⁱⁱⁱ, ^{bi}; 10 ^{ai}, ^{bi}, ^{iv}; 11 ^{ai}, ^{iv}, ^{bi}; 14 ^{ai}; 15 ^{ai}; 16 ^{ai}, ^{bi}, ⁱⁱⁱ; 17 ^{ai}, ⁱⁱⁱ; 18 ^{bi}; 20 ^{ai}, ^{bi}; 21 ^{bi}, ^{iv}; 22 ^{bi}, ⁱⁱⁱ; 23 ^{ai}, ^{bi}; 24 ^{ai}; 25 ^{bi}; 26 ^{ai}, ^{bi}; 27 ^{ai}, ^{bi}; 28 ^{bi}, ⁱⁱⁱ;

29 ^a_i, ^b_i.iv; 30 ^a_{ii}; 31 ^b_{ii}.iv; 32 ^a_{ii}.iv, ^b_{ii};
33 ^a_i.ii, ^b_{ii}; 37 ^a_{iv}; 38 ^a_i (-ne); 38 ^a_{iv}
(-na); 39 ^a_i.ii.iii; 40 ^a_i.iv, ^b_i; 42 ^b_{ii};
43 ^a_{iv}, ^b_{ii}; 44 ^a_i; A 7; 8; 9; 10; 11;
12; 14; 15; 23; 31; it is used with the
sense of an abl. in 5 ^b_i; 19 ^b_{iii}.
nā, to take; 3rd pers. sing. past *nāti*, 4 ^a_{iii};
3rd pers. plur. *nāmdā*, A 40; past part.
nā, 19 ^a_{iii}.iv, ^b_i.ii.iv; 41 ^a_{iv}.
nabūḥḍā, unidentified word, 2 ^b_{ii}; probably
3rd pers. sing. pres. of a verb meaning 'to
sweep away'; cf. Zd. *būj*, *baōša*.
nai, particle, now, related to (2) *na* and
perhaps derived from *na-ti*, used in
queries, 15 ^a_{iii}; 19 ^a_{ii}; 22 ^b_{ii}; 23 ^a_{ii};
32 ^a_{iii}; 33 ^b_{iii}; 37 ^b_i; 40 ^a_i.
nāma, loanword, Skr. *nāma*, name; acc.
nāma, 22 ^a_{iv}, ^b_i; 39 ^b_{iii}.iv; A 3; *nām̐ma*,
A 6; *nām̐mam̐*, A 3; *nauma*, A 4; with
suffixed *ī*, *nām̐mai*, A 3; often used ad-
verbially, by name, namely, 2 ^b_i.ii; 18 ^a_{iv};
22 ^a_{iii}, ^b_i; 26 ^a_{ii}; 33 ^a_{iii}; 34 ^a_i; *nāḥma*,
39 ^b_{ii}.iii; A 2.
namas, loanword, Skr. *namasya*, to bow
down to; 1st pers. sing. pres. *nama-*
sūmmā, 1 ^b_i.ii.iii; 3rd pers. plur. past
namasyādā, 5 ^a_i.
namaysā, subst., perhaps borrowed from
Skr. *namasyā*, reverence, worship; instr.
namaysā-na, 17 ^a_i.
nāmā, pron., any one; gen. sing. *nām̐ye*,
28 ^a_{ii}; with the indefinite *ja* in *nām̐uja*,
any, 27 ^b_{iii}; perhaps miswritten for *kām̐ā*.
nāp, loanword, Skr. *jñāpya*, to be made
known; 3rd pers. sing. opt. middle *nāp̐īya*,
10 ^a_i; pres. part. *nāp̐amdai*, A 23; 26;
40; nom. plur. *nyāp̐amdā*, 15 ^a_{iv}.
nara, adv., again, now, 14 ^b_{ii}; 15 ^a_i; 16 ^a_{ii};
29 ^a_{ii}.iii; 41 ^b_{ii}; A 22.
naram, to go out, to emanate from; past
part. *naram̐da*, 16 ^b_{iii}.
naryajsāve, loanword, Skr. *narakajāti*, re-
birth in hell; loc. *naryajsāveṇa*, A 17.
nās, to seize, to receive, to conceive, to over-
power; 3rd pers. sing. conj. *nāsāti*, 16 ^b_i;
41 ^a_i; 3rd pers. plur. pres. middle, *nāsāre*,
38 ^b_{iv}; pres. part. *nāsākā*, 11 ^b_{ii}; 24 ^b_{iv};
future part. pass. *nāsāñā*, 8 ^a_{ii}; 9 ^a_i; with
emphatic particle *ye*, *nāsāñā-ye*, 30 ^a_{ii}.

nāsāma, subst., seizing, comprehension, con-
ception, 18 ^b_i.ii; instr. *nāsāme-ja*, 9 ^a_{iv}.
nāṣṭa, adv., down, below, 12 ^a_{iii} (uncertain).
nastā, past part. of verb corresponding to
Zd. *nī-āh*, to sit down; used as a past
tense, 3rd pers. sing. *nastā*, 4 ^b_{iii}; 5 ^b_i;
3rd pers. plur. *nasta*, 5 ^a_{iv}.
nau, num., nine, 43 ^b_{iii}; *nauvaranau*,
ninety-nine, A 7; 23.
nauhya, unidentified word, 42 ^b_i.
navāys, loanword, Skr. *nivas*, to put on
the under garment; 3rd pers. sing. past,
navāysye, 4 ^a_{ii}.
nāyā, see *nyāya*.
naysa, numeral, translates Skr. *niyuta*, 30 ^b_i.
nayutta, loanword, Skr. *nayuta*, a myriad,
A 7; 8; 9; 11; 12; 14; 15; 23;
nayuta, A 10.
nihujsādā, see *hujsādā*, 13.
nijān (?), to destroy, to subdue; 3rd pers.
sing. opt. *nijāyā*, 43 ^b_{iv}.
nijā, loanword, Skr. *nija*, own (I), 41 ^b_{iii};
43 ^a_i.
nijśan, to bestow, to grant; 3rd pers. plur.
pres. *nijśam̐itāre*, A 23.
nājsaṣ, to explain, cf. Zd. *caš*; the past
part. *nijśadā*, explained, said, is used in
the idiom *tū nājsadā*, that said, so, which
translates Skr. *iti*, 9 ^a_i; *tū nājsadā*, 13 ^a_i;
27 ^b_{iii}; 28 ^a_i; *tū nijśada*, 34 ^a_{ii}.
nirvāna, loanword, Skr. *nirvāṇa*; loc. sing.
nirvāṇa, 10 ^a_i; 44 ^a_i.
nāsphan, to produce; 1st pers. sing. opt.
nāsp̐hāṇu, 20 ^a_i; 3rd pers. sing. *nāsp̐hāṇe*,
34 ^a_{iii}.
niṣṭā, is not; see *ah*.
niṣṭūjā, adj., derived from *niṣṭū*, cf. Skr.
nāstika, not being, not real, 39 ^a_{ii}.
nyāp̐amdā, probably pres. part. of *nyāp*,
to be made known; see *nāp*.
nyāya, loanword, Skr. *nadī*, a river; gen.
sing. *nyāya*, 21 ^a_i; 23 ^b_{ii}; 28 ^b_{ii}; *ñāyā*,
A 15.
nyūvijsa, adj., north, 12 ^a_{iii} (uncertain).

o

o, conj., and, or, 9 ^b_i; 10 ^b_{ii}.iii; 14 ^a_{iv};
18 ^b_i; 28 ^a_{iv}, ^b_i; 30 ^b_{iv}; 32 ^a_i; 36 ^b_i;
41 ^a_i.iv; o *vā*, and also, or, 11 ^b_i.ii;

15 *biii*; 16 *bi*; 21 *aiv*; 28 *bi*; 29 *aⁱⁱⁱ*, *bii*; 32 *aⁱ*; cf. *au*, 38 *bii*; *o va*, A 2; *ā vā*, 21 *aⁱ*; *au vā*, 38 *bi*.
o, pron., that, yonder; instr. *ona*, in that way, thus, A 2; 26; 28; loc. *oña*, yonder, 41 *bi*.
orga, subst., obeisance, worship, 3 *bii*; A 33.
oškā, adv., always, 2 *aⁱⁱⁱ*; cf. *auškaujsī*.

P

pā, subst., foot; acc. plur. *pā*, 5 *aⁱⁱ*; *pā*, 4 *bii*.
pacaḍana, subst., used to translate Skr. *paryāyena*, in the way, in the manner, 28 *biii*.
pachís, to be completed; 3rd pers. sing. pres. *pāḍa pachýsde*, is completely written, A 18; *sýjā pachýsdā*, is completely known, 3 *aⁱ*.
padam, to build up, to accumulate; 3rd pers. sing. opt. *paḍime*, A 31.
padamja, adj. or postposition, perhaps meaning 'connected with', or 'on account of', 20 *aⁱ*.
paḍāmjsya, adj., bygone; gen. plur. *paḍāmjsyānā*, 26 *aⁱ*; 30 *aⁱ*.iv; *paḍāmjsyām*, 44 *biii*.
paḍauysa, ordinal, first, 2 *aⁱ*.
paḍi, subst., way, manner (?), cf. Zd. *panti*, *paḥā* (?); acc. sing. *ttū paḍi*, that way, so, 1 *biii*; 41 *bii*; 42 *aⁱ*.iv; 43 *bii*; acc. plur. *drrai paḍya*, in three ways, threefold, 1 *bi* ii; *nau paḍya*, in nine ways, 43 *biii*.
pahausta, part., 18 *biii*; perhaps 'was dressed in', 'versed in'; cf. *prahausti*.
pajsa, see *pañjsa*.
pajsam, to worship, to honour; past part. *pajsamerve*, A 29; fut. part. pass. *pajsamaviya*, 21 *biv*; 29 *aiv*.
pajsama, *pajsam*, loanword, Skr. *pūjā*, with indigenous suffix, worship, honour; nom. sing. *pajsam*, 29 *bii*; A 33; acc. sing. *pajsama*, 30 *biv*; *pajsam*, 31 *aⁱ*; 37 *aⁱ*; A 3; 29; *pañjsa*, A 30; *pajsa*, A 33; gen. plur. *pajsamānā*, 6 *aⁱ*.
pajsiryi (?), translates Skr. *pratiśāmya*, putting back, 4 *bii*; the form is the 3rd pers. sing. past of an unidentified verb.
palamgā, loanword, Skr. *paryāṅka*, squatting, 4 *biii*.

pamāka, part., measurable, commensurable, cf. Zd. *framā*, 11 *biv*; 12 *aⁱ*.iii, *bii*; 25 *bi*; A 30; 31; 32.
pañcāśai, subst., a period of five hundred years, probably borrowed from Skr. *pañcaśatī*; gen. sing. *pañcāśai*, 13 *bii*; 30 *biii*.
pañjsa, num., five, A 20; *pajsa se*, five hundred, 26 *aⁱ*.
pañjsāsā, num., fifty, Zd. *pañcāsatem*; instr. plur. *pañjsāsāu*, 4 *aⁱ*; A 1.
pañsti, see *par*.
pañtsāmñā, that should be placed in front, that should be viewed (?), 43 *biii*; cf. *pyañtsā*.
pana, adv., before, in front, 4 *aⁱⁱⁱ*; 41 *biii*.
par, to make over to another, to abandon, give away; to utter; with the infinitive of other verbs it forms a kind of causals; 3rd pers. plur. pres. *parīdi pūdi*, they give to write, they cause to be written, 30 *biv*; 3rd pers. sing. opt. *pari*, he would give away, 27 *biv*; 28 *aⁱⁱⁱ*; *pari gūtti*, one might leave to go (?), 27 *bii*; *pari pūde*, he would give to write, A 3; 4; 6; 27; *pūdi pari*, 3 *aⁱ*; 3rd pers. sing. past *pasti*, he uttered, A 2; *pañste*, he gave away, 28 *bii*; *pasti*, the same, 23 *biii*; *pañsti*, the same, 28 *biii*; *pasti pūde*, he gave to write, A 41; with suffixed *ī*, *pastai*, he said to him, 36 *aⁱⁱⁱ*; past part. *pāraki pastū*, caused to be attached, attached, 27 *biii*. The explanation of some of these forms is uncertain.
parabhūta, loanword, Skr. *paribhūta*, overcome, 29 *biv*.
pārah, to become attached; infinitive (?), *pāraki pastū*, caused to be attached, 27 *biii*, used to translate Skr. *vastupatita*; 3rd pers. sing. opt. *pāraki*, 27 *aⁱ*; 40 *bi*; 3rd pers. sing. past, *pārautti*, 5 *bii*; past part. *pārautti*, used to translate Skr. *pratiśhita*; nom. sing. *pārautti*, 20 *aⁱⁱⁱ*; *pārautta*, 26 *bii*.iv; 28 *aⁱⁱ*; *avārautti*, 20 *aⁱⁱⁱ*; *avārautta* (?), 44 *aⁱ*; instr. sing. *pārauttā-na*, 10 *biv*; 11 *aⁱ*.iv; *pārautti*, 11 *aⁱⁱ*; *avārautta*, 26 *biv*.
parāhinai, adj., connected with morality; obl. *parāhije*, A 35.
parām, used to translate Skr. *paryāp*, to

get at, to grasp; 3rd pers. plur. pres. *parāṇmādi*, 29 bⁱⁱⁱ.
paramārthā, loanword, Skr. *paramārtha*, the highest truth, the essence, 2 aⁱ.
pārāṇma, loanword, Skr. *pārāṇmā*, with indigenous suffix; nom. sing. *pārāṇma*, 25 a^{iv}; *pārāma*, 25 bⁱ; acc. sing. *pārāṇma*, 25 a^{iv}; gen. plur. *pārāṇmām*, 1 b^{iv}.
paranirvā, loanword, Skr. *parinirvāp*, to save, to deliver; 3rd pers. sing. perf. conj. *paranirvāye hamāti*, 10 aⁱⁱ; 3rd pers. sing. perf. opt. *paranirvāye hāmā*, 10 aⁱⁱⁱ; future part. pass. *paranirvāṇa*, 10 aⁱ; 31 bⁱⁱⁱ; *paranirvāṇāṇa*, 31 bⁱⁱⁱ.
pāraṣa, adj., pleasant, probably borrowed from Skr. *prāsādika*; nom. sing. fem. *pāraṣa*, 2 aⁱ; *pārṣa*, 2 b^{iv}; *pārṣa*, 22 aⁱ.
pārautā, see *pārāh*.
pārayśā, unidentified; 3rd pers. sing. present, leads to (?), 16 aⁱⁱ.
parrūṣka, unidentified, 2 aⁱⁱⁱ.
parś, to show obedience to; 3rd pers. plur. past *parśādū*, 13 bⁱⁱⁱ.
parṣa, loanword, Skr. *pariṣā*, *parṣad*, assembly, audience; nom. sing. *parṣa*, 44 a^{iv}; *parṣā*, A 40; loc. sing. *parṣāṇa*, 5 a^{iv}.
pārṣa, pleasant, 2 b^{iv}; 22 aⁱ (*pārṣa*); see *pārṣa*.
paryeta, part., returned, 4 bⁱⁱ.
paś, to give up, to leave; 3rd pers. plur. present *paśādū*, A 3; 3rd pers. sing. opt. *paśe*, 14 b^{iv}; A 6; 23; 25; future part. pass. *paśāṇā*, 14 bⁱⁱ.
paśārā, subst., night, evening (?); acc. sing. *paśārā*, at night, 28 bⁱⁱⁱ.
paṣkanta, unidentified word, 42 bⁱⁱⁱ; probably perf. part. pass., risen, rising.
paskyāṣṭā, adv., afterwards, A 3; 6; *paṣkyāṣṭa*, A 16.
paste, past of verbal base, cut off, chopped off (older texts *patāṭā*), 25 bⁱⁱ.
pasti, see *par*.
patata, part., risen, arisen, 5 bⁱ; 24 a^{iv}; 40 aⁱⁱ.
pātca, adv., again, moreover, A 3; 8; 9; 10; 11; 12; 26; 27; 28; 33; *pātca*, A 14; 15; *vātca*, 5 a^{iv}; 36 bⁱⁱⁱ; *vātca*, 10 bⁱⁱⁱ; 12 bⁱⁱⁱ; 16 a^{iv}.
pāti, hears, 23 b^{iv}; 28 b^{iv}; see *pyū*.

pāttarā, loanword, Skr. *pātra*, an alms bowl; acc. sing. *pāttarā*, 4 aⁱⁱⁱ; *pāttara*, 4 bⁱⁱ.
paysān, to know, to acknowledge, Zd. *paiti-zan*; 1st pers. sing. pres. middle, *paysāni*, 26 aⁱ; past part. pass. *paysānda*, 14 aⁱ; 28 a^{iv}.
pharā, adj., much, many, 36 bⁱⁱ; *pharāka*, the same, 5 aⁱ; 15 bⁱⁱⁱ. iv; 21 bⁱⁱ; A 3; instr. *pharākyau*, A 1 (written *pharān-yāu*).
phārrā, subst., fruit, result, 17 aⁱ, bⁱⁱ.
phīṣāṇā, fut. participle pass., that should be brought away from, 26 bⁱ.
pichaṣṭā, adj., manifest, A 23.
piṇḍā, loanword, Skr. *piṇḍāya*, in order to collect alms, 4 a^{iv}.
piṇvā, the same, 4 aⁱⁱⁱ.
pīr, to write; infinitive *pīde*, A 3; 4; 6; 27; 41; *pīlū*, 3 aⁱ; *pīdi*, 30 b^{iv}; 3rd pers. plur. pres. *pīrde*, A 26; with suffixed *i*, *pīridai*, write it, 29 aⁱⁱ; 3rd pers. sing. conj. *pīrā*, i.e. probably *pīrāti*, 24 bⁱⁱ; 3rd pers. sing. opt. *pīrē*, 37 aⁱ; A 3; 4; 6; 16; 18; 20; 22; 23; 24; 33; *pīre*, A 21; 25; *pīye*, A 17; past part. *pīda*, A 18.
pirān, to cause to grow, to plant; 3rd pers. plur. past *pirādāṇdū*, 13 b^{iv}.
pirmāttama, adj., highest, best; nom. sing. *pīrmāttanmā*, 22 aⁱⁱ; 39 bⁱ; *pīrmāttama*, 2 aⁱ; *biṣāpīrmāttama*, 18 bⁱⁱⁱ. iv; acc. sing. *pīrmāttama*, A 26; *biṣā-pīrmāttama*, 30 aⁱⁱⁱ; 32 bⁱⁱⁱ; 33 b^{iv}; *biṣāpīrmāttamā*, 32 a^{iv}; instr. sing. *pīrmāttama*, 25 aⁱⁱ; *biṣāpīrmāttamā*, 8 bⁱ. ii; *biṣā-pīrmāttamaye*, 6 aⁱⁱⁱ, bⁱⁱⁱ (*biṣā-*); 7 a^{iv}, b^{iv}; gen. sing. *biṣā-pīrmāttamaye*, 26 bⁱ; adv. *pīrmāttama*, 25 a^{iv}; used as a post-position, *pīrmāttanmā*, beyond, 30 bⁱ.
pīrūyai, adj., previous, preceding, former, A 17.
pīṣai, subst., a teacher, master, 22 aⁱⁱ; 39 bⁱ.
piṣkalā, subst., placing apart, distribution, display; section, division; gen. sing. *piṣkalā vīra*, in a section (of the earth), 21 bⁱⁱⁱ; acc. plur. *piṣkalā*, 20 aⁱ; cf. *aviṣkastā*, not displayed, 20 aⁱⁱ.

pittā, according to Leumann, 3rd pers. sing. pres. of *pat*, to fall, 42 bi. ii.

prabhāva, loanword, Skr. *prabhāva*, power, influence; instr. sing. *prabhāva-na*, 43 aiv, bii; *prabhāva-na*, 30 aii.

pracai, loanword, Skr. *pratyaya*; used in the instrumental, *kāṣṭh pracaina*, in consequence of the cataract, 42 aⁱ; *carau pracaina*, by means of a lamp, 42 aiii; *ttie pracainai*, in consequence of that for him, 21 bii; 29 aⁱ.

prahagisai, unidentified loanword, 42 bi.

prahajana, loanword, Skr. *prthagjana*, common, ignorant, people; instr. plur. *prahajāṇau*, 38 b^{iv}; *prahajāṇau-ja*, 39 aiii.

prahausti, 3rd pers. sing. past of a verb meaning to put on clothes, 5 bii; cf. *pahausta*.

prajñai, adj., derived from Skr. *prajña*, knowing, wise, 27 aiii.

prajñāpārāṁma, loanword, Skr. *prajñāpāramitā*, transcendental wisdom; nom. sing. *prajñāpārāṁma*, 22 bi; *prajñāpārāṁma*, 39 biii; *prajñāpārāma*, 39 b^{iv}; acc. sing. *prajñāpārāṁma*, 1 biii; 2 aiv; 44 bi; gen. *prajñāpārāṁmi*, 21 bi; *prajñāpārāṁme*, 40 b^{iv}.

prañavāṇa, loanword, Skr. *prajñāpyamāna* with indigenous suffix, that can be known; nom. sing. fem. *prañavāṇa*, 9 b^{iv}.

prañavyi, loanword, Skr. *prajñāpta*, ordered, arranged; gen. sing. *prañavyi*, 4 biii.

prattikārā, loanword, Skr. *pratikāra*, reward; gen. sing. *prattikārā*, 11 aⁱ; *prattakārā*, 26 b^{iv}.

prayaugā, loanword, Skr. *prayoga*; instr. sing. *prayaugā-na*, by means of practice, 44 aⁱ.

praksiv, loanword, Skr. *pratiksip*, to reject; 3rd pers. sing. opt. *praksivē*, 28 b^{iv}.

pravartt, loanword, Skr. *pravart*, to occur; 3rd pers. sing. opt. *pravarttā*, 24 biii; *pravarttā*, 14 aiii. iv.

pritta, loanword, Skr. *preta*, a ghost, A 22; loc. plur. *brīryvā*, A 17.

pudgalā, loanword, Skr. *pudgala*, a person; nom. sing. (*ārya*) *pudgalā*, 15 aiv; *vīna pudgalā*, without personality, 34 aii; *pudgalā vīra*, 10 biii; 24 b^{iv} (*vī*).

pudgalānāsāma, subst., conception of a pudgala, 18 bii; see *nāsāma*.

pudgalāsamjñā, loanword, Skr. *pudgala-samjñā*, the idea of a pudgala, 14 aiv; 25 biii; 26 aiv; 32 aⁱ.

pūjā, loanword, Skr. *pūjā*, worship; nom. sing. *pūjā*, A 33; acc. sing. *pūjā*, 31 aⁱ.

puña, loanword, Skr. *puṇya*, lucky, meritorious, merit; instr. sing. *puña-na*, 16 bii; nom. plur. *puña*, 3 aii; 21 aiv, bii; acc. plur. *puña*, 13 b^{iv}; 15 biii; 16 bii; 36 bi; gen. plur. *puñā*, 36 biii.

puñinai, adj., consisting of merit, 11 biii; 12 bii; 14 aii; 15 b^{iv}; 16 a. iii; 24 aⁱ; 28 bi; 29 a. ii; 31 aⁱ; 37 aii; 41 aⁱ; A 30; 31.

pūrāṁna, subst., the womb, derived from *pūra*, son; loc. sing. *pūrāṁñā*, 9 bi.

puṣa, unidentified, 14 b^{iv}.

pustai, loanword, Skr. *pustaka*, a book; loc. sing. *pustya*, A 3.

pyysga-jaṣiṇi, adj., shortlived, having a short span of life; nom. plur. *pyysga-jaṣiṇya*, A 3.

pvai, to fear, to tremble; 3rd pers. plur. pres. *pvaiddā*, 25 aiii; cf. Zd. *bī*.

pvāma, subst., hearing; acc. *pvāma*, A 34; *pvāmma*, A 36; 38; 39; *pvāmma*, A 35; 37.

pyāla, subst., fulfilment, attainment, possession; instr. sing. *pyālye-ja*, 12 b^{iv}; 37 bi. ii. iii. iv.

pyaṁtsā, adj., in front; cf. Zd. *paitiānk*, 4 b^{iv}, with *hāṣṭā* added, *pyatsāṣṭā*, in future, A 27.

pyaura, unidentified, 43 aiii; *pyaurū*, 43 bii; *pyaurū*, 43 aiv.

pyū, to hear; 3rd pers. sing. present *puṣdi*, A 35; 37; 39; *puṣdi*, A 34; *puṣdā*, A 36; 38; 3rd pers. sing. conj. *pāti*, 23 b^{iv}; 28 b^{iv}; *pvāte*, A 3; 4; 3rd pers. plur. *pvāde*, A 3; 3rd pers. sing. past *pyūṣte*, 9 aii; imper. 2nd pers. sing. *pyū*, 8 bii; *pyū*, A 3; past part. *pyūṣtā*, 3 biii; 24 bi; A 1.

R

ra, copulative adv. or particle, 2 bi; 5 aiv; 14 biii; 17 aⁱ, biii; 25 b^{iv}; 27 aiv; 33 aiv; 43 aii; A 2; 17; *rā*, 24 aiv; *rē*, 3 aii.

rakṣaysa, loanword, Skr. *rākṣasa*, a demon, A 22.
raṁna, loanword, Skr. *ratna*, a gem, treasure; instr. plur. *raṁnyau*, A 28; *raṁnyau-ja*, 15 bⁱⁱ; 21 aⁱⁱⁱ; 36 a^{iv}; A 30; *raṁnyau-ja*, 40 bⁱⁱⁱ.
raṁnīnai, adj., consisting of gems, treasures, A 31.
rāś, probably loanword, Skr. *rājā*, king, 43 b^{iv}.
raṣiyā, loanword, Skr. *ṛṣi*, a rishi; nom. sing. *raṣiyā*, 26 aⁱⁱⁱ.
raysā, unidentified word, perhaps Zd. *razan*; with suffixed *ī*, *raysī*, 2 aⁱⁱⁱ.
rraṣṭa, adj., right, straight, Zd. *rāṣta*; nom. sing. *rraṣṭa*, 41 bⁱⁱⁱ; obl. sing. *rraṣṭā*, 4 bⁱⁱⁱ; used as an adv. *rraṣṭa*, 27 aⁱⁱ. iii; 38 a^{iv}; A 2; *rraṣṭā*, 6 aⁱⁱ; A 2; cf. *hamrraṣṭā*.
rravyipatani, adj., south, 12 aⁱⁱ (uncertain).
rrī, subst., a king; nom. sing. *rrī*, 25 bⁱⁱⁱ (*kalīrrī*); 37 bⁱⁱⁱ; gen. sing. *rrūhla*, 37 b^{iv}.
rrispūrā, subst., the son of a king, a prince; gen. sing. *rrispūrā*, 3 b^{iv}; *rrispūrā*, A 1.
rūpakāyā, loanword, Skr. *rūpakāya*, 23 bⁱ.
rūva, loanword, Skr. *rūpa*, form, object; instr. sing. *rūvā-na*, *rūvi-na*, *rūva-na*, 9 bⁱⁱ; *rūva-ne*, 38 aⁱ; nom. plur. *rūva*, 42 aⁱ; acc. plur. *rūva*, 28 aⁱ; 41 b^{iv}; instr. plur. *rūvyau-ja*, 17 a^{iv}; gen. plur. *rūvā*, 11 aⁱⁱ; 20 aⁱⁱⁱ; *rūvān*, 26 bⁱⁱ.
rvaidā, unidentified, perhaps 3rd pers. plur. pres., 43 a^{iv}, bⁱⁱ.

S

sa, particle; see *sā*.
sa, numeral, hundred, Zd. *satəm*, 30 bⁱ; *ssa*, A 3; 4; 6; 16; miswritten *sā*, A 16; *paṣja se*, five hundred, 26 aⁱⁱ.
śa, this, that; see *śā*.
sābhaugī, loanword, Skr. *sāmbhogika*, belonging to enjoyment, 20 b^{iv}.
śada, loanword, Skr. *śradhā*; acc. sing. *śada*, 28 b^{iv}; instr. sing. *śadī-ja*, 1 bⁱ; *śada-ja*, 3 a^{iv}.
śadah, loanword, Skr. *śradhā*, to believe; 3rd pers. plur. pres. *śadahīdā*, 24 bⁱⁱ.

saddham, loanword, Skr. *siddham*, hail, 1 bⁱ; 3 bⁱⁱ; 44 bⁱⁱ; A 1.
saddharma, Skr. loanword, the true religion, 13 bⁱⁱ.
śadya, *śadyi*, see *śamda*.
śahāniya, adj., full of faith, virtuous, 13 bⁱⁱ.
sai, to appear, to shine, Zd. *sad*; 3rd pers. sing. pres. *saittā*, 11 b^{iv}; 12 bⁱⁱⁱ; 14 aⁱⁱⁱ, bⁱ; 15 aⁱⁱ, bⁱⁱ; 16 b^{iv}; 18 aⁱ; 19 aⁱⁱ; 22 bⁱⁱ; 23 aⁱ; 33 bⁱⁱⁱ; 34 bⁱ; 40 aⁱ; miswritten *sai*, 37 a^{iv}; *saittā*, 20 bⁱⁱ; *setta*, 38 a^{iv}; 3rd pers. plur. *saidā*, 42 aⁱ; past part. *saye*, 28 aⁱ.
śai, particle, even, also, 10 aⁱⁱⁱ; 17 bⁱⁱ; 25 b^{iv}; A 21; 26; *śai* (?), 10 bⁱⁱⁱ; *śi*, 16 b^{iv}; cf. however, 15 bⁱⁱ.
śai, subst., a noble, fem. *śaiñā*; see *bisīrrā-śai*.
śaj, to learn; 3rd pers. sing. opt. *śājī*, 2 b^{iv}; 21 bⁱ; 41 aⁱ; *śājī*, 29 aⁱⁱⁱ; *śājīyā*, 16 bⁱ; 23 b^{iv}; 37 aⁱ; past part. *śīyā*, 3 aⁱ.
sakṛttāgāmā, loanword, Skr. *sakṛtāgāmin*; nom. sing. *sakṛttāgāmā*, 17 bⁱ; *sakṛttāgāminā*, 17 b^{iv}; gen. sing. *sakṛttāgāmā*, 17 bⁱⁱ; gen. plur. *sakṛttāgāmā*, 17 bⁱⁱ.
Śākyamunā, loanword, Skr. *Śākyamuni*, a name of the buddha, 33 aⁱⁱⁱ; A 30.
salāva, loanword, Skr. *samlāpa*, word; instr. plur. *salāyau-ja*, 38 aⁱⁱ.
salī, subst., year; *ssa-salī*, a hundred years, a century, A 3; 6; *sā-sālī*, A 16.
śalo, loanword, Skr. *śloka*, a verse; acc. sing. *śalo*, 31 aⁱ.
sam, see *samu*.
samāhāna, subst., borrowed from Skr. *samādhi*, profound meditation; loc. sing. *samāhāna*, 19 aⁱ.
samās, to complete, to compile; 3rd pers. sing. past, *samāsye*, 44 bⁱ; A 40.
saṁcayā, Skr. loanword, heap, collection, A 2.
śamda, subst., the earth; gen. sing. *śadyi*, 21 bⁱⁱⁱ; loc. sing. *śadya*, 5 bⁱⁱ; cf. *ysama-śamda*.
saṁkhaluna, subst., aromatic powder; instr. plur. *saṁkhalunyan-ja* (*lutyau* ?), A 3.
saṁkhyārma, loanword, Skr. *saṁghārma*,

a monastery; loc. sing. *saṃkhyerma*, 4 *a*ⁱ; A 1.
saṃna, loanword, Skr. *saṃna*, exactly, precisely, 6 *b*ⁱ; 7 *b*ⁱⁱ.
saṃñā, loanword, Skr. *saṃñā*, idea, notion; nom. sing. *saṃñā*, 10 *a*^{iv}, *b*ⁱⁱ.iii; 24 *b*ⁱⁱ.iii.iv; 25 *b*ⁱⁱⁱ; 26 *a*ⁱ; 27 *a*ⁱⁱ; acc. sing. *saṃñā*, 13 *a*^{iv}; gen. *saṃñā vīra*, 11 *b*ⁱ; instr.-abl. plur. *saṃñāu-ja*, 26 *b*ⁱ; *asaṃñā*, a non-idea, 25 *b*^{iv}.
samtsāra, loanword, Skr. *saṃsāra*, the world, 43 *b*^{iv}; loc. sing. *saṃtsira*, 43 *b*^{iv}.
saṃttāna, loanword, Skr. *saṃttāna*, contemplation; loc. sing. *saṃttāna*, 19 *a*ⁱ.
samu, loanword, Skr. *saṃam*, in like manner, 43 *a*ⁱ.ii; *saṃ*, 42 *a*ⁱⁱ; *saṃ khu*, in like manner as, just as, 42 *b*ⁱ.ii.iv.
sāna, subst., an enemy, host; acc. plur. *sāna*, 18 *a*ⁱⁱ; gen. plur. *sānānā*, 6 *b*ⁱ; 7 *b*ⁱⁱ; *sānām*, 18 *b*ⁱⁱ.
sarau, subst., a lion; nom. plur. *sarauva*, A 34; 35; 36; 37; 38; 39.
sarb, to rise, used of the sun; 3rd pers. sing. opt. *sarbā*, 41 *b*ⁱ; pres. part. *sarbaṇḍā*, rising, eastern, 12 *a*ⁱ; A 2.
sarvaṃñā, loanword, Skr. *sarvajña*, omniscient, 2 *a*^{iv}.
śāśaṃ, loanword, Skr. *śāsana*, teaching, 24 *b*ⁱ.
śāstāra, subst., teacher, master, the Lord, Zd. *śāstar*, or borrowed from Skr. *śāstar*; nom. *śāstārū*, 39 *b*ⁱ; *śāstāra*, 22 *a*ⁱⁱ.
sataṃna, ordinal, the hundredth, 31 *a*ⁱⁱ; 37 *a*ⁱⁱ; cf. *sa*.
satva, loanword, Skr. *sattva*, a being; nom. sing. *satva*, 13 *a*^{iv}; 31 *b*ⁱⁱⁱ; acc. sing. *satva*, 10 *a*ⁱⁱⁱ; gen. sing. *satvā*, 10 *b*ⁱⁱ; 34 *a*ⁱⁱ; *satva*, 24 *b*ⁱⁱⁱ; nom. plur. *satva*, 9 *a*^{iv}, *b*ⁱⁱⁱ; 10 *a*ⁱ; 31 *b*ⁱⁱ; A 3; 22; acc. plur. *satva*, 10 *a*ⁱⁱ; gen. plur., *satvānā*, 27 *a*ⁱ; *satvānā*, 30 *a*ⁱ; *satvām*, 9 *a*^{iv}; A 2.
satvadāta, loanword, Skr. *sattvadhātu*, the world of beings, 9 *b*^{iv}, the word is feminine.
satva-nāsāma, subst., conception of a being, 18 *b*ⁱ; see *nāsāma*.
satvasaṃñā, loanword, Skr. *sattvasaṃñā*, the idea of a being, 14 *a*^{iv}; 25 *b*ⁱⁱⁱ; 26 *a*ⁱⁱⁱ; 31 *b*^{iv}.
śau, num., one; nom. *śau*, 44 *b*ⁱⁱⁱ; acc. *śau*,

5 *a*ⁱⁱⁱ, *b*ⁱⁱ; 10 *a*ⁱⁱⁱ; 13 *b*ⁱⁱⁱ; 14 *a*ⁱ; 16 *b*ⁱ; 21 *b*ⁱ; 31 *a*ⁱ; 36 *b*^{iv}; 40 *b*^{iv}; gen. *śe*, 3 *b*ⁱⁱⁱ; *śi*, 13 *b*ⁱⁱⁱ; loc. *śiṇa*, 44 *b*ⁱⁱⁱ; A 1.
Śaukrrasīsa, nom. propr., name of a man or, disciple of Śaukra, A 41.
ṣaṇḍā, subst., the Lord, the Compassionate One; gen. sing. *ṣaṇḍā*, A 34; 35; 36; 38; miswritten *ṣaṇḍā*, A 37; *ṣaṇḍā*, A 39. The base is perhaps *ṣaṇ*.
ṣava, subst., night; gen. sing. *ṣivī*, 41 *b*ⁱ; *ṣavi* (?), 28 *a*ⁱ.
sce, see *stye*.
śi, num., second, another, 16 *a*^{iv}; 23 *b*ⁱⁱⁱ.
śā, *śi*, dem. pron., this, that, Zd. *ha*, *aśa*, *śe*; nom. sing. masc. *śā*, 10 *b*ⁱ; 32 *b*ⁱⁱ; 37 *b*ⁱⁱⁱ; *śa*, 32 *a*ⁱ; 38 *a*^{iv}, *b*^{iv}; A 3; 16; 17; *śi*, 7 *a*ⁱⁱⁱ; 8 *a*^{iv}; 10 *b*ⁱ; 11 *b*ⁱⁱ; 12 *b*ⁱ; 14 *b*ⁱⁱ.iii; 15 *a*ⁱⁱⁱ, *b*ⁱⁱ (cf. however, 16 *b*^{iv}); 16 *b*ⁱⁱ; 17 *b*^{iv}; 18 *a*ⁱⁱⁱ, *b*ⁱ; 19 *a*ⁱⁱ, *b*ⁱ.iii; 20 *a*ⁱ, *b*^{iv}; 21 *b*ⁱⁱⁱ.iv; 22 *a*^{iv}, *b*ⁱ.ii.iv; 24 *a*^{iv}; 27 *a*^{iv}, *b*ⁱ; 32 *a*ⁱⁱ.iii, *b*^{iv}; 33 *a*ⁱⁱ.iv, *b*ⁱⁱ.iii; 34 *a*ⁱ.iii.iv; 36 *b*ⁱ; 37 *a*^{iv}; 38 *b*ⁱⁱ; 39 *a*ⁱ, *b*ⁱⁱ.iv; 40 *a*ⁱ, *b*ⁱⁱⁱ; 41 *a*ⁱ; 43 *b*^{iv}; 44 *a*ⁱ; A 3; 6; 18; 20; 21; 23; 24; 25; 26; 27; 28; 29; 30; 33; *śe*, A 3; 22; 25; 27; nom. sing. fem. *śā*, 18 *b*ⁱⁱ; 22 *a*ⁱ; 24 *b*ⁱ.ii; 25 *a*^{iv}; 27 *a*ⁱⁱ; 29 *a*^{iv}; 39 *a*ⁱⁱ; 43 *b*ⁱ.
sā, a particle of affirmation, 5 *b*^{iv}; 11 *b*ⁱ; 16 *a*ⁱⁱⁱ; 17 *a*ⁱ.ii, *b*ⁱⁱ.iii; 18 *a*ⁱ; 19 *a*^{iv}, *b*ⁱⁱ; 22 *a*ⁱⁱ; 31 *a*ⁱⁱ; 32 *b*ⁱⁱ; 37 *a*ⁱⁱ.iv; 39 *b*ⁱⁱ; *sā*, 17 *a*ⁱⁱⁱ; 19 *b*^{iv}; 37 *a*^{iv}; A 2; *si*, 18 *a*^{iv}; *se*, 38 *b*ⁱ.
si, see *ṣai*.
Śikhā, n. propr., Skr. *Śikhin*, name of a buddha, A 30.
śiṇa, see *śau*.
śinauhyā, subst., doubt, A 23; lit. second mind, cf. *śi*.
śirā, subst., well being, luck; cf. Skr. *śiva*, German *heuer*; instr. sing. *śirā-ja*, 3 *a*ⁱⁱ; gen. sing. *śirī*, 27 *a*ⁱ; gen. plur. *śirā butti*, realizes good things, 15 *a*ⁱ; *vañā-śarā vamaṣṭū*, does reflect about un-auspicious things, 15 *a*ⁱ (?); often used as an exclamation or as an adverb, well, good; *śirā*, 7 *a*ⁱⁱⁱ; 8 *a*^{iv}; 9 *a*ⁱ; 29 *b*^{iv}; *śirī*, 8 *b*ⁱⁱⁱ.
sīra, adj., pleased; nom. sing. *sīrā*, 44 *a*ⁱⁱ.

siyā, see *sā*.

ṣkāṣikā, unidentified, perhaps used to translate Skr. *saṁskāra*, cf. *ṣkaujā*; gen. plur. *ṣkāṣikāna*, 21 aⁱ. We should perhaps read *anaṁṣkāṣikāna*, cf. *auṣkauṣi*.

skandha, loanword, Skr. *skandha*; gen. plur. *skandhā*, A 18; loc. plur. *skaddhā*, among the skandhas, 27 aⁱⁱ.

ṣkaujā, unidentified subst., perhaps used to translate Skr. *saṁskāra*; nom. sing. *ṣkaujā*, 43 aⁱⁱ, bⁱⁱⁱ; gen. sing. *ṣkaujā*, 43 bⁱ.

skaumata, subst. or adj., things that can be touched, used to translate Skr. *spraṣṭavya*; instr. plur. *skaumayau*, 17 bⁱ; gen. plur. *skaumatām*, 11 aⁱⁱⁱ; *skaumatā*, 20 a^{iv}; *skamavām*, 26 bⁱⁱⁱ.

sparakṣaṣṭā, num., sixty-six, A 10.

sparapaṁjsāśā, num., fifty-six, A 11.

sparatcahausā, num., forty-six, A 12.

spārabaiṣṭā, num., twenty-six, A 14.

śrāvakayāna, loanword, Skr. *śrāvakayāna*, the vehicle of a *śrāvaka*; loc. sing. *śrāvakayāna*, 27 aⁱⁱⁱ.

Śrāvastā, name of a town, Skr. *Śrāvastī*; gen. sing. *Śrāvastā*, 3 b^{iv}; 4 a^{iv}; A 1; *Śrāvastu*, 4 aⁱⁱⁱ.

srrauttāvanā, loanword, Skr. *srotāṣpanna*; nom. sing. *srrauttāvanā*, 17 a^{iv}; gen. sing. *srrauttāvanā*, 16 b^{iv}; gen. plur. *srrauttāvanā*, 17 aⁱ.

ssa, hundred, see *sa*.

ṣṭa, to stand, Zd. *xšta*; 3rd pers. plur. present *ṣṭāre*, A 32; present part. middle, *ṣṭāna*, standing, being, 11 bⁱⁱⁱ; 12 bⁱ; 28 aⁱⁱ; A 35; *ṣṭāma*, A 3; 6; 16; 34; 36; 37; 38; 39; *ṣṭām*, A 34; 35; 36; 37; 38; *ṣṭā*, 38 bⁱⁱⁱ; 44 bⁱⁱ; A 39; with suffixed *ī*, *ṣṭāmai*, A 23; past part. pass. *ṣṭa*, (is) standing, 38 bⁱ.

ṣṭaiṇā, adj., female, A 27; cf. *striya*.

ṣṭāka, part., that should be produced, 3 bⁱ; 20 aⁱⁱⁱ; used to translate *utpādayitavya*.

stārai, subst., star; nom. plur. *stārā*, 41 bⁱ.

stye, subst., time; gen. sing. *stye*, 3 bⁱⁱⁱ; 25 bⁱⁱ; see, 4 bⁱⁱ; 5 a^{iv}.

striya, subst., a woman, Zd. *strī*; nom. sing. *striya*, 21 aⁱⁱ; 23 bⁱⁱ; 28 bⁱ; gen. sing. *striyai*, 21 a^{iv}.

Subhūta, n. pr., Skr. *Subhūti*; nom. *Su-*

bhūta, 5 a^{iv}, bⁱ; 8 aⁱⁱⁱ; 9 aⁱⁱ; 12 a^{iv}, b^{iv}; 13 aⁱⁱⁱ; 22 aⁱⁱⁱ (*Subhūta*); 24 aⁱⁱ; 32 bⁱ; 34 bⁱⁱⁱ, iv; 35 aⁱⁱ, iv, bⁱⁱ; 37 bⁱ; 39 bⁱⁱ; 44 aⁱⁱⁱ; *Subhūti*, 12 aⁱ; 31 aⁱⁱⁱ; 32 b^{iv}; 36 bⁱⁱ; (with suffixed *ī*), *Subhūti*, 15 bⁱⁱⁱ; 17 aⁱⁱ; 23 aⁱⁱ; 33 bⁱ, iv; *Subhūti*, 17 bⁱⁱⁱ; 18 aⁱⁱⁱ; 19 a^{iv}, bⁱⁱ; 22 bⁱⁱⁱ; 34 bⁱ; 40 aⁱⁱⁱ; acc. *Subhūta*, 25 aⁱ; 35 aⁱ, bⁱ, iv; 36 aⁱⁱⁱ; 37 aⁱⁱⁱ; *Subhūti*, 32 b^{iv}; *Subhūva*, 7 aⁱⁱ; 36 aⁱ (*Subhūva*); voc. *Subhūta*, 7 aⁱⁱⁱ; 8 a^{iv}, bⁱⁱ; 10 a^{iv}, bⁱ, iii; 11 a^{iv}, bⁱⁱ, iii. (*Subhūta*)^{iv}; 12 bⁱⁱⁱ; 13 aⁱ; 14 bⁱ; 15 aⁱⁱ, bⁱ, ii; 16 b^{iv}; 20 aⁱⁱ, bⁱⁱ; 33 bⁱⁱⁱ; 36 aⁱⁱ; 37 a^{iv}; 39 aⁱ, b^{iv}; 40 aⁱ, iv; *Subhūva*, 7 aⁱⁱⁱ; 9 aⁱⁱⁱ; 12 bⁱ; 13 bⁱ; 14 aⁱⁱⁱ; 18 aⁱ; 19 aⁱⁱ, b^{iv}; 20 bⁱ; 22 bⁱ, ii; 23 aⁱ, bⁱⁱ (*Subhūva*); 26 aⁱ, iv; 27 aⁱⁱ, iv, bⁱⁱ, iv; 28 aⁱⁱⁱ (*Subhūva*); 30 aⁱⁱⁱ; 31 bⁱ, iv; 32 aⁱⁱⁱ; 33 aⁱ, bⁱ; 34 bⁱ; 38 a^{iv} (*Subhūva*), bⁱⁱ.

subijī, adv., good, well, 8 bⁱⁱⁱ.

suhadūkha, loanword, Skr. *sukhaduḥkha*, luck and misery, 42 bⁱⁱⁱ.

Suhāva, loanword, Skr. *Sukhāvati*, the world of bliss, A 25.

Sumirā, loanword, Skr. *Sumeru*, name of a mountain, 20 bⁱ, iii; A 21; 31.

sūtrā, loanword, Skr. *sūtra*, a sūtra; acc. sing. *sūtrā*, 1 bⁱⁱⁱ; 28 b^{iv}; 29 bⁱⁱⁱ; *sūtra*, 39 a^{iv}; *sutrā*, A 3; 40; instr. sing. *sūtrā*, 3 aⁱⁱⁱ; gen. sing. *sūtrā*, 23 bⁱⁱⁱ; 25 aⁱⁱ; 30 aⁱⁱ; loc. sing. *sūtrā*, 2 bⁱⁱⁱ; nom. plur. *sūtrā*, 3 aⁱⁱ; gen. plur. *sūtrām*, 13 a^{iv}, b^{iv}.

śvahaḍā, adv., at noon, 28 bⁱⁱ.

sve, subst., shoulder, Zd. *supti*; the form is acc. sing., 5 bⁱⁱ.

syāma, subst., conception, consciousness, cf. *sai*; instr. sing. *syāme-ja*, 9 bⁱⁱⁱ, iv; *syāmi-ja*, 9 b^{iv}.

syē, of uncertain meaning in *gruṇṇyau-syē*, which see.

T

ta, thus, 8 bⁱⁱ; see *ta*.

tanka, subst., a small coin, a farthing; *tanka masi*, as much as a farthing, A 28.

taramdara, see *ttaramdarā*.

tathāgata, loanword, Skr. *tathāgata*, a denomination of the Buddha, 38 bⁱⁱⁱ.

tca, conjunction, and, 24 *b*ⁱ; 25 *b*ⁱ; *tca*, A 17; cf. also *cu*.

tcahaura, numeral, four, Zd. *cahvārō*; nom. *tcahaura*, A 24 (*tcā-*); 32; *tcahaurā-haštā*, eighty-four, 30 *b*ⁱ; *tcahaurahaštā*, A 18; *tcihaurahaštā*, A 8; *tcahaurapatī*, consisting of four *pāda*, 40 *b*^{iv}; *tcūrapatī*, the same, 23 *b*^{iv}; 36 *b*^{iv}; *tcūraṇpatī*, the same, 21 *b*ⁱ; *tcūraṇpatā*, the same, 16 *b*ⁱ.

tcaina, subst., eye, Zd. *caśman*; nom. sing. *tcemā*, 35 *b*ⁱⁱ; 41 *b*ⁱⁱ; loc. sing. *tcaina*, 41 *b*^{iv}; nom. plur. *tcainamānūā*, 34 *b*ⁱ. ii. iv; 35 *a*ⁱ. ii. iii. *b*ⁱ; 36 *a*ⁱⁱ; *tcainamānūānūā*, i. e. *tcainamānūā*, 36 *a*ⁱ; *tcemamānūā*, 35 *b*ⁱⁱⁱ. iv.

tcaimauda, adj., possessing eyes, 27 *b*^{iv}.

tcairai, probably corresponding to Skr. *kārya*, that should be made; *tcairai*, 15 *a*ⁱⁱ; *tcaira*, 3 *a*ⁱⁱⁱ; *tceraī*, 29 *b*ⁱⁱ; *tcera*, A 23.

tcāimma, abl.-instr. of a relative-interrogative base, wherewith, wherefrom, 30 *a*ⁱ; because, if, 17 *a*ⁱ, *b*ⁱⁱ; 18 *a*ⁱⁱ.

tcāraṁ, subst., means, contrivance (?), cf. Zd. *cārā*; instr.-abl. sing. *tcāraṁma*, 38 *a*^{iv}.

tcarimai, adj., uncertain, perhaps Skr. *carama*, last, least, 24 *b*^{iv}.

tcorai, see *tcairai*.

tcīra, subst., turn, time; acc. plur. *drrai* *tcīra*, three times, 5 *a*ⁱⁱⁱ.

tha, unidentified, 2 *a*ⁱⁱⁱ.

thu, pronoun, thou, 13 *b*ⁱ; 19 *b*ⁱ. iii; 33 *a*ⁱⁱⁱ.

thyau, adv., quickly (Professor Leumann), 30 *a*ⁱⁱⁱ; A 40.

tā, suffix or postposition, used to form a kind of locative; *še styē tā*, at one time, 3 *b*ⁱⁱⁱ; *tā tā*, and then, 4 *b*^{iv}; perhaps connected with *tī*, *tā*, 11 *b*^{iv}; 12 *a*ⁱ. iv.

tīviści, unidentified, used to translate Skr. *nyasya*, having put down, A 3.

tram, to go; 3rd pers. sing. past *tramdā*, 14 *b*ⁱⁱⁱ. iv; *tramda*, 4 *a*ⁱⁱⁱ; past part. gen. sing. *ttramdye*, A 34; 35; 36; 38; 39; *tradye*, A 37; cf. *vitram*.

trāysā, loanword, Skr. *trāsa*, trembling, fear; acc. sing. *trāysā*, 25 *a*ⁱⁱⁱ.

trisahasri, loanword, cf. Pāli *tisahasā*, a certain *lokadhātu*; gen. sing. *trisahasrye*, 15 *b*ⁱ; *trasahasrre*, 16 *a*ⁱⁱⁱ; *trisāhasrya*, A 28; *trāsahasrya*, 36 *a*^{iv}.

trīyaśūṇa, adj., derived from Skr. *tīrya-*

gyonika, an animal; loc. sing. *ttraiśūṇa*, A 17; gen. plur. *trīyaśūṇām*, A 26.

tsu, to go, Zd. *šu*; 3rd pers. sing. opt. *tšī*, A 24; 3rd pers. sing. past *tsuta*, 4 *b*ⁱ; 3rd pers. plur. *tsuāmdā*, 5 *a*ⁱ. iii; pres. part. *tsuimamāndā* (?), A. 24; *tsūka*, wandering, in *rrašta tsukā*, right wandering, Skr. *sugata*, A 2; *tāhīrai-tsūka-na*, by the tathāgata, 7 *b*ⁱ; *tāharā-tsūka-na*, the same, 6 *a*^{iv}; future part. pass. *tsuṇai*, 29 *b*ⁱ.

(1) **tta**, adv., thus, so, then, cf. Skr. *tāt*, 2 *a*ⁱⁱⁱ; 3 *b*ⁱ; 5 *b*^{iv}; 6 *b*ⁱⁱⁱ; 7 *a*ⁱⁱⁱ; 8 *a*ⁱⁱⁱ; 9 *a*ⁱⁱ; 10 *a*^{iv}, *b*ⁱ; 11 *b*ⁱⁱ. iv; 12 *a*ⁱ. ii. iv, *b*ⁱⁱⁱ. iv; 13 *a*ⁱⁱⁱ, *b*ⁱ; 14 *a*ⁱⁱⁱ, *b*ⁱ; 15 *a*ⁱⁱ, *b*ⁱ. ii. iv; 16 *a*ⁱⁱⁱ, *b*ⁱⁱⁱ. iv; 17 *a*ⁱ. iii, *b*ⁱⁱ. iii; 18 *a*ⁱ. iii. iv; 19 *a*ⁱⁱ. iv, *b*ⁱⁱ. iv; 20 *b*ⁱⁱ. iii; 21 *a*ⁱ; 22 *a*ⁱⁱⁱ. iv, *b*ⁱ. ii. iii; 23 *a*ⁱ. ii; 24 *a*ⁱⁱⁱ; 25 *a*ⁱ; 29 *b*^{iv}; 31 *a*^{iv}, *b*ⁱ. iv; 32 *a*ⁱⁱ, *b*ⁱⁱ. iv; 33 *b*ⁱⁱ. iii. iv; 34 *b*ⁱ. ii. iii. iv; 35 *a*ⁱ. ii. iv, *b*ⁱ. ii. iv; 36 *a*ⁱ. iii, *b*ⁱⁱ; 37 *a*ⁱⁱⁱ. iv, *b*ⁱ; 38 *a*^{iv}, *b*ⁱ. iv; 39 *a*ⁱ, *b*ⁱⁱ. iii; 40 *a*ⁱ. iii. iv; 44 *b*ⁱⁱ; A 40; *ta*, 8 *b*ⁱⁱ; with *ī* suffixed *tai*, 41 *b*^{iv}; A 2; 3; 4; *tta-tta*, thus, so, 2 *a*ⁱⁱⁱ; 3 *b*ⁱⁱⁱ; 7 *a*ⁱⁱⁱ; 8 *a*^{iv}; 9 *a*ⁱ. iv; 11 *a*^{iv}; 12 *a*ⁱⁱ. iv, *b*ⁱ; 13 *b*ⁱ; 15 *a*ⁱ; 21 *a*ⁱ; 22 *a*ⁱ; 25 *a*ⁱⁱ; 31 *b*ⁱⁱ; 32 *b*^{iv}; 39 *a*^{iv}; 40 *a*^{iv}; 41 *a*ⁱⁱ. iv; 42 *b*ⁱ. iii; 43 *b*ⁱ; 44 *a*ⁱ; A 1; 3; 4; 23; 30; 31; 32; with *ī* suffixed *tta-ttai*, 22 *b*ⁱ; 39 *b*^{iv}; *tta vā*, and so, likewise, 2 *a*ⁱⁱⁱ; 3 *a*ⁱⁱ; 42 *b*ⁱⁱⁱ.

(2) **tta**, oblique base of the demonstrative pronoun *ṣī*, this, that; acc. sing. *ttu*, A 7; 8; 9; 10; 11; 12; 18; 20; 21; 22; 23; 24; 25; 26; 27; 40; 41; *ttū*, 1 *b*ⁱⁱⁱ; 9 *a*ⁱ; 13 *a*ⁱ; 24 *b*ⁱⁱ; 25 *b*ⁱⁱⁱ; 27 *b*ⁱⁱⁱ; 28 *a*ⁱ. iii, *b*^{iv}; 29 *a*^{iv}; 34 *a*ⁱⁱ; 39 *a*^{iv}; 41 *b*ⁱⁱ; 42 *a*ⁱ. iv; 43 *a*ⁱ. iii. iv, *b*ⁱⁱ; 44 *a*ⁱⁱ; A 14; 15; 16; 17; *tvā*, 2 *a*^{iv}, *b*^{iv}; 25 *a*^{iv}; 30 *b*ⁱⁱⁱ; 36 *a*^{iv}; A 3; *tva*, 36 *b*^{iv}; instr. sing. *ttana*, by that, therefore, 3 *a*ⁱⁱⁱ; 17 *b*ⁱⁱⁱ; 19 *b*ⁱⁱ; 20 *b*^{iv}; 23 *a*^{iv}; 25 *b*ⁱ; 27 *a*ⁱⁱⁱ; 28 *b*ⁱⁱⁱ; 33 *a*^{iv}; 37 *b*^{iv}; apparently miswritten *ttā*, 17 *a*ⁱ; *ttina*, by that, therefore, 2 *b*ⁱⁱ. iv; 3 *a*ⁱⁱⁱ; 8 *b*ⁱⁱ; 15 *a*^{iv}; 16 *b*ⁱⁱ; 17 *a*ⁱⁱⁱ, *b*ⁱ; 23 *b*ⁱ; 39 *a*ⁱⁱ. iii; with *ī* suffixed *ttinaī*, 3 *a*ⁱⁱⁱ; gen. sing. *ttye*, 5 *a*^{iv}; 11 *b*ⁱⁱⁱ; 12 *b*ⁱⁱ; 16 *a*ⁱⁱⁱ; 20 *a*ⁱⁱ; 21 *b*ⁱ; 22 *b*^{iv}; 25 *a*ⁱⁱ, *b*ⁱⁱ; 26 *a*^{iv}; 29 *a*ⁱ, *b*ⁱⁱ; 30 *a*ⁱⁱ; 31 *a*ⁱ; 37 *a*ⁱ; 41 *a*ⁱ; A 3; 4; 6; 16; 18; 20; 21;

22; 23; 24; 28; 29; 30; 31; 32; 33; *ttye* *hwaye* (or *hwayai*) *hvanai*, when that word had been said, 7 *ai*; 8 *ai*; 13 *ai*; 22 *ai*.iv; 25 *ai*; 32 *bi*.iii; 39 *bi*; followed by the post-position *vīra*, 2 *bi*.iii; 21 *ai*.iv; 23 *bi*.iii; 40 *bi*.iii; loc. sing. *ttiṇa*, 2 *bi*.iii; 5 *ai*.iv; A 2; 7; 8; 9; 10; 11; 12; 23; nom. plur. *tti*, 9 *bi*.iii; 10 *ai*; 13 *bi*.iii; 29 *bi*.iii; 30 *ai*.ii, *bi*.ii; 43 *ai*.ii; A 3; 26; *tta*, 38 *ai*.ii; acc. plur. *tti*, 41 *ai*.iv; *tta*, 38 *ai*; gen. plur. *ttāmnā*, 24 *bi*.iv; 30 *ai*; *ttāmnā*, 38 *ai*.iii; *ttāmn*, 13 *ai*.iv, *bi*.iv; 24 *bi*.ii; 38 *ai*.ii; A 3; 32.

ttā, adv., then, now, 3 *ai*.ii; A 3.

ttādi, unidentified word, perhaps verse, passage, 44 *bi*.

ttādiyu, probably borrowed from Skr. *taḍḍiya*, his, their, A 3.

ttāharai, uncertain word, seems to translate Skr. *Tathāgata*, a designation of the Buddha; instr. sing. *tvāharai*, 34 *ai*.iv; gen. plur. *ttāharā*, 27 *ai*.iv; fuller forms are *ttāhirau* *hvāñākā-na*, 6 *ai* (instr. sing.); *ttāhirau* *tsūka-na*, 7 *bi*, and *ttāharā* *tsūka-na*, 6 *ai*.iv (instr. sing.). The forms *hvāñāka* and *tsūka* are participles of *hvan* and *tsu*, respectively; cf. *hārā*.

ttājā, unidentified, 14 *bi*.iii.

ttara, adv., so far, there, 22 *ai*.ii; 39 *bi*.i; *cu* *ttarā*, *cu* *ttirā*, *cu* *ttira*; see *cu*.

ttāra, subst., darkness, Zd. *taθra*, Pehl. *tār*; acc. sing. *ttārā*, 27 *bi*.

ttāratcā, unidentified, 14 *bi*.iii.

ttāraṁdarā, subst., body; nom. sing. *ttāraṁdarā*, 20 *bi*.ii.iv; 23 *bi*.i; 33 *bi*.ii; 42 *bi*.ii; *taraṁdara*, 38 *ai*.iii; instr. sing. *ttāraṁdara-na*, 4 *bi*.iii; acc. plur. *ttāraṁdara*, 28 *bi*.iii; *ttāraṁdarā*, 23 *bi*.iii; 28 *bi*.ii; *ttaradurā*, 23 *ai*.iv; A 27.

ttatta, see (1) *tta*.

ttattika, adv., therefrom, thence; used to translate Skr. *ataḥ*, 16 *bi*.iii.

ttatva, loanword, Skr. *tattva*, true state or condition; nom. plur. *ttatva*, 41 *bi*.iv.

tti, see (2) *tta*.

tti, adv., then, and so, 4 *ai*.ii.iv, *bi*.iv; 5 *bi*.i; 26 *ai*.iii; 37 *ai*.iii; 38 *ai*.i; 43 *ai*.ii.iv, *bi*.ii.iii; *tti*, 10 *bi*.iii; A 26; *ttī mī*, 24 *ai*.ii; *ttī rā*, 31 *ai*.iii; 34 *bi*.ii; 35 *ai*.i.iii, *bi*.ii.iv; 36 *ai*.iii;

41 *ai*.iv; A 7; 8; 9; 10; 11; 12; 14; 15; *tti rā*, 1 *bi*.ii.

ttina, see (2) *tta*.

ttiṇa, see (2) *tta*.

ttinka, adj., small, insignificant, 17 *ai*.iii (uncertain, cf. *tanka*).

ttirā, subst., head; instr. sing. *ttirā-ja*, 5 *ai*.ii.

ttaiśūṇa, see *trīyasūṇa*.

ttāmdye, see *tram*.

ttāmmā, adj., such, so much, 2 *bi*.iii; 43 *ai*.i; *ttāmmā māṁñāmdā*, such like, just as, 27 *bi*.ii.iv; 33 *bi*.i; *ttāmma māṁñāmdā*, 43 *ai*.iii; *ttāmmā māṁñāna*, 20 *bi*.

ttiraśaya, loanword, Skr. *trīṣatikā*, a book consisting of three hundred granthas; acc. sing. *ttiraśayā*, 2 *ai*.iv; *ttiraśayā*, 44 *bi*.

ttisāhasrī, see *trisāhasrī*.

ttiyānnī, loanword, Skr. *trīyānika*, consisting of three vehicles; acc. sing. *ttiyānnī*, 1 *bi*.ii.

ttū, see (2) *tta*.

ttūsa, see *tvīṣā*.

ttūsāttā, subst., Skr. *tucchatā*, emptiness; nom. sing. *ttūsāttā*, 33 *ai*.iv; gen. sing. *ttūsāttatī*, 4 *bi*.iv.

ttiyām, **ttiyāmnā**, **ttye**, see (2) *tta*.

tvā, see (2) *tta*.

tvāharai, see *ttāharai*.

tvān, to praise, to do homage to, cf. Zd. *van*; inf. *tvānī*, 5 *ai*.iii; *tvāndanā*, 29 *bi*.

tvārā, unidentified, 1 *bi*.i; perhaps connected with *tvān*.

tvīṣā, subst., power, strength, Zd. *tvīṣā*; *tvīṣā yanākā-na*, by him who overpowers, 6 *bi*.i; 7 *bi*.ii; *ttūsa yanūmā*, I overpower, 18 *ai*.ii.

U

u, conj., and, 2 *bi*.iv; 3 *bi*.ii; 5 *ai*.iii, *bi*.ii.iv; 7 *ai*.i; 8 *ai*.ii, *bi*.iv; 9 *bi*.i; 21 *bi*.iv; 22 *ai*.ii.iv; 25 *bi*.iv; 26 *bi*.i; 27 *bi*.i; 30 *bi*.ii; 31 *ai*.i; 39 *bi*.i.iii; 42 *bi*.i; A 1; 2; 3; 31; 33; 40.

udisāyā, loanword, Skr. *uddiśya*, with reference to, A 28.

uhu, pronoun, thee; instr. sing. *uhu-ja*, 6 *bi*.ii; 7 *bi*.iii; apparently written *ahu-ja*, 6 *ai*.ii.

ukhaysde, see *uskhays*.

upekṣa, loanword, Skr. *upekṣā*, indifference, 42 ^{biv}.

upev, loanword, Skr. *utpādaya-*, to produce; 3rd pers. plur. pres. *upevāri*, 13 ^{aiv}; future part. pass. *upevānñā*, 9 ^{aiv}; 26 ^{bii}.iv; *upevāñā*, 31 ^{bii}.

urmaysda, subst., corresponding to Zd. *ahuramazdāh*; it is used to translate Skr. *āditya*, the sun; nom. sing. *urmaysde*, 41 ^{bi}; gen. *urmaysdām*, 28 ^{ai}.

uskhays, to rise, to increase; 3rd pers. sing. pres. *uskhaysde*, A 3; 6; *uskhaynsde*, A 3; *ukhaysde*, A 16.

uskyāšta, adv., up, above, 12 ^{aⁱⁱⁱ}.

uśmāñna, unidentified word, apparently a pres. part. middle or a gen. plur.; seems to translate Skr. *upanīṣad* in its proverbial sense; *uśmāñna masi*, so much as an *uśmāñna*; 31 ^{aⁱⁱⁱ}; 37 ^{aⁱⁱⁱ}.

ušta, subst., existence, birth(!); acc. plur. *ušta*, A 17.

ustama, adj., last, least, Zd. *ustema*; gen. sing. *ustamiye*, 13 ^{bii}; *ustamāta*, in the least, even, 31 ^{ai}; 36 ^{biv}; 40 ^{biv}.

ustamājsi, adj., last; acc. sing. *ustamājsi*, 13 ^{aⁱⁱⁱ}, ^{bi}; 30 ^{bⁱⁱⁱ}; 33 ^{aⁱⁱⁱ}; gen. sing. *ustamājsye*, 43 ^{bi}; *ustamāñjsye*, A 17; *ustamausysye*, 30 ^{bⁱⁱⁱ}.

ustar, to wipe off, base *tars*; 3rd pers. sing. past, *ustadi*, 24 ^{aⁱⁱⁱ}.

ūtca, subst., water; instr. sing. *ūca-ja*, A 32; gen. sing. *ūci*, A 32; *ūcā*, 42 ^{bⁱⁱ}.

uvāra, loanword, Skr. *udāra*, exalted, 2 ^{ai}, ^{biv}.

ūvavā, loanword, Skr. *ūpapādaka*, self-produced; nom. plur. *ūvavā*, 9 ^{bii}.

ūvāysai, loanword, Skr. *upāsaka*, a lay worshipper; nom. plur. *ūvāysā*, 44 ^{aⁱⁱⁱ}.

uysāmna, subst., self, reality; gen. sing. *uysāmñe*, 24 ^{bⁱⁱⁱ}; 34 ^{aⁱⁱ}.iv; *uysāmñai*, 39 ^{ai}; gen. plur. *uysāmñā*, 39 ^{aⁱⁱ}.

uysāññāsāma, subst., conception of a self, 18 ^{bi}; see *nāsāma*.

uysdiš, to explain, Zd. *uz-daes*; 3rd pers. sing. opt. *uysdišiya*, 21 ^{bⁱⁱ}; *uysdišiyā*, 41 ^{ai}; *uysdiše*, 29 ^{aⁱⁱⁱ}; A 2.

uysnaura, subst., a being; nom. sing. *uysnaura*, 42 ^{biv}; nom. plur. *uysnaura*, 42 ^{aⁱⁱⁱ}; gen. plur. *uysnaurāna*, 41 ^{aⁱⁱⁱ}.

ūysya, loanword, Skr. *upāsikā*, a female lay worshipper; nom. plur. *ūysye*, 44 ^{aⁱⁱⁱ}.

V

vā, a particle adding emphasis or implying an assertion, Zd. *vā*; used to add emphasis, 2 ^{bⁱⁱⁱ}; 4 ^{bi}; 17 ^{ai}, ^{bⁱⁱⁱ}; 23 ^{bⁱⁱⁱ}; *ā vā*, or, 21 ^{aⁱⁱ}; 23 ^{bⁱⁱ}; *au vā*, the same, 38 ^{bi}; *cu vā*, and who, 9 ^{bⁱⁱⁱ}; 23 ^{bⁱⁱ}; 30 ^{bⁱⁱ}; 40 ^{bⁱⁱ}; *cu nara vā*, what now, what should we say, 14 ^{bⁱⁱ}; 29 ^{aⁱⁱ}.iii; *jū-vae*, 4 ^{biv}; *khu vā*, how, 6 ^{biv}; 31 ^{aiv}; 42 ^{biv}; *o vā*, and also, or, 11 ^{bⁱⁱ}.iii; 15 ^{bⁱⁱ}; 16 ^{bi}; 21 ^{aiv}; 28 ^{bi}; 29 ^{aⁱⁱⁱ}, ^{bⁱⁱ}; 32 ^{ai}; *o va*, A 2; *tta vā*, and so, 2 ^{aⁱⁱⁱ}; 3 ^{aⁱⁱ}; 42 ^{biv}; *tti vā*, and so, 1 ^{bⁱⁱ}; *ttī vā*, the same, 31 ^{aⁱⁱⁱ}; 34 ^{bⁱⁱ}; 35 ^{aⁱ}.iii, ^{bⁱⁱ}.iv; 36 ^{aⁱⁱⁱ}; 41 ^{aiv}; A 7; 8; 9; 10; 11; 12; 14; 15.

vaijs, to see, to perceive, cf. Zd. *caš*; 3rd pers. sing. pres. *vaijsdi*, 27 ^{bⁱⁱⁱ}; *vaijsde*, 41 ^{biv}.

Vajrrachedāka, loanword, Skr. *Vajracchedikā*, the name of a text; nom. *Vajrrachedāka*, 2 ^{bⁱⁱ}; acc. *Vajrrachedaka*, 44 ^{bi}; *Vajrrachedāka*, 2 ^{bi}; gen. *Vajrrachedakyi*, 2 ^{bⁱⁱⁱ}; 21 ^{aiv}; 40 ^{biv}; *Vajrrachidakyi*, 44 ^{bⁱⁱ}; *Vajrrachedakasūtrā*, 30 ^{bⁱⁱⁱ}; 36 ^{biv}.

vamas, to reflect upon, cf. Skr. *avamś*; 3rd pers. sing. pres. *vamaštā*, 15 ^{ai}; instr. sing. of pres. part. *vamasākā-na*, 6 ^{bⁱⁱ}; 7 ^{bⁱⁱⁱ}.

vamnaviya, loanword, Skr. *vandanīya*, that should be saluted, 29 ^{bi}.

vāmniha, subst., opportunity (!), A 22.

vañā, adv., here, 3 ^{aiv}; A 3; *vaññam*, A 38; probably also contained in *vañādrāysā*, 14 ^{biv}; *vañāsarā*, 15 ^{ai}; cf. *vaysñam*.

vara, adv., there, then, 5 ^{aⁱⁱ}.iv; 27 ^{bi}; 33 ^{aiv}; 43 ^{ai}; 44 ^{ai}; A 2; *varā*, A 17; *vara-burā*, so far, 13 ^{ai}.

varāśāma, subst., obtainment, 42 ^{bⁱⁱⁱ}.

vaśarā, subst., a thunderbolt, Zd. *vazra*, 2 ^{bⁱⁱ}.

vāš, to recite, read, Zd. *vae*; 3rd pers. sing. pres. *vāštā*, 2 ^{bi}; A 39; *vāšta*, A 36; *vāštam*, A 34; 35; 37; 38; 3rd pers. plur. *vāšdā*, 28 ^{aiv}; *vāšdi*, 29 ^{bⁱⁱⁱ}; 30 ^{biv}; 3rd pers. sing. opt. *vāšē*, 3 ^{ai}; A 3; *vāšiyā*, 21 ^{bi}; 37 ^{ai}.

vašiyāññā, unidentified, 42 ^{aiv}.

vaski, postpos., for, towards, A 22.
vastā, loanword, Skr. *vastu*, a thing; gen. sing. *vastū*, 10 b^{iv}.
vaṣṭa, according to Professor Leumann, postposition, extending over, during, for, 28 b^{iv}.
vaśu, adj., evil, bad, A 22; *vaśu debhī*, evil-doers (?), A 24.
vasus, to become purified, cleansed; 3rd pers. plur. pres. *vasusāda*, A 20; 21.
vasve, part., purified, clean, 14 aⁱ; 43 bⁱⁱⁱ; perhaps borrowed from Skr. *viśuddha*.
vātca, see *pātca*.
vaysñam, adv., here, A 34; 35; 36; 37; 39; cf. *vañā*.
vī, postposition, added to the genitive in order to form a kind of locative, 24 bⁱⁱⁱ. iv; A 40; cf. *vīra*.
vicitra, loanword, Skr. *vicitra*, manifold; nom. plur. *vicitra*, 42 aⁱ.
vījs, to wander, to move (?), cf. Zd. *vaij* (?); 3rd pers. plur. pres. *vījsyāri*, 42 a^{iv}.
vina, loanword, Skr. *vinā*, without, used with a genitive, 34 aⁱⁱ. iv; 42 aⁱ.
vīpākajā, loanword, Skr. *vīpākaja*, resulting from the ripening (of actions), 43 bⁱ.
Vipaśā, nom. propr., Skr. *Vipaśyin*, name of a buddha, A 30.
vīra, postposition, in, on, forms a kind of locative, from *vī*, or perhaps connected with Zd. *upairi*; where the case of the preceding noun can be identified, it is put in the gen.; see *rūvām vīra*, 26 bⁱⁱ; compare 2 b^{iv}; 4 bⁱⁱⁱ; 10 bⁱⁱ. iii. iv; 11 aⁱ. ii. iv, bⁱ; 13 a^{iv}, b^{iv}; 15 aⁱⁱ; 20 aⁱⁱⁱ. iv; 21 bⁱ. iii; 23 b^{iv}; 24 bⁱⁱⁱ. iv; 26 b^{iv}; 27 aⁱ; 28 aⁱⁱ; 39 aⁱ; 40 b^{iv}; A 23.
virāhya, loanword, Skr. *virāgita*, or *virādhita*, displeased, 30 bⁱⁱ.
virājā, adj., connected with energy (Skr. *virāja*); obl. *virāje*, A 37.
vistarna, loanword, Skr. *vistareṇa*, in full, 21 bⁱⁱ; 23 b^{iv}.
vistā, to place, cf. Skr. *avasthāpaya*-; 3rd pers. sing. past, *vistātā*, 4 b^{iv}.
viṣṭā, to stand; future part. pass. *viṣṭānā*, 7 aⁱ; 8 b^{iv}; *viṣṭāṇa*, 8 aⁱⁱ.
Viśvambhā, nom. propr., Skr. *Viśvabhū*, name of a buddha, A 30.

vitram, to enter; 3rd pers. sing. past, *vitramdā*, 27 bⁱⁱ; cf. *tram*.
vūysai, subst., a being, commonly in the phrase *baysūmā vūysai*, a bodhisattva; nom. sing. *vūysai*, 15 aⁱ; 26 bⁱ; 28 aⁱ; 40 bⁱⁱ; instr. sing. *vūysai-na*, 6 b^{iv}; 7 bⁱⁱⁱ; 8 bⁱⁱⁱ; 9 aⁱⁱⁱ; 31 bⁱⁱ; 40 bⁱ; nom. plur. *vūysā*, 6 aⁱⁱⁱ, bⁱⁱ; instr. plur. *vūysan-jsa*, A 1.
vyi, I was; *vyā*, *vye*, *vyetā*, *vyitā*, was; *vyā*, might be; see *bī*.
vyach, to view, grasp, understand; 3rd pers. sing. opt. *vyachā*, 34 aⁱⁱⁱ. iv; fut. part. pass. *vyachānānā*, 40 bⁱ.
vyāraṇa, loanword, Skr. *vyākaraṇa*, explanation, preaching, 27 a^{iv}; with *ī* suffixed, *vyāraṇai*, his preaching, 27 aⁱⁱⁱ.
vyirasā, loanword, Skr. *vyakariṣyat*, he would have prophesied, 33 aⁱⁱⁱ.
vyūha, loanword, Skr. *vyūha*, distribution, arrangement, 34 aⁱⁱⁱ; cf. *buddhaksitra-vyūhā*, and *byūhā*.

Y

yan, to do; 1st pers. sing. present act. *yanāmi*, 18 aⁱⁱ; *yanām*, 3 bⁱ; 3rd pers. plur. present act. *yanādi*, 30 b^{iv}; 3rd pers. sing. opt. act. *yanī*, [29 aⁱ]; 31 aⁱ; A 3; 29; 30; 33; 3rd pers. sing. past, *yudē*, 4 bⁱ; 24 aⁱⁱ; A 40; with *ī* suffixed, *yudai*, 5 b^{iv}; 3rd pers. plur. *yudānā*, A 40; 2nd pers. sing. imper. *yanī*, 8 bⁱⁱⁱ; 1st pers. sing. present middle, *yanī*, 26 aⁱ; 30 aⁱⁱⁱ; 3rd pers. sing. *yanādi*, 44 aⁱ; 3rd pers. plur. *yanāre*, A 24; *yanāri*, 41 aⁱⁱⁱ; 3rd pers. sing. conj. middle, *yanāre*, A 4; *yanāti*, 24 bⁱⁱ; 3rd pers. plur. *yanānde*, 3 bⁱ; instr. sing. of present part. *yanāki-na*, 6 bⁱ; 7 bⁱⁱ; past part. *yudā*, 4 bⁱ; A 31; *yudī*, A 30; *yudē*, A 33.
yāstā, see *hāstā*.
yaugā, probably loanword, Skr. *yoga*; loc. sing. *yanugā*, 2 aⁱⁱ.
ye, enclitic pronoun, some one, one, 14 bⁱ; 43 aⁱⁱ; A 31.
ye, enclitic particle, seems to add emphasis, in *jā-ra-*, 4 b^{iv}; *nāsānī-ye*, 30 aⁱⁱ; *nai-ye*, 38 a^{iv}.

yā, enclitic onjunction; *ē-yā*, and when, 37 bⁱⁱⁱ; cf. *tā* in *ttī-tā*, 4 b^{iv}.

ysā, to be born, cf. *Zd. zan*; 3rd pers. sing. present *ysāte*, A 17; past part. *ysā*, born, 9 bⁱ; *ysāta*, 9 bⁱ; *ysāya*, 9 bⁱ.

ysama, according to Professor Leumann, the earth, *Zd. zem*; *ysama-sāmdaina*, by the earth-ground, by the world, 21 b^{iv}; 29 bⁱ.

ysāmnū, subst., a knee; cf. *Zd. zānū*, 5 bⁱⁱ.

ysānthā, subst., birth, existence, *Zd. zantu*; acc. sing. *ysānthā*, 30 aⁱⁱ; A 17; *ysathā*, A 6; 25; nom. plur. *ysānthā*, A 17; acc. plur. *ysathā*, 26 aⁱⁱ; loc. plur. *ysānthā*, 30 aⁱ.

ysāra, numeral, thousand; cf. *Zd. hazaira*, A 18; *ysārā*, 30 bⁱ; with suffixed *ī*, *ysārī*, A 23; *ysāraṇna*, a thousandth, 31 aⁱⁱ; 37 aⁱⁱ.

ysīni, **ysīniya**, subst., gratification; occurs

in compounds with the past participle of *haur*, to give, and with the subst. *haurāṇma*, gift; thus *ysīniya-haudā*, favoured, gratified, 7 b^{iv}; *ysīniya-haudī*, 6 bⁱⁱ; *ysīnihaudā*, 8 bⁱ; *ysīniya-haurāṇmejsa*, with a gratification, 6 bⁱⁱⁱ; *ysīniyā-haurāṇmejsa*, 7 b^{iv}; *ysīnī-haurāṇmejsa*, 8 bⁱⁱ.

ysura, subst., used to translate Skr. *ātman*, self; *ysurasamāna*, the notion of an ego, 25 b^{iv}.

ysvāmā, loanword, Skr. *svadanīya*, that can be tasted; gen. plur. *ysvāmānām*, 26 bⁱⁱⁱ; *ysvāmā*, 11 aⁱⁱⁱ; 20 a^{iv}.

ysvīse, unidentified and uncertain, 27 a^{iv}.

ysyān, to produce, *Zd. zan*; 3rd pers. sing. opt. *ysyānīne*, 15 bⁱⁱⁱ; 16 aⁱ; 29 aⁱ; 36 bⁱⁱ. iii; 41 aⁱⁱ; *ysyāne*, 16 bⁱⁱⁱ; 29 aⁱⁱ.

yudā, see *yan*.



KUCHEAN FRAGMENTS

EDITED BY SYLVAIN LÉVI (October, 1912)

[These fragments belong to the consignment, No. 149, forwarded to me from Simla, in April, 1907. In the forwarding letter it was stated that they had been 'found at Jigdalik and Kaya, near Kuchar,' by a man of Kuchar, called Sahib Ali. From Sahib Ali's report it appears that Jigdalik lies one day's march from Bai, and that the manuscript fragments were dug out by him from what he calls 'a house', situated in 'the hills' near Jigdalik. The term 'house' is applied by the natives of Eastern Turkestan to what we call a *stūpa*, or shrine; see Sir Aurel Stein's *Ancient Khotan*, vol. i, p. 483. The name Jigdalik, as M. Pelliot informs me, is not uncommon in Chinese Turkestan, and signifies simply a place of oleasters. The material of the fragments is stiffish, whitish paper.—R. H.]

1. PRĀTIMOKṢA¹

Hoernle MS., No. 149₂. (Plate XI, No. 2.)

Provenance. — O.N.O. de Koutchar. Trouvé par Sahib Ali dans le voisinage de Bai. *Dimensions.* — 295 × 48 mm. Un feuillet sans marges, à peu près intact, sauf une légère échancrure au bas. Le trou pour la ficelle est percé à 7 cm. du bord gauche. Hauteur moyenne des caractères, 2 mm. Le chiffre de pagination qui probablement se trouvait au bord gauche du verso est perdu.

Sujet. — Fragment du Prātimokṣa de l'école Sarvāstivādin, section des fautes *pāyṭi* (correspondant au *pācittiya* pali); commence à la fin du *pāyṭi* 70: s'arrête au milieu du *pāyṭi* 85.

A la suite du texte koutchéen et de la traduction de chacun des articles, j'ai donné :

1° [Sv.P.] Le texte correspondant du *Che-soung(-lin) pi-k'iu po-lo-t'i-mou-teh'a*

¹ Ce fragment a déjà paru dans le *Journal of the Royal Asiatic Society*, January, 1913, pp. 109–20; on a introduit ici quelques corrections qu'il est inutile de signaler en détail. — On a remplacé la transcription *dh*, antérieurement adoptée, par un *t* dans les mots koutchéens par symétrie avec les transcriptions *k*, *m*, *n*, etc.; on a toutefois maintenu le *dh* dans les mots sanscrits. Les signes du *t* et du *dh*, qui différaient sans doute à l'origine, ont été plus tard confondus dans l'écriture de Koutcha.

kiai pen, version chinoise du Prātimokṣa des Sarvāstivādin due à Kumārajīva, vers A. D. 404 (Nanjio 1160 ; éd. Tōkyō, xvi, 7, p. 43 sq.).

2° La traduction du chinois.

3° [Pāc.] L'article correspondant du Pācittiya pali.

4° La traduction du pali.

5° [Mvy.] L'article correspondant du Prātimokṣa des Mūla-Sarvāstivādin, tel qu'il est donné dans la Mahāvīyutpatti, éd. Minayev-Mironov, § 261.

Recto.

- 1 70 se šamāne lykawārseñ mpa plāki sa ynāri yaiñ pāyti 71 se šamāne meñki ikañpikwalamñe pi onolmettse wasañpāt yamaṣṣaṇ pāyti su mā wasañpañ tāk[am]
- 2 šamāni kṣalyi¹ 72 se šamāne šaṇ šar sa keñ rapanañ rāpatsi waṭ waṭkaṣṣaṇ pāyti 73 śtwer meñtsa postaññe,ṣ šamānettse pudgalyi,k kāko wā²
- 3 nalle tumeñ olya wārpataṛ pāyti 74 se šamāne prātimokṣasūtar weskemane inañt weṣṣaṇ mā ñi,ś yeṣa,ñi aknātsaṇ,ṣ reki sa yamaskaṇ
- 4 preku se sūtaṛ winai abhidhā,ñi aiykemane tākañ pāyti 75 se šamāne śilnāntaṇ (w)e,xxx,xxx šamāneñ,ts klausa piṣi kaltr pāyti 76 se šamāne

Verso.

- 1 sañkattse pelaiykneṣṣe wāttare wātko tākañ amplākante parra tseñkeṭaṛ pāyti 77 se šamāne pañāktettse maṣṣā,ṭ yamaṣṣaṇ pāyti 78 se šamāne
- 2 mo,ṭ māla trikelye sa śakse yokañ pāyti 79 se šamāne katkoṣ preke amplākante kwaṣai ne yitmaṣṣaṇ pāyti 80 se šamāne nau,ṣ tsañka,ñe³
- 3 sa postañ śitmalyñe sa sā,ñk miyiṣṣaṇ pāyti 81 se šamāne yaka yaṣi⁴ sa lānte kercyen ne yaiñ parna tuyknesa ṣarma meñ pāyti 82 kuse šamāne prā,ñti-

¹ Erreur haplographique ; corr. *uakṣalyi*.

² Corr. *wārpandalle*. Le scribe a omis l'akṣara *rpa* en passant à la ligne.

³ Sic MS. Lire *šamāne*.

⁴ La syllabe *ñe* est restituée d'après un fragment de la collection Pelliot.

⁵ La syllabe *ya*, d'abord omise, a été rétablie après coup au-dessous de la ligne.

4 mo\kṣ po āñm sa mā klyauṣaṃ pāyti 83 se ṣamāne ayāṣṣe kemeṣṣe
 sucikaṛ yamaṣṭaṛ pāyti 84 se ṣamāne pir mañcā\k yamaṣka
 yarm tsa yamaṣalle paṣṣx

TRADUCTION

71. Le bhikṣu qui fait route par entente avec des voleurs, des brigands, pāyti.
 72. Le bhikṣu qui fait l'upasaṃpad d'une personne qui a moins de vingt ans, il est pāyti. Celle-ci n'est pas upasaṃpanna ; les bhikṣus sont à blâmer.
 73. Le bhikṣu qui de sa propre main creuse la terre ou qui la fait creuser, pāyti.
 74. L'invitation personnelle d'un bhikṣu pour la conclusion des quatre mois doit être acceptée ; s'il accepte en surplus de cela, pāyti.
 75. Le bhikṣu qui, en récitant le Prātimokṣa-sūtra, parle ainsi : Ce n'est pas clair pour moi ! J'agis sur le dire des ignorants. Je veux interroger quelqu'un qui sait le Sūtra, le Vinaya, l'Abhidharma, pāyti.
 76. Le bhikṣu qui se tient à portée d'oreille des bhikṣus tandis qu'ils profèrent (? (w)e[skemanents] ?) des propos violents, pāyti.
 77. Le bhikṣu qui, quand une affaire de loi du saṅgha est en train d'être réglée sans autorisation, se lève sans rien dire, pāyti.
 78. Le bhikṣu qui fait mépris du Bouddha, pāyti.
 79. Le bhikṣu qui boit de l'alcool, des spiritueux, du vin (?), pāyti.
 80. Le bhikṣu qui, le temps en étant passé, sans autorisation entre dans un village, pāyti.
 81. Le bhikṣu qui, en se levant d'avance ou par infraction après, fait tort au saṅgha, pāyti.
 82. Le bhikṣu qui, en mendiant, la nuit, va dans le palais du roi, en dehors d'un motif conforme, pāyti.
 83. Le bhikṣu qui n'écoute pas le Prātimokṣa de tout son cœur, pāyti.
 84. Le bhikṣu qui se fait un étui à aiguilles en os ou en corne, pāyti.
 85. Le bhikṣu qui se fait un lit ou un siège, il faut le faire à la mesure . . .

LES PARALLÈLES

71. Sv.P. 若比丘·與賊衆議共道行·乃至到一聚落·
 波夜提·

Si un bhikṣu, de propos délibéré, fait route avec une troupe de brigands, et qu'il va jusqu'à un village, il est *po-ye-t'i*.

= PĀc. 66. *Yo pana bhikkhu jānañ theyyasatthena saddhiñ samvūdhāya ekalakkhānamaggañ paṭipajjeyya antamaso gāmantarañ pi pācittiyañ.*

Si un bhikṣu, en connaissance de cause, se met en route après entente préalable avec une troupe de brigands, et va en leur compagnie ne fût-ce qu'au prochain village, pācittiya.

(Cf. Mvy. 261. 75 [71° śikṣāpada]: *steyasārthugamanam.*)

72. Sv.P. 若比丘·不滿二十歲人與受具足戒·波夜提·是人不得戒·諸比丘亦可呵·是事法爾·

Si un bhikṣu à un homme qui n'a pas vingt ans accomplis donne intégralement les Défenses, il est *po-ye-t'i*. Cet homme n'a pas reçu les Défenses, et les bhikṣus sont à blâmer. Telle est la règle du cas.

= PĀc. 65. *Yo pana bhikkhu jānañ ānarīsativassañ puṇḍalāñ upasampādeyya so ca puṇḍalo anupasampanno te ca bhikkhū gārayhū idañ tasmīñ pācittiyañ.*

Si un bhikṣu, en connaissance de cause, ordonne une personne de moins de vingt ans, cette personne n'est pas ordonnée, et les bhikṣus sont à blâmer. Tel est dans ce cas le pācittiya.

(Cf. Mvy. 261. 76 [72° śikṣāpada]: *ānarīsativācarasānpādanam.*)

73. Sv.P. 若比丘·自手掘地·若使人掘·若指示言掘·是·皮夜提·

Si un bhikṣu, de sa propre main, creuse la terre, s'il la fait creuser par quelqu'un, si en l'indiquant de la main il dit de la creuser, il est *po-ye-t'i*.

= PĀc. 10. *Yo pana bhikkhu pathaviñ khaṇeyya vā khaṇāpeyya vā pācittiyañ.*

Si un bhikṣu creuse la terre ou la fait creuser, pācittiya.

(Cf. Mvy. 261. 77 [73° śikṣāpada]: *khananam.*)

74. Sv.P. 若比丘·受四月自恣請·若過是受者·波夜提·除常自恣請·除數數自恣請·除獨自恣請·

Si un bhikṣu accepte une invitation de pleine-liberté (= *pravāraṇa*) pour quatre mois, et qu'il accepte encore au delà, il est *po-ye-t'i*; sauf invitation de pleine-liberté permanente, sauf invitation de pleine-liberté répétée, sauf invitation de pleine-liberté spéciale.

= PĀc. 47. *Agilānenā bhikkhunā cātumāsapaccayapavāraṇā sūḍilabblā aññatra punapavāraṇāya aññatra niccavāraṇāya . tato ce uttari sūḍiyeyya pācittiyañ.*

Un bhikṣu qui n'est pas malade doit accepter une invitation de fournitures pour quatre mois, en dehors d'une invitation répétée, en dehors d'une invitation permanente. S'il accepte en surplus, pācittiya.

(Cf. Mvy. 261. 78 [74° śikṣāpada]: *pravāritārthātisevā.*)

75. Sv.P. 若比丘·說戒時如是言·我今未學是戒·先當問諸比丘誦修多羅毗尼阿毗曇者·波夜提·若比丘·欲得法利·是戒中應學·亦應問諸比丘誦修多羅毗尼阿毗曇者·應如是言·大德·是語有何義·是事法爾·

Si un bhikṣu, au moment de dire une Défense, parle ainsi : Moi, je n'apprends pas encore cette Défense ; je veux d'abord interroger les bhikṣus qui récitent le Sūtra, le Vinaya, l'Abhidharma ; il est *po-ye-l'i*. Si un bhikṣu désire obtenir le profit de la Loi, il doit apprendre ces Défenses, et aussi il doit interroger les bhikṣus qui récitent le Sūtra, le Vinaya, l'Abhidharma, et il doit leur parler ainsi : Bhadantas ! cette expression, quel sens a-t-elle ? Telle est la règle du cas.

= PĀc. 71. *Yo pana bhikkhu bhikkhūhi sahadhammikaṃ vuccamāno evaṃ vadeyya . na tīvāhaṃ āvuso etasmīṃ sikkhāpade sikkhissāmi yāca na aññāṃ bhikkhūṃ byattaṃ vinayadharaṃ paripucchāmi pācittiyaṃ . sikkhamāneṃa bhikkhave bhikkhūnā aññātabbaṃ paripucchitabbaṃ paripañhitabbaṃ . ayaṃ tattha sāmīci .*

Le bhikṣu à qui des bhikṣus disent une formule de la Loi et qui parle ainsi : Je ne m'instruirai pas — longue vie ! — dans cette prescription jusqu'à ce que je questionne un bhikṣu éclairé, porteur du Vinaya ! — pācittiya. Un bhikṣu, ô bhikṣus ! qui s'instruit doit apprendre, doit questionner, doit se demander. C'est là la norme.

(Cf. Mvy. 261. 80 [76° śikṣāpada] : *Śikṣopasamhārapratikṣepaḥ*.)

76. Sv.P. 若比丘·諸比丘鬪亂諍訟時·屏處默然立聽·作是念·諸比丘所說·我當憶持·波夜提·

Si un bhikṣu, alors que les bhikṣus se querellent et se disputent, se tient dans une cachette en silence et les écoute en pensant ainsi : Les bhikṣus, ce qu'ils disent, je veux me le rappeler, il est *po-ye-l'i*.

= PĀc. 78. *Yo pana bhikkhu bhikkhūnaṃ bhaṇḍanajātānaṃ kalahajātānaṃ vivādāpannānaṃ upassutvā tittheyya yaṃ ime bhaṇissanti taṃ sossāmīti etad eva paṭṭhāyaṃ karitvā anaññaṃ pācittiyaṃ .*

Un bhikṣu qui, tandis que les bhikṣus sont en discussion, sont en querelle, tombent en désaccord, se tient à portée d'oreille en pensant : Ce qu'ils diront, je l'entendrai ! avec ce motif, et sans autre motif, pācittiya.

(Cf. Mvy. 261. 79 [75° śikṣāpada] : *upaśravagalam*.)

77. Sv.P. 若比丘·僧斷事時默然起去·波夜提·

Si un bhikṣu, quand le saṅgha tranche une affaire, en gardant le silence se lève et part, il est *po-ye-l'i*.

= PĀC. 80. *Yo pana bhikkhu saṅghe vinicchayakathāya vartamānāya chandaṃ adatvā utthāyāsanā pakkameyya pācittiyaṃ.*

Le bhikṣu qui, alors qu'une affaire à décider est en cours devant le saṅgha, sans donner son consentement préalable, se lève de son siège et s'en va, pācittiya.

(Cf. MvY. 261. 81 [77° śikṣāpada] : *tūṣṇīviprakramaṇam.*)

78. Sv.P. 若比丘·輕他比丘·波夜提·

Si un bhikṣu manque de respect à un autre bhikṣu, il est *po-ye-t'i*.

= PĀC. 54. *anūdariye pācittiyaṃ.*

En cas de manque de respect, pācittiya.

(Cf. MvY. 261. 82 [78° śikṣāpada] : *anūdaravṛttam.*)

79. Sv.P. 若比丘飲酒·波夜提·

Si un bhikṣu boit de l'alcool, il est *po-ye-t'i*.

= PĀC. 51. *surāmerayapāne pācittiyaṃ.*

Si on boit des liqueurs alcooliques ou fermentées, pācittiya.

(Cf. MvY. 261. 83 [79° śikṣāpada] : *surāmaireyamadyapānam.*)

80. Sv.P. 若比丘·非時入聚落·不白善比丘·波夜提· 除因緣·

Si un bhikṣu hors temps entre dans un village sans informer un bon bhikṣu, il est *po-ye-t'i*, sauf raisons.

= PĀC. 85. *Yo pana bhikkhu santaṃ bhikkhuṃ anāpucchā vikāle gāmaṃ pariseyya aññatra tathārūpā accāyikā karaṇiṇā pācittiyaṃ.*

Le bhikṣu qui sans demander l'autorisation à un bon bhikṣu entre hors temps dans un village, à moins d'affaire urgente conforme, pācittiya.

(Cf. MvY. 261. 84 [80° śikṣāpada] : *akālacaryā.*)

81. Sv.P. 若比丘·請食食前食後行至餘家·波夜提·

Si un bhikṣu invité à un repas, avant le repas ou après le repas, va en tournée dans d'autres maisons, il est *po-ye-t'i*.

= PĀC. 46. *Yo pana bhikkhu nimantito sabhatto samāno santaṃ bhikkhuṃ anāpucchā purebhattaṃ vā pacchābhattaṃ vā kulesu cūrittaṃ āpajjeyya aññatra samayo pācittiyaṃ . tatthāyaṃ samayo . cīvaradānasamayo cīvarakārasamayo . ayaṃ tattha samayo.*

Le bhikṣu qui étant invité, déjà pourvu d'un repas, sans demander (l'autorisation) à un bon bhikṣu, soit avant le repas, soit après le repas, se met à faire une tournée dans les familles — sauf le temps légal, — pācittiya. Le temps légal,

c'est le temps où on donne la vêtue, le temps où on fait la vêtue. C'est là le temps légal.

(Cf. Mvy. 261. 85 [81° śikṣāpada]: *kulacaryā*.)

82. Sv.P. 若比丘·刹帝利王水澆頂·夜未曉未藏寶·
若過門闥·波夜提·除因緣·

Si un bhikṣu, chez un roi kṣatriya qui a reçu l'onction du sacre, quand la nuit ne s'éclaircit pas encore, quand on n'a pas encore serré les bijoux, dépasse le seuil de la porte, il est *po-ye-t'i*, sauf raisons.

= PĀC. 83. *Yo pana bhikkhu rañño khattiyassa muddhūvasittassa anikkhantarā-jake aniggataratanake pubbe appaṭisaṇṇidito indakīlāṇi atikkāmeyya pācittiyaṇi.*

Le bhikṣu qui, chez un roi kṣatriya qui a reçu l'onction royale, quand le roi n'est pas sorti, quand les bijoux [le comm. explique: la reine] ne sont pas sortis, sans s'être annoncé au préalable, dépasse le seuil, pācittiya.

(Cf. Mvy. 261. 86 [82° śikṣāpada]: *rājakulārātricarya*. Mais nous possédons ici le texte même de la prescription du Mūla-Sarvāstivāda Vinaya, conservée avec son commentaire dans le Māhānīka du Divyāvadāna, p. 543 sq.

Yāḥ punar bhikṣur anirgatāyām rājanyām andyate 'ruṇe anirhṛteṣu valneṣu ratna-saṇimateṣu vā rājñāḥ kṣatriyasya mūrdhābhṣikṭasya indrakīlāṇi vā indrakīlasāmantāṇi vā samatikrāmeḥ anyatra tadrūpāt pratyayāt pāyantikā.

Le bhikṣu qui, quand la nuit n'est pas encore passée, quand l'aurore n'est pas levée, quand ne sont pas encore retirés les bijoux ou ce qu'on tient pour des bijoux, chez un roi kṣatriya qui a reçu l'onction royale, dépasse le seuil de la porte ou les alentours du seuil, sauf motif conforme, pāyantikā.

La tradition variait donc entre *rājaka*, le roi, et *rajanī*, la nuit.)

83. Sv.P. 若比丘·說戒時如是言·我今始知是法說
戒經中半月半月戒經中說·諸比丘知是比丘乃至
若二若三說戒中坐·何況多是比丘不以不知故得
脫·隨所犯罪如法治·應呵令猷·汝大德·汝失無利·
汝不善·汝說戒時不敬戒·不作是念實有是事·不貴
重·不著心中·不一心念·不攝耳聽法·從彼事·波夜提·

Si un bhikṣu, au moment de réiter les Défenses, parle ainsi: C'est maintenant que j'apprends pour la première fois que cette Loi est énoncée dans le Livre des Défenses, est récitée tous les demi-mois dans le Livre des Défenses. Les bhikṣus savent que ce bhikṣu a siégé déjà deux fois, trois fois, à plus forte raison davantage, pendant qu'on récitait les Défenses; ce bhikṣu ne peut pas, à cause de son ignorance,

obtenir d'être excusé. Selon sa faute, de la manière que la loi prescrit, il faut le traiter : Toi, bhādanta, toi tu as failli, tu n'auras pas de profit, tu n'es pas bien ; quand on récite les Défenses, tu n'honores pas les Défenses ; tu ne penses pas que en vérité il en est ainsi ; tu ne les vénères pas ; tu n'y appliques pas ton cœur ; tu n'y penses pas en concentrant ton esprit ; tu n'écoutes pas et tu ne suis pas la Loi. Par conséquent, *po-ye-l'i*.

= PĀC. 73. *Yo pana bhikkhu anvadilhamūsaṃ pātimokkhe uddissamāne evaṃ vadeyya . ilān eva kho ahaṃ jānāmi ayaṃ pi kira dhammo suttāgato suttapariyāpanno anvadilhamūsaṃ uddesaṃ āgucchatitī . taṃ ce bhikkhū aṇṇe bhikkhū jāneyyūṃ nisinna-pubbaṃ iminā bhikkhūā dvittikkhattūṃ pātimokkhe uddissamāne ko pana vādo bhiyyo na ca tassa bhikkhuno aṇṇātukena mutti atthi yaṃ ca tattha āpattiṃ āpanno taṃ ca yathūddhammo kāretabbo ullari cassa moho āropetabbo . tassa te āvuso alābhā tassa te dulladdhaṃ yaṃ tvaṃ pātimokkhe uddissamāne na sūdhukaṃ aṭṭhikavā manasikarosīti . ilān tasmīṃ mohunake pācittiyaṃ .*

Le bhikṣu qui, à la lecture du Prātimokṣa tous les demi-mois, vient à parler ainsi : C'est maintenant seulement que je sais que telle est la Loi qui se trouve dans le Sūtra, qui est recueillie dans le Sūtra, qui revient en récitation tous les demi-mois : si les autres bhikṣus savent que ce bhikṣu a déjà siégé deux fois, trois fois, à plus forte raison davantage, pendant la récitation du Prātimokṣa, ce bhikṣu n'est point quitte à cause de son ignorance, il faut lui appliquer le traitement que la Loi prescrit pour sa faute, et il faut de plus l'accuser de folie : Voilà ce que tu as manqué à gagner ; voilà un fâcheux profit pour toi, parce que pendant la récitation du Prātimokṣa tu ne te recueilles pas bien, tu ne t'appliques pas. C'est là le pācittiya en cas d'égarement.

(Cf. Mvy. 261. 87 [83^e śikṣāpada] : *śikṣāpadaṃ raryatūvyavacūrah.*)

84. Sv.P. 若比丘·若骨若齒若角作針筍·波夜提·

Si un bhikṣu fait un étui à aiguilles en os, en ivoire, en corne, *po-ye-l'i*.

= PĀC. 86. *Yo pana bhikkhu aṭṭhimayaṃ vā dantamayaṃ vā risūṇamayaṃ vā sūciḥharāṃ karāpeyya bhedanakaṃ pācittiyaṃ .*

Le bhikṣu qui fait faire un étui à aiguilles en os, ou en ivoire, ou en corne, pācittiya d'infraction.

(Cf. Mvy. 261. 88 [84^e śikṣāpada] : *sūciḥrhaḥkaṣaṇipādanam.*)

85. Sv.P. 若比丘·欲作坐牀臥牀·足應高八指·除入陞·若過作·波夜提·

Si un bhikṣu veut se faire un siège ou un lit, la hauteur doit être exactement de huit doigts, sans compter les marches pour y atteindre. S'il dépasse cette mesure, il est *po-ye-l'i*.

= PĀc. 87. *navam̐ pana bhikkhunū mañcaṃ vā piṭhaṃ vā kārayamānena atthiṅgulapādakaṃ karetabbaṃ sugataṅgulena aññatra heṭṭhimāya aṭaniyā taṃ atikkāmayato chedanakaṃ pācittiyaṃ.*

Si un bhikṣu se fait faire un lit ou un siège neuf, il doit le faire faire de huit doigts, en doigts du Sugata, déduction faite des marches posées au-dessous. Si on dépasse cette mesure, c'est un pācittiya de coupure.

(Cf. Mvy. 261. 89 [85^e śikṣūpada]: *pādakasam̐pādanam.*)

2. PRĀYAŚCITTIKA ET PRATIDEŚANĪYA

Hoernle MSS., Nos. 149³ et 149⁴. (Plate XIX, Nos. 2, 3.)

Les deux feuillets qui portent dans la collection de M. Hoernle les cotes 149³ et 149⁴ mesurent 350 mm. x 77 mm.; le trou destiné au passage de la ficelle qui reliait tout l'ouvrage est à 78 mm. du bord gauche; la hauteur des caractères sans prolongement (*pa, ya, etc.*) est d'environ 3 mm. Ils portent à la marge du verso respectivement les chiffres de pagination 108 et 109, et en effet ils se font suite.

Ils proviennent d'une sorte de commentaire historique sur le Prātimokṣa, analogue au Sutta-vibhaṅga pali, et qui racontait, à propos de chaque prescription, l'épisode qui en avait provoqué l'origine. L'ouvrage se rattache certainement au Vinaya des Sarvāstivādins; j'ai eu l'occasion de le démontrer en détail dans le *Journal Asiatique* (janv.-févr. 1912, pp. 101 sqq.); je me contenterai de rappeler brièvement que le nombre et le classement des péchés qui correspondent aux pācittiyas palis écartent formellement tous les autres Vinayas connus.

Le feuillet 108 s'ouvre au cours d'un récit qui introduit la 89^e prescription; un second épisode vient, dès la seconde ligne, se greffer sur le récit initial; ce nouvel épisode a pour scène Śrāvastī, pour personnages le Bouddha (pañūkte) et Kāḷodāye. En fait, le Vinaya des Sarvāstivādins, tel qu'il nous est connu par la version chinoise de Kumārajīva et Puṇyatrāta, datée de A.D. 404, rapporte deux épisodes à propos du 89^e *po-ye-l'i*. Il suffira d'analyser le premier récit puisque nous n'en avons que la dernière ligne dans le texte koutchéen; je donnerai la traduction intégrale du second, que nous avons tout entier en koutchéen.

Sv. V. — *Po-ye-l'i* 89. (a) Le Bouddha est à Vaiśālī. En ce temps-là les bhikṣus souillent leur lit de leur semence. Le matin, au réveil, ils lavent la tache et laissent la literie sécher à la porte de leur logis. Avant le repas, le Bouddha passe sa vêtue, prend son vase, entre dans la ville pour y mendier sa nourriture. Il voit la literie souillée qu'on a lavée et qui sèche à la porte des logis. Après le repas, le Bouddha réunit pour cette affaire l'assemblée des bhikṣus. Il leur dit ce qu'il a vu

dans sa tournée en ville et condamne cette pratique inconvenante. Il énoncé les cinq désavantages qu'on éprouve à s'endormir l'esprit en désordre, et les cinq avantages qu'on recueille à s'endormir l'esprit en ordre (= Aṅguttara-Nikāya, pañcaka CCX). Puis il autorise l'emploi du *niṣīdana*, sans fixer de dimensions. Les *bhikṣus* abusent de cette imprécision pour se faire des *niṣīdanas* longs et larges. Le Bouddha les réunit, les tance encore, et fixe les dimensions permises.

(b) Le Bouddha est à *Che-wei* (Śrāvastī). En ce temps-là le Bouddha avant midi passe sa vêtue, prend son vase, entre dans *Che-wei* pour y mendier sa nourriture. Après manger, il entre dans le bois *An-t'o*; sous un arbre, il étend son *ni-chi-t'an* et s'assoit. L'*āyusmat* *Kia-lou-t'o-yi* aussi entre dans le bois *An-t'o*. A l'écart de Bhagavat, non loin, il se met sous un arbre, étend son *ni-chi-t'an* et s'assoit. Or l'*āyusmat* avait le corps très long; ses deux genoux touchaient la terre et ses deux mains tenaient l'étoffe. Il forma ce souhait: Quand donc Bhagavat nous permettra-t-il de faire un *ni-chi-t'an* long d'un empan de Bouddha! Comme cela, ce serait suffisant! Et alors Bhagavat se leva de sa méditation; pour cette affaire il réunit l'assemblée des *bhikṣus*, et il dit aux *bhikṣus*: Aujourd'hui, à l'heure du repas, j'ai mis ma vêtue, j'ai pris mon vase et je suis entré dans la ville pour y mendier la nourriture; puis, après manger, je suis entré dans le bois *An-t'o*; sous un arbre j'y étendis mon *ni-chi-t'an* et m'assis. *Kia-lou-t'o-yi* après avoir mendié sa nourriture vint aussi sous un arbre, et il fit cette réflexion: En quel lieu le Bouddha pratique-t-il en ce moment la voie? je veux y pratiquer la voie. Et j'étais alors entré dans le bois *An-t'o*; sous un arbre j'y avais étendu un *ni-chi-t'an*. Et *Kia-lou-t'o-yi* fit de même. Or cet homme a le corps grand; ses deux genoux touchaient le sol. Et il fit ce souhait: Quand donc Bhagavat nous permettra-t-il de faire un *ni-chi-t'an* d'un empan du Bouddha? Comme cela, ce serait suffisant! Le Bouddha dit aux *bhikṣus*: À partir d'aujourd'hui ceci est la règle et il faut l'énoncer ainsi: 'Si un *bhikṣu* veut faire un *ni-chi-t'an*, il doit le faire à la mesure. La mesure, c'est en longueur deux coudées de Bouddha; en largeur une coudée et demie; la lisière, une coudée en plus. Passé cette mesure, c'est *po-ye-t'i*.'

TEXTE KOUTCHÉEN.

Feuillet 108. Recto.

- 1 (k)ākauwa ᳵ śeśuwer postān pañākte sān kraupāte ᳵ ce,u wāttare
nāksate ᳵ xñ kīkraktsi sa sam[ā]nettse ᳵ eñatketse mā¹ ceppille¹
2 mā wsasalle ᳵ prastrān yātka yāntsi ᳵ u pañākte Śrāvastī ne mas-
kītr ᳵ tsoñkai, k pātrai wastsi kamāte Śrāvastī ne pimtāt yopsa ᳵ

¹ Les syllabes *mā* et *lle* ont été fournies par le fragment Hoernle, MS. No. $\frac{149}{84}$.

- 3 šesuwer postam ᳚ niṣidam kamāte *andhaxe* wartto ne masa ompals-
 koñṇe lamatsi ᳚ ṣaulassu Kāḷodāye pañākte o-
 4 mpostam masa ᳚ pañākte alyeka kea stām ṇor niṣidam raksane
 lyama ᳚ Kāḷodāye rano alyeka keā stām ṇor oppilam-
 5 ttsa niṣidam raksane lyama ᳚ su no orotse kektsen tsa ᳚ annapi kenī ¹ sa
 kenī teksa ᳚ tumem weñawā ᳚ watkaṣṣi pi pañākte niṣidam
 6 ṇre ² mem kalyni raso tsamtsi ᳚ ᳚ lamalle ³ sa ṣamānettsa yamaskemane
 sa ᳚ yarmaṇssu yamaṣalle ᳚ omne se yarmā parkariṇe

Verso.

- 1 sa wirsoñcā ᳚ pañāktettse raso sa ᳚ pkante sa ṣle ywārcā ᳚ ṇrets raso ᳚
 tumem oñṣap yāmtr ᳚ raṣṣeñca ᳚ pañākte Kapilavā-
 2 stu ne maskitr ᳚ pañāktettse procer Nānde ⁴ ṇem ᳚ krūi sān ne yapi
 sklokacci ṣamāni ywārcā maskiyetr ᳚ pañākte wat yopsa
 3 Nānde ⁴ wat ᳚ wilakṣānāñcā ⁵ ᳚ pañākte mem Nandettse mem-
 kiṣai ᳚ ṣtwāra prarom pañākte mem menkiṣai ᳚ pañāktettse wastsi
 4 mpa sām ᳚ wastsi yamaṣsitr ᳚ pañākte kḷyauṣa sān kraupāte ᳚ ce
 ṣikṣapāt sānmya ᳚ ᳚ maksu no ṣamāne ᳚ pañāktettse
 5 wāstsittse yarm tsa wastsi yamatr ᳚ oñṣap wat pañāktaṇṇe wāstsi
 mem ᳚ raṣṣeñca ᳚ omne ce pañāktettse wāstsittse yarmā ᳚
 6 parkariṇṇe sa ṇu rsonta ᳚ pañāktaṇṇe raso sa ᳚ pkante sa ṣkaṣ ᳚ te
 om[n]e pañāktettse wāstsit[*ts*]e yarmā ⁶ ᳚ 90 ᳚ weweṇxwa ṇā(*sa*)

Feuillet 109. Recto.

- 1 ṣaulassoñcā ṇunika ᳚ raṣṣeñcana pelaiknenta ᳚ om ne ṇāṣ ᳚ makte
 nau(y) ᳚ ᳚ cai no ~~ṣa~~ulassoñcā ṣtw[*ā*]ra wrattsai aksaṣṣ***
 2 laiknenta artsa ywara meñā prātimokṣaṣṣe pi sutartte aksaṣṇe ue
 ecce katmaskeim ᳚ ᳚ pa(*ñā*)kte Śrāvasti ne maskitr ᳚ omne kṣe
 3 statse prekeṣai ᳚ Uppalavarnañā aṣiyattse ᳚ yarke peti māka spor-
 ttitr ᳚ māka ṣwatsanma kalpāṣṣi ᳚ tu ṣamā

¹ Le fragment $\frac{149}{84}$ porte: *kenṇe sa*.⁴ Sic MS. Lire *nande*.² *ñreṇ* $\frac{149}{84}$.⁵ Sic MS. Lire *ṇkṣa*.³ *lamalya* $\frac{149}{84}$.⁶ J'ai déjà publié l'épisode de Nanda (109 b^{i-vi}) avec une traduction et les textes parallèles dans le Journal Asiatique, 1912, I. 101-116. J'ai pu rectifier ici quelques erreurs que j'avais commises.

- 4 ne,ts past aiṣṣi śwātsi ˆ tāy no trite kauṃṣai ˆ eśuwacca maskītr ˆ
tumeṃ leswi eṃsanta ne ˆ yaka ynemane nauttai ne klāya ˆ
5 karyorttau ksa lyakāte ˆ ista klautka ˆ śno yākṣa ˆ tumeṃ sā,u še,m
kauc ersate ne ˆ oskai wayāte ne ˆ śwātsi wāṅkṣāte ne ˆ pañākte
6 klyauṣa nāksate ˆ maksu no ṣamāne mā alāṣmo eneṅka os ne piṃ-
twāta,ścā ynemane ˆ aletsai aśiyai meṃ ˆ ṣa,ñā ṣar sa trāsxa-

Verso.

- 1 lyē ˆ tsālnalye eñcītr ˆ ce,u ṣamānettsa ˆ ṣamānettsāksaṣalle ˆ nak-
ṣalye sa śaulassoñci kekatkau nesau ˆ mā ayāto a-
2 ksāṣṣalye ˆ cew ike aksaskau ˆ se pelaikne wrattsai aksaṣṣalle ˆ ˆ
ˆ pañākte Śrāvasti ne maskītr ˆ tanāpate ksa ṣamā-
3 neṃ aśiyana ṣpa śwātsiś kakāte ˆ tumeṃ Sthulanānda ce,u tanāpateṃ
śarsāṣṣi ˆ samp arāññe ste cwim nauṣa pete ˆ
4 caim no agamadhari skente ˆ sam no abhidharmike ste ˆ sam winasāre ˆ
tusa tanāpate kraṣiyate ˆ xwa pitkawe (m)ā
5 mlana,m ˆ pañākte klyauṣa nāksate ˆ ṣamāni no masār ostuwaiwenta
ne kakākaṣ tākau śwātsiśco ˆ omne krū aśiya ṣar(s)e-
6 maneñña stmausa tāko,yā ˆ tane klu pete ˆ tane smaññe pete ˆ tane
(s)pa,k pete ˆ sāwaxx ṣamāne,ts mantrāka tāko(yā) ˆ ˆ

TRADUCTION.¹

Pāṭi 89. [Fol. 108 a, l. 1] . . . après manger, le Bouddha réunit le saṃgha ; il blâme cette affaire ; par le fait de . . . d'un bhikṣu . . . [l. 2] il ne faut pas demeurer (avec) qui s'occupe de faire étalage au grand air (*prastaraṇa*).

Le Bouddha est à Śrāvastī. Le matin il prend son vêtement, et il entra dans Śrāvastī pour mendier la nourriture. [l. 3] Après le repas il prend un niṣīdan et il resta dans le bois Andha pour s'asseoir en méditation. L'āyusmat Kāḷodāye y fut après le Bouddha. [l. 4] Le Bouddha sous un arbre quelconque étendant le niṣīdan s'assit. Kāḷodāye aussi sous un arbre quelconque à l'écart [l. 5] étendant le niṣīdan s'assit. Mais il avait le corps grand ; des deux genoux il touchait le sol. Alors il dit : Puisse le Bouddha autoriser [l. 6] à ajouter au niṣīdan une coudée à partir de la frange. Le bhikṣu qui se fait de quoi s'asseoir, il doit le faire

¹ La traduction en koutchéen, sans se piquer d'une fidélité littéraire, a résumé le récit avec goût.

à la mesure. Là-dedans, la mesure est en longueur [Fol. 108 b, l. 1] deux coudées, en coudées du Bouddha; en largeur une et demie; des frauges, une coudée. Qui fuit plus que cela, etc., est paṣṣeṇīa (= pāyantika).

Pāyṭi 90. [Fol. 108 b, l. 1] Le Bouddha est à Kapilavastu. [l. 2] Le Bouddha a un frère nommé Nanda. Quand il entre dans l'assemblée, les religieux confus sont partagés en deux: Est-ce le Bouddha qui est entré? [l. 3] ou bien est-ce Nanda? Nanda a deux lakṣaṇa de moins que le Bouddha; il a quatre doigts de taille en moins que le Bouddha. Il se fait faire [l. 4] une robe pareille à la robe du Bouddha. Le Bouddha, l'ayant appris, réunit la communauté; cette prescription est proclamée: Le religieux quel qu'il soit, [l. 5] qui se fait une robe à la mesure de la robe du Bouddha, ou plus grande que la robe du Bouddha, il est en faute. A ce sujet, voici la mesure de la robe du Bouddha: [l. 6] en longueur, 9 coudées—des coudées du Bouddha—en largeur, 6. Telle est à ce sujet la mesure de la robe du Bouddha.

[Fol. 108 b, l. 6] Par moi ont été dites, [Fol. 109 a, l. 1] ô vous qui avez la vie (= āyusmat), les 90 lois de garde, etc. Là-dessus, je . . . comme ci-dessus. Voici, ô vous qui avez la vie, les quatre lois à réciter publiquement; [l. 2] à la fin du demi-mois, dans la récitation du *Prātimokṣa-sūtra*, elles arrivent.

Pratideśanīya 1. [Fol. 109 a, l. 2] Le Bouddha est à Śrāvastī; alors c'est [l. 3] une période de famine. La nonne Uppalavarnā a beaucoup de portions; beaucoup lui en fournissent; elle reçoit beaucoup à manger, [l. 4] et elle le donne ensuite à manger aux moines. Or le troisième jour, elle est affamée; elle perd connaissance; en allant mendier, elle a un vertige dans la rue. [l. 5] Un marchand la vit; aussitôt, se retournant, il appela sa femme. Alors celle-ci vint; elle la relève tant bien que mal, la conduit dans sa maison, lui prépare à manger. Le Bouddha [l. 6] l'ayant entendu blâmer: Tout moine qui sans être malade va mendier sa nourriture dans une maison, et qui d'une nonne étrangère reçoit dans sa propre main [Fol. 109 b, l. 1] à croquer ou à avaler, ce moine doit en faire la déclaration aux moines: Ô vous qui avez la vie, je suis affecté d'une chose répréhensible; ce n'est pas bien; [l. 2] il faut le déclarer. Ce point, je le déclare. C'est une loi à déclarer publiquement.

Pratid. 2. [Fol. 109 b, l. 2] Le Bouddha est à Śrāvastī. Un *tanāpate* (dāna-pati) invite les moines [l. 3] et les religieuses à manger. Alors Sthūlanandā donne des ordres à ce *tanāpate*: Celui-ci est un Āranyaka¹; à lui la première portion. [l. 4] A ceux-ci; ce sont des *agamadhari*; à celui-là; c'est un *abhidharmika*; à celui-là; il s'emploie au culte. Le *tanāpate* se fâche et dit: Bavarde, ne [l. 5]

¹ Cette interprétation est garantie par la variante graphique du fragment 36ⁱⁱ qui donne sama arāṇṇīe. Le *p* de la forme *samp* note simplement l'explosion labiale qui se produit après que la résonance nasale de l'*m* a cessé.

m'embrouille pas! Le Bouddha ayant entendu blâme: Moines! quand je suis invité à manger dans les familles, et que là-dessus une religieuse reste [l. 6] à donner des ordres: Ici une portion de riz! ici une portion de bonillie! ici une portion de condiments! les moines ainsi . . . [le texte s'arrête ici.]

LES PARALLÈLES.

Le Vinaya pali a aussi, pour le *pācittiya* correspondant, le 89° de la série, un double récit assez différent:

Pācittiya 89. En ce temps-là le Bouddha Bhagavat est à Sāvatti dans le Jetavana, le jardin d'Anāthapiṇḍika. Or en ce temps-là Bhagavat a permis un *nisīdana* aux moines. Les moines de la Sixaine, disant que Bhagavat a autorisé le *nisīdana*, portent des *nisīdanas* démesurés; ils pendent en avant et en arrière des banes et des supports. Les moines qui ont peu de désirs grognent, protestent, s'indignent: Comment les moines de la Sixaine porteront-ils des *nisīdanas* démesurés? Et alors ces moines communiquèrent cette affaire à Bhagavat. Et alors Bhagavat sur cette affaire, sur cette question, réunit l'assemblée des moines et il interrogea les moines de la Sixaine: Est-il vrai, moines, que vous portez des *nisīdanas* démesurés? C'est vrai, Bhagavat! Le Bouddha les blâme: Comment donc, ô fous! porterez-vous des *nisīdanas* démesurés? Voilà qui n'est pas, ô fous! pour donner la foi aux incrédules ni pour augmenter la foi des fidèles. Et maintenant, ô moines! voici comment vous devrez réciter cette prescription: 'Si un moine se fait faire un *nisīdana*, il faut le faire à la mesure. Là-dessus, la mesure est en longueur deux coudées, en coudées du Sugata, en largeur une et demie. Qui dépasse cela, il y a *pācittiya* de coupure (*chedanaka*).' Et c'est ainsi que cette prescription est proclamée aux moines par Bhagavat.

Or en ce temps-là l'āyasmā Udāyi a le corps grand. En présence de Bhagavat, étalant le *nisīdana*, il s'assoit tout recroquevillé. Et alors Bhagavat dit à l'āyasmā Udāyi: Pourquoi donc, Udāyi, es-tu tout recroquevillé sur ton *nisīdana*? C'est que Bhagavat a permis aux moines un *nisīdana* très petit. Et alors Bhagavat à cette occasion, sur cette question, fit un entretien sur la Loi, et, s'adressant aux moines: Je permets, ô moines, une frange d'une coudée au *nisīdana*. Et maintenant, ô moines, voici comment vous devez réciter la prescription: 'Si un moine se fait faire un *nisīdana*, il faut le faire à la mesure. Là-dessus, la mesure est en longueur deux coudées, en coudées du Sugata; en largeur une et demie; la frange, une coudée. Qui dépasse cela, il y a *pācittiya* de coupure (*chedanaka*).'

Pour les prescriptions suivantes et les récits qui les accompagnent, j'observerai l'ordre suivant: d'abord le Sarvāstivādi-vinaya (version chinoise); puis, comme terme de comparaison, le pali.

Sv. V. — *Po-ye-t'i* 90. Le Bouddha résidait à *Kia-wei-lo-wei* (= Kapilavastu). En ce temps-là, l'āyusmat *Nan-t'o*, le frère cadet du Bouddha, qu'une sœur de sa mère avait enfanté, avait le corps tout pareil au Bouddha, avec trente marques (*lakṣaṇa*) et quatre doigts de taille en moins que le Bouddha. Alors *Nan-t'o* se fit un vêtement de la même mesure que celui du Bouddha. Quand les bhikṣus se trouvaient réunis soit à l'heure du repas, soit après-midi, s'ils voyaient de loin *Nan-t'o* venir, ils se levaient tous pour aller au-devant de lui : 'Voici notre grand chef qui vient !' Une fois rapprochés, ils s'apercevaient que ce n'était pas lui. Les sthāviras tout confus pensaient alors : 'Il est notre inférieur : pourquoi donc nous lever et aller au-devant de lui ?' Et *Nan-t'o* tout confus pensait : 'J'ai donc fait que les sthāviras se lèvent et viennent au-devant de moi !' Les bhikṣus pour cette affaire allèrent trouver le Bouddha et lui firent rapport tout au long. Le Bouddha pour cette affaire réunit le saṃgha des bhikṣus, et lui qui savait la cause il interrogea *Nan-t'o* : 'As-tu véritablement fait cette chose ou non ?' Il répondit : 'C'est vrai, Bhagavat ; je l'ai faite.' Le Bouddha le blâma pour toutes sortes de raisons : 'Que signifie qu'un bhikṣu se fait un vêtement de la même mesure que le vêtement du Bouddha ? A partir d'aujourd'hui il faut raccourcir ton vêtement ; ce kaṣāya, il faut l'étaler et l'arroser d'eau. Bhikṣus ! étalez et arrosez le vêtement de *Nan-t'o*. Et si quelque homme fait comme lui, vous devrez agir de même.' Et il dit aux bhikṣus : 'Pour dix avantages je donne aux bhikṣus une prescription. A partir d'aujourd'hui, il faut réciter ainsi cette prescription : Si un bhikṣu se fait un vêtement de la même mesure que le vêtement du Bouddha ou de mesure plus grande, il est *po-ye-t'i*.' La mesure du vêtement du Bouddha, c'est en longueur 9 empan, en largeur 6 empan. C'est la mesure du vêtement du Bouddha.

Pācittiya 92. — En ce temps le Bouddha Bhagavat est à Sāvattī, dans le Jetavana, le jardin d'Anāthapiṇḍika. Or en ce temps l'āyasmā Nanda, fils d'une sœur de la mère de Bhagavat, est beau, remarquable, séduisant, il a quatre doigts de taille de moins que Bhagavat. Il porte une robe de la même mesure que la robe du Sugata. Les Anciens, les Religieux virent de bien loin Nanda l'āyasmā qui arrivait ; l'ayant vu : 'Bhagavat arrive !' se disent-ils, et ils se lèvent de leur siège. Arrivés à proximité, ils le reconnaissent ; ils grognent, ils protestent, ils s'indignent : 'Comment donc ? l'āyasmā Nanda portera une robe de la même mesure que la robe du Sugata ?' Ils rapportèrent la chose à Bhagavat. Alors Bhagavat interrogea l'āyasmā Nanda : 'Est-ce vrai, Nanda, que tu portes une robe de la même mesure que la robe du Sugata ?' — 'C'est vrai, Bhagavat.' Le Bouddha Bhagavat le blâma : 'Comment donc ? Toi, Nanda, tu porteras une robe de la mesure de la robe du Sugata ? Voilà qui n'est pas fait pour donner la foi aux incrédules, ni pour augmenter la foi des fidèles. Ainsi donc, ô Religieux, récitez cette prescription : Si un religieux fait faire une robe de la même mesure que la robe du Sugata, ou plus

grande, il y a *pācittiya* de coupure (*chedanaka*). A ce sujet, voici la mesure de la robe du Sugata : en longueur, 9 coudées — des coudées du Sugata ; — en largeur, 6 coudées. Telle est la mesure de la robe du Sugata.

La formule qui conclut les 90 *pāyī* et celle qui introduit les 4 pécchés suivants ne se trouvent pas dans la version chinoise du Sarvāstivādi-vinaya ; elles sont données dans le Prātimokṣa de cette école traduit par Kumārajīva [Sv. P.]. Le Sutta-vibhaṅga a incorporé, comme le koutchéen, ces formules dans son texte.

Sv. Pr. — Hommes de grande vertu (= *bhadanta*) ! j'ai dit complètement les 90 lois *po-ye-t'i*. Maintenant je demande aux hommes de grande vertu : En êtes-vous purs ou non ? Une seconde fois, une troisième fois même question. Les hommes de grande vertu sont purs en ceci, puisqu'ils gardent le silence. Cette chose, c'est ainsi que je la tiens. Hommes de grande vertu ! Voici les quatre lois *pa-lo-t'i-t'i-che-ni* qui, demi-mois par demi-mois, sont dites dans le *Po-lo-t'i-mo-tch'a*.

P. — On a énoncé, ô āyasmās ! les quatre-vingt-douze lois *pācittiya*. Là je demande aux āyasmās : Est-ce qu'en cela vous êtes purs ? Une seconde fois je demande : Est-ce qu'en cela vous êtes purs ? Et une troisième fois je demande : Est-ce qu'en cela vous êtes purs ? Les āyasmās sont purs en cela ; donc ils se taisent. C'est ainsi que je le tiens. Or voici maintenant les quatre lois *pāṭidesaniya* qui arrivent en récitation.

Sv. V. — *Pratidesaniya* 1. Le Bouddha est à *Che-wei* (Śrāvastī). C'était une période de famine et de parcimonie. La bhikṣuṇī *Hoa-che* (Couleur de fleur = Utpalavarṇā), en raison de son mérite, a beaucoup de connaissances, beaucoup de relations ; elle peut obtenir en abondance vêtements, nourriture, literie, remèdes, qui sont des nécessités. Cette bhikṣuṇī de très bonne heure se lève, passe sa vêtue, prend son vase, entre dans la ville de *Che-wei* pour mendier sa nourriture. Alors elle voit la foule des bhikṣus qui dans *Che-wei* mendent leur nourriture sans en obtenir, elle en souffre et n'est pas heureuse. Et cette bhikṣuṇī, si elle voit que dans le vase des bhikṣus il manque un peu, leur donne un peu ; s'il y manque la moitié, elle donne une moitié ; s'il manque tout, elle donne tout. Le premier jour, la bhikṣuṇī épuisa tout ce qu'elle avait reçu de nourriture mendiée en le donnant aux bhikṣus. De même le second jour, le troisième jour. Comme elle ne prenait pas de nourriture, dans la rue elle perdit connaissance et tomba par terre. Un marchand qui l'avait vue appela sa femme et lui dit : La bhikṣuṇī *Hoa-che* est tombée par terre dans la rue. Va la relever et amène-la. Elle alla la relever et la conduisit dans sa maison. Vite on lui fit une bouillie qu'on lui donna, et alors elle reprit ses sens. On lui demanda : De quoi souffrez-vous ? Quelle maladie vous tourmente que vous êtes tombée par terre dans la rue ? La bhikṣuṇī dit : Je n'ai ni maladie ni

douleur ni peine. C'est parce que je n'avais pas pris de nourriture que j'ai perdu connaissance et que je suis tombée par terre dans la rue. On lui demanda : Vous avez donc mendié de la nourriture sans en obtenir ? Elle répondit : J'ai mendié de la nourriture et j'en ai reçu. Mais comme la foule mendiait de la nourriture dans *Che-wei* sans en obtenir, j'en ai souffert et je n'étais point heureuse. Quand je voyais que dans le vase des bhikṣus il en manquait un peu, je leur en donnais un peu ; s'il y manquait la moitié, je donnais la moitié ; s'il manquait tout, je donnais tout. Et de même le second jour et le troisième jour. Comme je ne prenais pas de nourriture, j'ai perdu connaissance et je suis tombée par terre dans la rue. Les maîtres de maison ayant entendu cette affaire ne furent pas heureux dans leur cœur. Et ils blâmèrent ainsi : Ces *cha-meu* (śramaṇa) fils de *Che* (śākya) ! ils ne connaissent ni temps ni mesure. Si celui qui donne ne sait pas la mesure, il faut que celui qui reçoit sache la mesure. Cette bhikṣuṇī *Hoa-che* a failli mourir faute de nourriture. Là-dessus il y eut des bhikṣus de peu de désirs, sachant ce qui suffit, pratiquant les *t'cou-t'o* (dhūta), qui entendant cette affaire ne furent pas heureux dans leur cœur ; ils allèrent vers le Bouddha et lui firent rapport tout au long. Le Bouddha pour cette affaire réunit l'assemblée des bhikṣus ; pour toutes sortes de raisons il blâma les bhikṣus : Que signifie un bhikṣu qui ne connaît ni la mesure ni le temps ? Si celui qui donne ne connaît pas la mesure, il faut que celui qui reçoit connaisse la mesure. Cette bhikṣuṇī *Hoa-che* a failli mourir faute de nourriture. Ayant blâmé pour toutes sortes de causes les bhikṣus, il leur dit : Pour dix avantages je donne aux bhikṣus une prescription. A partir d'aujourd'hui il faut réciter ainsi cette prescription : 'Si un bhikṣu qui n'est pas malade entre dans un village, et que de la main d'une bhikṣuṇī qui n'est pas sa parente il reçoit de la nourriture, ce bhikṣu doit s'adresser aux autres bhikṣus pour leur dire son péché : Vénérables, je suis tombé dans une loi répréhensible et déplacée. Cette loi est regrettable. Maintenant je déclare publiquement que je regrette ma faute. C'est ce qu'on appelle une loi *po-lo-t'i-t'i-che-ni*.'

P. — *Pāṭil*. 1. En ce temps-là le Bouddha Bhagavat est à Sāvattī dans le Jetavana, le jardin d'Anāthapiṇḍika. Or en ce temps-là une des religieuses ayant fait sa tournée d'aumônes à Sāvattī, au moment de s'en retourner apercevant un des moines lui dit : Hé, seigneur ! accepte l'aumône ! — Bien, ma sœur, dit-il, et elle lui remit tout. Il ne lui restait plus assez de temps pour faire une tournée d'aumônes, et elle resta sans manger. Ainsi le deuxième jour . . . le troisième jour, ayant fait sa tournée d'aumônes à Sāvattī, au moment de s'en retourner apercevant un des moines elle lui dit : Hé . . . et elle resta sans manger. Or, cette religieuse le quatrième jour va frissonnante dans la rue. Un seṭṭh, maître de maison, qui arrivait en voiture dans le sens inverse dit à cette religieuse : Écarte-toi, madame ! En se retirant, elle tomba sur la place même. Le seṭṭh, maître de

maison, fit ses excuses à la religieuse : Excuse-moi, madame ; c'est moi qui t'ai fait tomber. — Non, maître de maison, ce n'est pas toi qui m'as fait tomber ; mais c'est que je suis bien faible. — Pourquoi donc, madame, es-tu si faible ? Alors la religieuse raconta l'affaire au seṭh, maître de maison. Le seṭh, maître de maison, conduisit la religieuse dans sa demeure, lui donna à manger ; il grogne, il proteste, il s'indigne : Comment donc ! les bhadantas accepteront la nourriture de la main d'une religieuse ! Les femmes ont grand'peine à obtenir ! Les moines entendirent ce seṭh, maître de maison, qui . . . s'indignait. Les moines qui ont peu de désirs . . . s'indignent : Comment donc ? un moine recevra la nourriture de la main d'une religieuse . . . etc. . . . Est-ce vrai, moine, que tu reçois la nourriture de la main d'une religieuse ? — C'est vrai, Bhagavat ! — Est-elle ta parente, moine, ou étrangère ? — Étrangère, Bhagavat. — Étranger et étrangère, ô fou, on ne sait pas ce qui convient, ce qui ne va pas, ce qui est bien, ce qui n'est pas bien. Comment donc, ô fou, recevras-tu la nourriture de la main d'une religieuse étrangère ? Voilà qui n'est pas, ô fou, pour donner la foi aux incrédules . . . etc. Et voici comment vous devez rééiter cette prescription : ' Si un moine, de la main d'une religieuse étrangère qui est entrée dans l'intérieur de la maison, accepte en sa propre main à croquer ou à avaler, et qu'il le croque ou l'avale, ce moine doit le déclarer : Vénérables, je suis tombé dans une loi répréhensible, déshonnête ; je le confesse.'

Le récit du Dharmagupta-vinaya est, comme toujours, étroitement rapproché du pali, mais la religieuse qui motive la prescription est, comme chez les Sarvāstivādins, Utpalavarṇā.

Sv. V. — *Pratīd. 2.* Le Bouddha est à *Wang-ḥe* (Rājagṛha). En ce temps-là il y a un maître de maison qui invite le Bouddha et le clergé des deux sexes pour le lendemain à déjeuner. Le Bouddha accepte par le silence. Le maître de maison sait que le Bouddha a accepté par son silence ; il salue de la tête les pieds du Bouddha, tourne à droite autour de lui et se retire. Rentré chez lui, il prépare toutes sortes de mets excellents. Au matin il installe des sièges, envoie un messager informer le Bouddha que le moment est venu, que le repas est prêt. Le Bouddha connaît par lui-même le temps. Le Bouddha et le clergé des deux sexes entrent dans la maison du maître de maison et ils s'assoient. Le maître de maison, voyant que le Bouddha et le clergé sont assis, de sa propre main fait circuler l'eau pour annoncer le moment du repas. Et alors une bhikṣuṇī du groupe de *Tiao-tu* (Devadatta), en faveur des bhikṣus de la Sixaine, se mit à donner des ordres au *t'an-yue* (dānapati) : Celui-ci est le premier sthavira ; celui-là est le second sthavira ; celui-ci tient les règles (vinayadhara) ; celui-ci est un maître de la Loi ; donne à ce bhikṣu du riz ; donne à ce bhikṣu de la soupe. Les maîtres de maison disent : Nous ne savons pas qui est premier sthavira, qui est second sthavira, qui tient les règles, qui

est maître de la Loi. Il y a ici beaucoup de riz à manger, assez pour en donner à tous. Qu'on ne nous embrouille pas avec des paroles. Si on nous donne des ordres confus : allons, toi, de tes propres mains fais circuler les plats, — alors nous nous arrêterons. Le Bouddha reconnut que la bhikṣuṇī embrouillait tout, et il entendit les maîtres de maison qui blâmaient. Après le repas, pour cette affaire, il réunit l'assemblée des bhikṣus ; pour toutes sortes de raisons, il blâma les bhikṣus de la Sixaine : Que signifie, quand les bhikṣus mangent, qu'une bhikṣuṇī ordonne de donner à manger ? Ayant blâmé pour toutes sortes de raisons, il dit aux bhikṣus : Pour dix avantages, je donne aux bhikṣus une prescription. A partir d'aujourd'hui, il faut réciter ainsi cette prescription : 'S'il arrive, ô bhikṣus, qu'un maître de maison invite à manger chez lui, et qu'alors une bhikṣuṇī, montrant du doigt, ordonne : Donne à ce bhikṣu du riz ; donne à ce bhikṣu de la soupe, alors les bhikṣus doivent dire à cette bhikṣuṇī : Attends un peu que les bhikṣus aient fini de manger. Si parmi les bhikṣus il n'y en a pas un pour dire à cette bhikṣuṇī : Attends un peu que les bhikṣus aient fini de manger, alors tous ces bhikṣus doivent s'adresser au reste des bhikṣus et leur dire : Vénérables ! nous sommes tombés dans une loi répréhensible et déplacée. Cette loi est regrettable. Maintenant je déclare publiquement que je regrette ma faute. C'est ce qu'on appelle une loi *po-lo-t'i-t'i-che-ni*.'

P. — *Pāṭid.* 2. En ce temps-là le Bouddha Bhagavat est à Rājagaha au Veluvana, dans le Kalandaka nivāpa. Or en ce temps-là les moines sont invités dans les familles, et y mangent. Les religieuses de la Sixaine sont là qui donnent des ordres pour les moines de la Sixaine : Donnez ici de la soupe ; donnez ici de la bouillie. Les moines de la Sixaine mangent autant qu'ils veulent ; les autres moines ne mangent absolument rien. Les moines qui ont peu de désirs . . . s'indignent : Comment donc ! ces moines de la Sixaine ne remettront pas à leur place les religieuses qui donnent des ordres . . . etc. . . Est-il vrai, moines, que vous ne remettez pas à leur place les religieuses qui donnent des ordres ? — C'est vrai, Bhagavat. — Le Bouddha Bhagavat les blâma : Comment donc, fous, vous ne remettez pas à leur place . . . Voilà qui n'est pas fait pour donner la foi . . . Et voici comment vous devrez réciter cette prescription : 'Les moines sont invités dans les familles et y mangent. Alors si une religieuse reste là avec des airs de commander : Donnez ici de la soupe ; donnez ici de la bouillie ; — ces moines doivent écarter cette religieuse en lui disant : Reste à l'écart, sœur, tant que les moines mangent. S'il ne vient pas à l'idée d'un seul moine d'écarter cette religieuse en lui disant : Reste à l'écart . . . les moines mangent, alors ces moines doivent déclarer : O vénérables, nous sommes tombés dans une loi répréhensible, déshonnête ; nous le confessons.'

Le Dharmagupta-vinaya donne, comme d'ordinaire, un récit presque identique à celui du pali. Mais le lieu de la scène est à Śrāvastī, comme dans le koutchéen,

tandis que le Sarvāstivādi-vinaya et le pali placent tous les deux la scène à Rājagṛha. Le kouchéen seul désigne nommément Sthūlanandā comme la religieuse coupable.

En somme, le kouchéen présente dans tous les cas une rédaction originale, abrégée et allégée, du Vinaya des Sarvāstivādins. Évidemment le bouddhisme avait atteint une vie propre et une culture propre dans la région du parler kouchéen.

3. PRATIDEŚANĪYA.

Hoernle MS., No. 149, Add. 33.

Un petit fragment, coté 149, Add. 33, donne quelques restes d'une rédaction du 1^{er} et du 2^e pratideśanīya très voisine, mais légèrement différente. Elle sert tout au moins à compléter quelques lectures.

Recto.

- 1 ṣṣxente saṣa mā lipitar ne ˆ e
- 2 lleka ksa karyorttau lyakāte ista\k
- 3 maṣane ce\ u ostassi nāksante ne
- 4 se ṣamāne (a)lāṣmo eneñka

Verso.

- 1 ×[pa]ñākte Śrāvast[i]×× maskīta\ r ˆ tanā
- 2 sama arāṃñe ste cwi\ m nau\ s pete ˆ
- 3 tanāpate kraṣiyate oṭ weñā te\ s
- 4 xā\ r ṣamāni ostwaiwenta ne śwātsi

Note additionnelle.—Pendant que ce texte était en cours d'impression, le texte sanscrit du Prātimokṣa des Sarvāstivādins a été publié par M. Finot dans le Journal Asiatique, 1913, II, 465–557.

VOCABULARY TO KUCHEAN FRAGMENTS¹

A

abhidhārm, transcription du sanscrit *abhidharma*. Fr. 1, a^{iv}.

abhidharmike, emprunté au sanscrit *ābhidharmika*, tenant de l'abhidharma. Fr. 2, 109 b^{iv}.

agamadhari, nomin. plur. de *agamadhare*, emprunté au sanscrit *āgamadhara*, qui possède les āgamas. Fr. 2, 109 b^{iv}.

aissi, 3^e pers. sing. fréquent. de *ai*, *ay*^o, donner. Fr. 1, 109 a^{iv}.

aiykemane, partic. moyen de *aïs*, *aik*, savoir. Fr. 1, a^{iv}.

aknātsams, cas oblique plur. de *aknātse*, ignorant; [d'où le dérivé *aknātsamñe*, ignorance (= *ajñāna*)]. Fr. 1, aⁱⁱⁱ.

[Composé d'*an-*, négatif, qui a perdu son *n* devant *kn*, et de *knā-*; cf. v. h. a. *knān*, lat. (*g*)*nū*scō, etc.; sur A. *knān-* (*gnik knānmām* 'survividvān'), v. SS. 931.]

aksalñe, récitation, énonciation (= *uddeśa*). Fr. 2, 109 aⁱⁱ (^o*ne*, loc.).

[Cf. peut-être lat. *aio*, *ad-ayium* et les mots apparentés, notamment arm. *asem*, je dis, *ar-ac* 'maxime'.]

aksaskau, 1^{re} pers. sing. prés. de *aks*, réciter, énoncer (= *deś*^o). Fr. 2, 109 bⁱⁱ.

[v. *aksalñe*.]

aksasalle, part. futur passif de *aks*, *aks*, réciter, énoncer (= *deśanīya*). Fr. 2, 109 aⁱ, 109 bⁱ.

aksasalle, id. Fr. 2, 109 bⁱ.

aksasalle, id. Fr. 2, 109 bⁱⁱ.

alāsmo, malade (= pāli *gilāna*). Fr. 2, 109 a^{vi}; Fr. 3, a^{iv}.

[Cf. *alāskemane* 'étant malade', Journ. As., 1911, ii. 121, et MSL. xviii. 18.]

aletsai, étranger, alienus. Forme oblique féminine de *alecce*. Fr. 2, 109 a^{vi}.

[v. *alyeka*.]

alyeka ([*a*] *l̥leka*, Fr. 3, aⁱⁱ), autre (*anya*). Fr. 2, 108 a^{iv}.

[v. Journ. As., 1911, ii. 149.]

amplākante, participe, précédé de la particule négative *an-*, de *plak*, demander, convenir. Cf. *plāki* (= pāli *anāpucchā*). Fr. 1, bⁱ ii.

[v. *plāki*.]

andha(ce), emprunté au sanscrit *andha*, n. pr. Fr. 2, 108 aⁱⁱⁱ.

āñm, âme, esprit. Fr. 1, b^{iv} (*-sa* instrum.) [Cf. lat. *animus*, *anima*, etc., et v. *onolme*.]

annapi, tous les deux (= *ubhaya*). Fr. 2, 108 a^v.

[v. MSL. xvii. 286.]

arāmñe et **arāññe** (= *āranyaka*). Fr. 2, 109 bⁱⁱⁱ et Fr. 3, bⁱ.

artsa, absolutif de *ars*, finir (= *anu*^o), à la fin de. Fr. 2, 109 aⁱ.

asiya, religieuse (= *bhikṣuṇī*). Fr. 2, 109 b^v, 109 aⁱⁱⁱ (^o*tse*).

asiya, forme oblique. Fr. 2, 109 a^{vi}.

asiyana, cas régime plur. Fr. 2, 109 bⁱⁱⁱ.

ayāsse, d'os (= *asthimaya*), adj. dérivé, au moyen de l'affixe ^o*sse*, du mot *ayā(s)*, os. Fr. 1, b^{iv}.

ayāto, convenable (= pāli ^o*sappāya*) ou agréable (= sanscrit ^o*sanipreya*). Fr. 2, 109 bⁱ.

C

cai, cas sujet plur. de *ce*, ceux-ci. Fr. 2, 109 aⁱ.

caim, id. de *ce*, démonstratif. Fr. 2, 109 b^{iv}. [v. MSL. xviii. 414.]

¹ Les remarques étymologiques, enfermées entre crochets, sont dues à M. Meillet. Fr. = fragment.

ce, adj. démonstr. celui-ci. Fr. 2, 108 b^v.v, 109 bⁱⁱ.

[cf. scr. *tya-ī*]

ceṇ, ce; cas régime du démonstratif *ce* (= *tad*). Fr. 2, 108 aⁱ. (*ceṇ wāttare*), nomin. sing. Fr. 2, 109 bⁱ; Fr. 3, aⁱⁱⁱ. (*ceṇ . . . āksaśalle*), acc. sing. masc. Fr. 2, 109 bⁱⁱⁱ.

ceṇ (= *ceṇ*). Fr. 2, 109 bⁱⁱ.

cwim (= *cwi*), cas régime du démonstratif, + m. v. MSL. xviii. 416 sq. Fr. 2, 109 bⁱⁱⁱ; Fr. 3, bⁱⁱ.

E

ecce, adverbe, correspondant au préfixe sanscrit *ā*. Fr. 2, 109 aⁱⁱ (*katmaskem*). [Cf. scr. *ati* ou lat. *ad*.]

eñatke, °tse. Fr. 2, 108 aⁱ.

eñcitr, 3^e pers. sing. prés. subj. de *eñc*, *eñk*, prendre (= *pratigrh*). Fr. 2, 109 bⁱ. [Cf. gr. *ἐνεγκεῖν*, etc.; v. *enenka* et *ensanta*.]

enenka, excepté. Postposition qui semble bien s'analyser en *en* (= *a* privatif) et *enka*, absolutif de *eñk*, prendre (littér. = non compris). Fr. 2, 109 a^{vi}; Fr. 3, a^{iv}.

ensanta. Fr. 2, 109 a^{iv} (°ne). Participe présent de *enkaśkau*, rac. *eñk*, au féminin? ou 3^e pers. plur. médio-passive de ce verbe? cf. MSL. xviii. 15.

ersate, 3^e pers. sing. prés. de *er-s*, soulever. Fr. 2, 109 a^v (°ne).

[Cf. gr. *ὀρνυμαι*, *ὀρούω*, arm. *yarnem* (imp. *ari*), etc.; l'e initial peut représenter o ou peut-être a; l'élément -s est suffixal, v. MSL. xviii. 28.]

esuwacca, affamée; féminin de l'adj. *esuwacce*, formé de *e(n)* privatif, *suw*, manger + suff. *cce*. Fr. 2, 109 a^{iv}.

[Sur la chute de *n*, v. MSL. xviii. 24.]

I

ikam, vingt (= *vinśati*). Cf. *ikampikwalamñe*.

[v. MSL. xvii. 290 et suiv.]

ikampikwalamñe, adj. composé formé, au moyen de l'afixe *mñe* (= *mñe*), de *ikam*,

vingt + *pikwala*, années, plur. de *pikul* (= *vinśativarṣa*). Fr. 1, aⁱ.

ike, point; lieu (= *pada*). Fr. 2, 109 bⁱⁱ.

ista[k], aussitôt; ensuite. Fr. 2, 109 a^v; Fr. 3, aⁱⁱ.

[Cf. lat. *statim*?]

K

kakākaś, participe à redoublement de *kāk*, inviter (= *nimantr*). Fr. 2, 109 b^v.

kakāte, 3^e pers. sing. prés. de *kāk*, inviter (= *nimantr*). Fr. 2, 109 bⁱⁱⁱ.

(**k**)**ākauwa**. Fr. 2, 108 aⁱ.

kāko, invitation. Subst. tiré de *kāk*, inviter (= *pravāraṇā*). Fr. 1, aⁱⁱ.

Kālodāye, n. pr. emprunté au sanscrit *Kālodāyi*. Fr. 2, 108 aⁱⁱ.iv.

kālpāssi, 3^e pers. sing. fréquent. de *kālp*, obtenir (= *labh*). Fr. 2, 109 aⁱⁱⁱ.

kaltr, 3^e pers. sing. prés. de *kal*, se tenir, s'arrêter (= *sthā*). Fr. 1, a^{iv}.

[Cf. *kalātsi*, 'tenir', qu'on hésite à séparer de *kall*, 'avoir', cf. arm. *kalay*, qui sert d'aoriste à *unim*, 'j'ai'.]

kalyimi, bout (= *anta*). Fr. 2, 108 aⁱ.

[v. MSL. xvii. 294.]

kamāte, 3^e pers. sing. présent de *kam*, prendre (*ādā*). Fr. 2, 108 aⁱⁱ.iii.

[Cf. hom. *γέντο*, il a pris, cypr. *ἀπόγεμε ἀφελκε* et *ἔγ-γεμος συλλαβή*, Hes. gr. *γάγ-γαμον*, filet (de pêche), *ῥ-γμος*, javelle, *γέμω*, etc.; ombr. *gomia*, grauidas, v. sl. *žimo*, je presse, etc.]

Kapilavāstu, n. pr. emprunté au sanscrit (*kapilavastu*). Fr. 2, 108 bⁱ (°ne).

karyortau, marchand (= *vañij*). Fr. 2, 109 a^v; Fr. 3, aⁱⁱ.

[Cf. scr. *kṛīṇāti*, il achète, gr. *πρίασθαι*, etc.]

katkoś, partic. passé de *kat-k*, tomber, passer (= *preke* = *vikāle*). Fr. 1, bⁱⁱ.

[Cf. lat. *cado*, etc.]

katmaskem, 3^e pers. plur. prés. de *kat-m*, arriver (= *gam*). Fr. 2, 109 aⁱⁱ.

[v. *kekatkau*.]

kauc, en haut. Fr. 2, 109 a^v.

kaumṣai, journée, dérivé de *kaum*, jour. Fr. 2, 109 a^{iv}.

kca (cf. *ksa*), particule d'indéfini (*alyeka* *kca*=*anyatama*). Fr. 2, 108 ^{av}.

[v. MSL. xviii. 419.]

kekatkau, nomin. sing. masc. du part. parfait de *kat-k*, arriver à, tomber dans (= *āpad*^o). Fr. 2, 109 ^{bi}.

[Cf. lat. *cado*, etc.]

kektse[ñ], corps (= *kāya*). Fr. 2, 108 ^{av} (^{ntsa}).

keñ, terre (= *prthivī*). Fr. 1, ^{ai}; Fr. 2, 108 ^{av}.

[Cf. lit. *žemė*, v. sl. *zemlja*, gr. *χαμαί*, av. *zam-*, et gr. *χθών*, scr. *kṣam-*, lat. *humus*.]

kemeṣṣe, de corne (= *viṣaṇamaya*). Adj. dérivé au moyen de l'aff. ^{ṣṣe}, du mot *keme*, corne. Fr. 1, ^{bi}.

[Cf. un groupe de mots qui indiquent des objets courbes : av. *kamarā-*, ceinture, gr. *καμάρα*, voûte, lat. *camurus*, *camerus*; lit. *kuñpas*, courbé; gr. *κάμπτω*; etc. ?]

keñi, genou (= *jānu*). Fr. 2, 108 ^{av} (^{sa}).

[Cf. gr. *γόνυ*, etc. Var. *keñine sa*; même forme au duel *e* issu de *o*.]

kercoye, palais. Fr. 1, ^{biii} (^{ne} ne, loc.).

[Cf. got. *gards*, maison, v. angl. *geard*, enclos, v. sl. *gradŭ*, enclos, ville, scr. *grhāḥ*, maison, etc.]

kesta, faim, famine (= *durblīkṣa*). Fr. 2, 109 ^{aii} (^{tse}).

[Cf. la racine scr. *ghas-*, manger ?]

kikratsi, infinitif employé comme substantif. Fr. 2, 108 ^{ai} [répondre ?].

[Cf. gr. *κεράννυμι*, etc. ?]

klausa, ouïe, portée d'oreille (^{śruti}, ^{śrava}), dérivé de *klyau(s)*, entendre. Fr. 1, ^{ai}.

[v. *klyauṣaṇi*.]

klautka, absolu. de *klaut-k*, tourner, retourner. Fr. 2, 109 ^{av}.

[v. *kaklau*, Journ. As., 1911, i. 460.]

klāya, 3^e pers. sing. aor. de *kl*, tourner, tournoyer, se trouver mal. Fr. 2, 109 ^{av}.

[Cf. scr. *cārati*, hom. *περιτελλόμενος* et *περιπλόμενος*, v. sl. *kolo*, etc.; v. *kaklau*, Journ. As., 1911, i. 460; ou plutôt cf. lit. *guliti*, *gulti*, se coucher, *guliti*, *gūlēti*, être couché, gr. *βάλλω*, et surtout scr. *glāyati*.]

klu, bouillie de riz (= *odana*). Fr. 2, 109 ^{bi}.

[Cf. lat. *glūs*?, et ceci appuierait l'hypothèse que l'u de *glus* est un ancien u.]

klyauṣa, absol. de *klyau(s)*, entendre. Fr. 2, 108 ^{bi}, 109 ^{avi} ^{lv}.

klyauṣaṇi, 3^e pers. sing. prés. de *klyau(s)*, entendre. Fr. 1, ^{bi}.

[v. Journ. As., 1912, i. 113; et cf.

klausā.]

kraṣiyate, 3^e pers. sing. prés. de *kraṣiy*, s'irriter. Fr. 2, 109 ^{bi}; Fr. 3, ^{biii}.

kraupāte, 3^e pers. sing. prés. de *kraup*, réunir. Fr. 2, 108 ^{ai} ^{lv}.

krūi, si, quand (= *yadi*, *yadā*). Fr. 2, 108 ^{bii}, 109 ^{lv}.

ksa (cf. *kca*), un quelconque. Indéfini masc. Fr. 2, 109 ^{av} ^{bii}. Fr. 3, ^{aii}.

[v. MSL. xviii. 419.]

kwaṣai, village (= *grāma*). Fr. 1, ^{bii} (^{-ne}, loc.).

[Cf. got. *gawi*, région, ossète *γau*, village, arm. *gawaṛ*, canton; sur ces mots, v. Feist, Etym. Wört. d. got. Spr. (1909), s. v. *gawi*.]

L

lamalle, verbal de *lam*, s'asseoir; qui doit s'asseoir. Fr. 2, 108 ^{avi} (^{sa}). Var. *lamalye*.

[*Lam* est à analyser en *ly* + *m*; v. inf. *lyama* et cf. s. v. *stmausa*.]

lamatsi, infinitif de *lam*, s'asseoir. Fr. 2, 108 ^{aii}.

lānte, roi (= *nāja*). Fr. 1, ^{biii}.

leswi. Fr. 2, 109 ^{ai}.

lipitar, 3^e pers. sing. prés. de *lip*, oindre. Fr. 3, ^{ai}.

[Cf. scr. *lip*, etc.]

lyakāte, 3^e pers. sing. prés. de *lyk*, voir. Fr. 2, 109 ^{av}; Fr. 3, ^{aii}.

[v. Journ. As., 1911, i. 462 et suiv.]

lyama, 3^e pers. sing. aor.(?) de *lam*, s'asseoir. Fr. 2, 108 ^{ai} ^v.

[v. sup. *lamalle*.]

lyka, plur. de *lyak*, voleur (= *caura*). Fr. 1, ^{ai}.

M

mā, négation (= *na*, *an*^o). Fr. 1, ^{ai} ^{bii} ^{lv}; Fr. 2, 108 ^{aii}, 109 ^{bi} ^{iv}; Fr. 3, ^{ai}.

[Généralisation, unique en indo-euro-

péen, de la négation prohibitive, indo-irau.
mā, gr. *μή*, arm. *mī*.]

māka, beaucoup (= *bahu*). Fr. 2, 109 *a*ⁱⁱⁱ.

[Cf. gr. *μέγας*, etc.]

maksu, pron. et adj. indéfini, quiconque
 (*yah kašci*), nom. sing. Fr. 2, 108 *b*^{iv},
 109 *a*ⁱ.

[La seule particule à laquelle on puisse
 penser pour rendre compte de la particule
 qui précède l'indéfini dans *ma-ksu*, *ma-kte*
 et qui se retrouve dans *masār*, et sans
 doute dans *mantrāka*, est gr. *μέν*, *μά*,
 scr. *sma*. v. MSL. xviii. 419.]

makte, comme (= *yathā*). Fr. 2, 109 *a*ⁱ.

māla (?). Fr. 1, *b*ⁱⁱ.

maim^o (*mant*), adverbe, ainsi (= *evam*).
 Fr. 1, *a*ⁱⁱⁱ.

mañcāk, emprunté au sanscrit *mañcaka*,
 banquette. Fr. 1, *b*^{iv}.

mantrāka, ainsi (= *evam*). Fr. 2, 109 *b*ⁱ.

masa, 3^e pers. sing. aor., probablement
 même racine que le verbe *mask* (= *viluv*).
 Fr. 2, 108 *a*ⁱⁱⁱ. iv.

masār, quiconque, quand. Fr. 2, 109 *b*^v.

maskitr, 3^e pers. sing. prés. du verbe
mask, être. Fr. 2, 108 *a*ⁱⁱ (= *viluv*).
 Fr. 2, 108 *b*ⁱⁱ, 109 *a*ⁱⁱ. iv *b*ⁱⁱ; Fr. 3, *b*ⁱ.

maskiyentr, 3^e pers. plur. prés. (?) du
 verbe *mask*, être. Fr. 2, 108 *b*ⁱⁱ.

maṣṣāt, manque de respect (= *anādara*).
 Fr. 1, *b*ⁱ.

meñ, affixe de l'ablatif. Fr. 1, *a*ⁱⁱⁱ; Fr. 2,
 108 *b*ⁱⁱⁱ.

meñ (cf. *meñā*), mois (= *māsa*). Fr. 1, *a*ⁱⁱ
 (*štwer meñsa*).

[Cf. gr. *μήν*, etc.]

meñā (cf. *meñ*), mois (= *māsa*). Fr. 2,
 109 *a*ⁱⁱ (*yuearca*).

[Cf. gr. *μήν*, etc.]

meñki, adv. moins (= *ūna*^o). Fr. 1, *a*ⁱ.

[v. Journ. As., 1912, i. 112.]

meñkišai, moindreur (= *ūnatva*), dérivé
 de *meñki*, moindre. Fr. 2, 108 *b*ⁱⁱⁱ.

[Cf. Journ. As., 1912, i. 112.]

miyṣṣam, 3^e pers. sing. prés. de *miy*,
 frauder, nuire. Fr. 1, *b*ⁱⁱⁱ.

[Cf. v. h. a. *mein*, faux, trompeur, v. isl.

mein, dommage, scr. *māyā*, tromperie,
 illusion, etc.]

mlamam (2^e pers. impér. de *mlamam*
 (*ml + m*? cf. s. v. *lamalle*), embrouiller?).

Fr. 2, 109 *b*^v.

mot, alcool (= *madhu*). Fr. 1, *b*ⁱⁱ.

[Cf. scr. *mādhu*, gr. *μέθυ*, v. h. a.
metu, etc.]

mpa, postpos. du sociatif (= *sārdham*).
 Fr. 1, *a*ⁱ.

N

nā, thème oblique du pronom de la 1^{re} pers.
 sing. *nāsa* (= *mayā*) instr. Fr. 2, 108 *b*^{vi}.

nāś (= *nahyam*), dat. Fr. 2, 109 *a*ⁱ.

nakṣalye, blâmable (= *garhya*). Partic.
 futur passif de *nakṣ*, blâmer. Fr. 2, 109 *b*ⁱ
 (*sa*, instrum.). *nakṣalyi*, cas sujet plur.
 Fr. 1, *a*ⁱⁱ.

[Journ. As., 1911, i. 455.]

nāksate, 3^e pers. sing. prés. de *nāks*,
 blâmer. Fr. 2, 108 *a*ⁱ, 109 *a*^{vi} *b*^v; Fr. 3, *a*ⁱⁱⁱ.

Nande (*nānde*), n. pr. emprunté au sanscrit
 (*nanda*). Fr. 2, 108 *b*ⁱⁱ. iii.

naus, avant (= *purah*). Fr. 1, *b*ⁱⁱ; Fr. 2,
 109 *a*ⁱ (= *pūrvam*); Fr. 3, *b*ⁱⁱ.

nausa, adj., antérieur, premier. Fr. 2,
 109 *b*ⁱⁱⁱ.

[Cf. *nai*, un.]

nauttai, rue (= *rathyā*). Fr. 2, 109 *a*^{iv} (*ne*).

ne, postposition indiquant le lieu. P. ex.
 Fr. 1, *b*ⁱⁱ *kvaṣai ne*, dans un village.
 Fr. 3, *a*ⁱ *b*^{iv}.

[v. MSL. xviii. 403.]

ñem, nom (= *nāma*). Fr. 2, 108 *b*ⁱⁱ.

[Cf. gr. *ὄνομα*, etc.]

nesau, 1^{re} pers. sing. prés. de *nes*, être
 (= *as*^o). Fr. 2, 109 *b*ⁱ.

ñiś, nom. du pronom de la 1^{re} pers., moi
 (= *aham*). Fr. 1, *a*ⁱⁱⁱ.

niṣidam, emprunté au sanscrit *niśidana*,
 natte pour s'asseoir. Fr. 2, 108 *a*ⁱⁱⁱ. iv. v.

no, particule d'opposition (= *tu*). Fr. 2,
 108 *a*^v *b*^{iv}, 109 *a*ⁱ. iv. vi *b*^{iv}. v.

[Cf. v. sl. *no*, et surtout *nū*, mais, scr.
nu, etc.]

ñor, au-dessous (= *adhas*). Postposition
 (*stām ño*). Fr. 2, 108 *a*^{iv}.

[Cf. arm. *nerkhoy*, dessous, en bas, gr.
ἔνερποι, ἔνερθε, ἑνέρθε, ἑνέρπεος, etc.]

ñre, fil, frange (= *daśā*). Fr. 2, 108 *av*ⁱ (^o*menū*); 108 *b*ⁱ (^o*ts*).

[Cf. v. h. a. *snuor*, lien, cordon, et *nāan*, coudre, gr. *vēw*, *vḥpa*, lat. *neo*, irl. *snūim*, j'entrelace, *snāthe*, fil, scr. *snāyati*, il entoure de licou, il habille.]

ñu, neuf (= *nava*). Fr. 2, 108 *b*^{vi}.

[v. MSL. xvii. 289.]

ñumka, quatre-vingt-dix (= *narati*). Fr. 2, 109 *a*ⁱ.

[v. MSL. xvii. 289 et 291.]

O

oiya, adverbe (= *uttaram*). Outre. Fr. 1, *a*ⁱⁱⁱ.

[Cf. v. lat. *ollus*, lat. *uls*, *ultrā*, etc.; v. sl. *lani* (de **olui*), l'an passé, etc., et tout le groupe de B, *alyek*, autre, lat. *alius*, etc.]

om, cela (= *tat*). ^o*ne* = *tatra*. Fr. 2, 108 *av* *b*^v-*vi*, 109 *a*ⁱ *ii* *b*^v. Cf. *ompostam*, *ompalskoññe*, *omšap*.

[v. Journ. As., 1912, 115.]

ompalskoññe, extase (= *dhyāna*). Fr. 2, 108 *a*ⁱⁱⁱ.

ompostam, après. Postposition (*pañākte* ^o). Fr. 2, 108 *a*^{iv}.

omšap, cf. *omšap*, en surplus (= *atireka*). Fr. 2, 108 *b*ⁱ.

omšsap, cf. *omšap*, en surplus (= *atireka*). Fr. 2, 108 *b*^v.

onolme, créature (= *pudgala*). Fr. 1, *a*ⁱ.

[Sans doute mot comparable pour le sens à lat. *animal*; cf. scr. *ānilaḥ*, vent, et tout le groupe de lat. *animus*, *anima*; v. *āñm*, souffle.]

oppīlamntsa. Fr. 2, 108 *a*^{iv}.

orotse, grand (= *mahat*). Fr. 2, 108 *av*.

os, maison. Forme abrégée, devant ^o*ne* du mot *ost*. Fr. 2, 109 *a*ⁱ.

[v. Journ. As., 1911, i. 115; trace de thème en -u dans *ostuwaivre*? cf. scr. *vāstu*, *vāstu*, gr. *fástru*.]

oskaī, à la maison, dérivé de *ost*, maison. Fr. 2, 109 *av*.

ostašši, les gens de la maison. Cas sujet plur. de *ostašse*, dérivé de *ost*.

ostuwaivre, *ostuwaivre*, famille (= *kula*).

Dérivé de *ost*, maison. Fr. 2, 109 *b*^v.

Fr. 3, *b*^{iv} (^o*nta ne*).

ot, alors. Fr. 3, *b*^{iv}.

[Cf. lat. *at*, etc.]

P

pañāktanñe, adj. dérivé de *pañākte*, le Bouddha (= *sangata*). Fr. 2, 108 *b*^v (^o*wātsi*); 108 *b*^{vi} (^o*raso*).

pañākte, le Bouddha. Fr. 1, *b*ⁱ; Fr. 2, 108 *a*ⁱ *ii* *iii* *iv* *v*, *b*ⁱ *iii* *iv* *v* *vi*; 109 *av*, *b*ⁱⁱ *v*; Fr. 3, *b*ⁱ.

parkarñe, longueur (= *lāryhatva*). Fr. 2, 108 *av* (^o*sa*); 108 *b*^{vi} (^o*karñe sa*).

[v. Journ. As., 1912, i. 115.]

parna, en dehors de (= *aññatra* pali). Fr. 1, *b*ⁱⁱⁱ.

[Cf. scr. *paras*, allem. *fern*, etc.]

parra, en silence (= *tuṣṇīm*). Fr. 1, *b*ⁱ.

passēñca, partic. prés. de *pa*, garder (= *pāyantika*, du verbe *pā*, garder). Fr. 2, 108 *b*ⁱ. *passēñcana*, nom. plur. (*pelai-knenta*). Fr. 2, 109 *a*ⁱ.

past, adverbe et préverbe; ensuite, de nouveau. Fr. 2, 109 *a*^{iv}, *past ašši*.

[v. MSL. xviii. 7; la forme est intéressante au point de vue phonétique; *past* est la forme très abrégée, traitée comme un mot accessoire, du mot qui sous sa forme pleine est *postam* ou *pest*.]

pātrai, emprunté au sanscrit *pātra*, sébile. Fr. 2, 108 *a*ⁱ.

pāyti, nom d'une catégorie de fautes (= *pāyantika*; pali *pācittiya*). Fr. 1 *a*ⁱ et *pass*.

pelaikne, loi (= *dharma*). Fr. 2, 109 *b*ⁱⁱ; 109 *a*ⁱ (^o*nta*, nom. plur.).

[v. Journ. As., 1912, i. 114.]

pelaiyknešse, adj. dérivé, au moyen du suffixe ^o*šse*, du mot *pelaiykne*, *pelaikne*, loi (= *dharma*). Fr. 1, *b*ⁱ.

[v. Journ. As., 1912, i. 114.]

pete, portion de nourriture, plat. Fr. 2, 109 *b*ⁱⁱⁱ *vi*; Fr. 3, *b*ⁱⁱ. *peti*, nom. plur. Fr. 2, 109 *a*ⁱⁱⁱ.

[Cf. scr. *pitāh*, lit. *pētūs*, repas?]

pi, particule de limitation. Fr. 1, *a*ⁱ; Fr. 2, 108 *av* (*watkašši pi*); 109 *a*ⁱⁱ.

[Cf. scr. *āpi*, gr. *ἐπι*, arm. *ew*, aussi?]

v. Smith, 'Tocharisch,' p. 13, et aussi MSL. xvii. 285.]
pikul, année; plur. *pikwala*. Cf. *ikam-pikwalamñe*.
pikwala, plur. de *pikul*, année. Cf. *ikam-pikwalamñe*.
pilsi, ? (à portée de ? = *upa°* ?). Fr. 1, aiv.
pimtwāt, emprunté au sanscrit *pindapāta*, tournée d'aumônes. Fr. 2, 108 aii. *pimtwāta-sca*, datif. Fr. 2, 109 avi.
pir, emprunté au sanscrit *pīṭha*, escabeau. Fr. 1, biv.
pitkawe, bavard. Fr. 2, 109 biv. Cf. *pitmaiwalñe* = *pralāpa*, dans Journ. As., 1911, ii. 128 et 130.
pkante, largeur (= *tiryak*). Fr. 2, 108 bi (°sa); 108 bvi (id.).
plāki, subst. tiré de *plak*. Convention (= *saṃvilhāna*). Fr. 1, ai. (Cf. *amplākante*).
 [Cf. lat. *placet*.]
po, tout. Fr. 1, biv.
postam, après (= *paścāt*). Fr. 1, bi; Fr. 2, 108 ai (postposition: *śeṣuwer postam*, après le repas).
 [Cf. lat. *post*, etc.; v. MSL. xviii. 7.]
postaññes, datif de *postaññe* (= *pravāraṇā*). Fr. 1, aii. Le mot *postaññe* est tiré, au moyen de l'affixe °ññe des abstraits, de l'adverbe *postam*, après, parce que la cérémonie de la *pravāraṇā* vient après les quatre mois du *varṣa* (saison des pluies et de la retraite au couvent).
prarom, cas oblique pluriel de *prāri*, doigt (= *aṅguli*). Fr. 2, 108 biii.
prastrām, étalage. Emprunté au sanscrit *prastarāna*. Fr. 2, 108 aii.
prātimokṣa, transcription du sanscrit *prātimokṣa*. Fr. 1 aiii, biv (*prātimokṣ*).
prātimokṣaṣse, adj. formé, au moyen du suffixe °sse, du mot *prātimokṣā*, emprunté au sanscrit *prātimokṣa*. Fr. 2, 109 aii.
preke, temps (= *kāla*). Fr. 1, biv.
prekeṣai, époque, saison, dérivé de *preke*, temps. Fr. 2, 109 aiii.
preku, 1^o pers. sing. impér. de *prek*, demander. Fr. 1, aiv.
procer, frère (= *bhrātar*). Fr. 2, 108 bii.
 [v. Journ. As., 1912, i. 111.]

pudgalyik, emprunté au sanscrit *pudgalika*, individuel. Fr. 1, aii.

R

ra, particule d'affirmation, indiquant la suppression d'une formule déjà énoncée (= *ityādi*, *peyyāla*). Fr. 2, 108 bi, 109 ai. [Journ. As., 1912, i. 114.]
raksane, participe de *rak-s*, étendre. Fr. 2, 108 aiv. v.
 [Cf. gr. ῥέγω, got. -*rakjan*, etc.; pour la formation, v. MSL. xviii. 18.]
rano, aussi. Fr. 2, 108 aiv.
 [v. Journ. As., 1911, i. 460.]
rapanam, 3^a pers. sing. prés. de *rap*, creuser (= *khan°*). Fr. 1, aii.
rāpatsi, infinitif de *rap*, creuser (= *khan°*). Fr. 1, aii.
raso (cf. *rso*), coudée (= *vitasti*). Fr. 2, 108 aiv, bi, vi (°sa); plur. *rsonta*, vide s. v. *rso*.
reki, parole (= *vāc*). Fr. 1, aiii.
 [A. *rake*; v. sl. *reko*, *rěči*; cf. SS., 933 et suiv.]
rso, forme réduite de *raso*, coudée; cf. *wirsoñcā*. *Rsonta*, plur. de *raso*. Fr. 2, 108 bvi.

S

sa, postpos. de l'instrumental. Fr. 1, ai. ii. *śakse* ? Fr. 1, biv.
sam (*sama* Fr. 3, bii), cas sujet masc. du démonstratif *se*, *su*, avec -m (v. MSL. xviii. 417). Fr. 2, 109 biv. Cf. *samp* infra.
 [Cf. scr. *sā*, gr. *ó* et v. lat. *sum*, *sos*.]
sām, égal (= *sama*). Fr. 2, 108 biv.
 [v. Journ. As., 1912, i. 113.]
śamāne, cas sujet sing. Fr. 1, ai. iv bi. iv; Fr. 2, 108 biv, 109 aiv; Fr. 3 aiv.
śamāni, cas sujet plur. Fr. 1, aii; Fr. 2, 108 bii, 109 bv; Fr. 3, biv.
 Formes obliques:
śamānettsa, sing. Fr. 2, 108 aiv, 109 bi.
śamānettsa, sing. Fr. 2, 108 ai.
śamāneṃts, plur. Fr. 1, aiv; Fr. 2, 109 aiv (*śamānet*). Fr. 2, 109 bi.
śamāneṃ, plur. Fr. 2, 109 bii.
samp, autre notation de *sam*, *sama*, 'celui-ci'. Cf. la note 1 de la page 13. Fr. 2, 109 bii.

sān, communauté. Emprunté au sanscrit *saṃgha*. Fr. 2, 108 ^a ^{biv}. Cf. aussi la variante *sāṅk*. Forme oblique: *sañ ne*. Fr. 2, 108 ^b ⁱⁱ.

sañ, pronom possessif de la 3^e pers. (= *sva*). Fr. 1, ^a ⁱⁱ.

sañā, adj. poss. Fr. 2, 109 ^a ^{vi}.

[Cf. lat. *suos*, etc.; pour le suffixe, v. Journ. As., 1911, i. 464.]

sāṅk, la communauté. Emprunté au sanscrit *saṃgha*. Fr. 1, ^b ⁱⁱⁱ. Cas oblique *saṅkattse*. Fr. 1, ^b ⁱ.

sānmya, passé passif de *sānm*, proclamer. Fr. 2, 108 ^b ^{iv}.

[Journ. As., 1912, i. 113.]

ṣap, plus; dans *onṣap*, q.v.

ṣar, main (= *hasta*). Fr. 1, ^a ⁱⁱ; Fr. 2, 109 ^a ^{vi}.

ṣarma, cause (= *pratyaya*). Fr. 1, ^b ⁱⁱⁱ.

ṣarsāṣṣi, 3^e pers. sing. opt. de *ṣars*, ordonner (= *vyavaśās*^o). Fr. 2, 109 ^b ⁱⁱⁱ. Cf. *Ṣarsemanehā*.

ṣarsomanehā, partic. féminin. sing. de *ṣars*, ordonner (= *vyavaśās*^o). Fr. 2, 109 ^b ^v. Cf. *Ṣarsāṣṣi*.

sāu, celle-ci, cas sujet féminin. sing. du démonstr. *su*. Fr. 2, 109 ^a ^v.

[v. *saṃ*; cf. v. lat. *sa-psa*.]

ṣaulassoñcā, voc. plur. de *ṣaulassu* (= *āyus-mantaḥ*). Fr. 2, 109 ^a ⁱ.

ṣaulassoñcē. Fr. 2, 109 ^b ⁱ.

[Sur *ṣaul*, vie; cf. gr. ζῷ, etc., v. Smith, 'Tocharisch', p. 16.]

ṣaulassu, vivant (= *āyusmat*); cas sujet sing. Fr. 2, 108 ^a ⁱⁱⁱ.

se, ce (= *idam*). Fr. 2, 108 ^a ^{vi} (^o *yarmā*). Fr. 2, 109 ^b ⁱⁱ (^o *pelaikne*).

se, pron. relatif (= *yaḥ*). Fr. 1, ^a ^{i-iv}; Fr. 3, ^a ^{iv}.

[Cf. scr. *syā*, v. pers. *hya* ?]

ṣem, 3^e pers. sing. aor. absolu de *km*, venir. Fr. 2, 109 ^a ^v.

[v. MSL. xviii. 3.]

ṣesūwer, avoir mangé (= *bhakta*); infinitif à redoublement de *ṣu*, *ṣūw*, *ṣw*, manger. Fr. 2, 108 ^a ⁱⁱⁱ.

[Si *ṣ* repose sur gutturale, comme dans *ṣaula*, vie, A. *sol*, on est tenté de

rapprocher sl. *živati*, mâcher (prés. *živō* et *žujō*), v. h. a. *kiuwan*, pers. *javād*, il mâche.]

ṣikṣapāt, prescription. Emprunté au sanscrit *ṣikṣāpada*. Fr. 2, 108 ^b ^{iv}.

ṣilnāntam, lire peut-être *ṣilnānta*, qui serait le pluriel d'un mot *ṣilnā*, dispute, querelle (= *kalaha*, *vivāda*). Fr. 1, ^a ^{iv}.

ṣitmalyāṇe. Fr. 1, ^b ⁱⁱⁱ (-*sa*, instrum.),

infraction.

ṣkas, six (= *ṣaṭ*). Fr. 2, 108 ^b ^{vi}.

[v. MSL. xvii. 287.]

skente, 3^e pers. plur. prés. de *s-k*, être. Fr. 2, 109 ^b ^{iv}.

[v. MSL. xviii. 28.]

sklokacce, confus; dérivé de *sklok*, confusion. Fr. 2, 108 ^b ⁱⁱ (-*cai*, cas sujet pl.).

śle, avec (= *sa*^o). Fr. 2, 108 ^b ⁱ (^o *ywāreā*).

smaññe, bouillie (= *sūpa*). Fr. 2, 109 ^b ^{vi}.

śno, femme, épouse (= *patnī*). Fr. 2, 109 ^a ^v.

[v. MSL. xviii. 25, note.]

ṣpa, et; copule enclitique. Fr. 2, 109 ^b ⁱⁱⁱ. [v. Journ. As., 1911, i. 460.]

ṣpak, assaisonnement. Fr. 2, 109 ^b ^{vi}.

sporttīr, 3^e pers. sing. prés. de *sport*, fournir. Fr. 2, 109 ^a ⁱⁱⁱ.

[On peut songer au groupe très diversifié de gr. σπείρω, lat. *spargo*, etc.; cf. *spārtalñe*, Journ. As., 1911, ii. 149.]

Śrāvasti, emprunté au sanscrit (^o *ne*). Fr. 2, 108 ^a ⁱⁱ, 109 ^a ⁱⁱ ^b ⁱⁱ; Fr. 3, ^b ⁱ.

stām, arbre (= *vrkṣa*). Fr. 2, 108 ^a ^{iv}.

[Cf. v. sax. *stamn*, v. h. a. *stam*, et irl. *tamon*, tronc.]

ste, 3^e pers. sing. prés. de *s*, être. Fr. 2, 109 ^b ⁱⁱⁱ ^{iv}; Fr. 3, ^b ⁱⁱ.

[v. *skente*.]

Sthulanānda, nom propre d'une religieuse; emprunté au sanscrit *sthūlanandā*. Fr. 2, 109 ^b ⁱⁱⁱ.

stmausa, participe féminin. sing. de *st-m*, se tenir (= *sthā*^o). Fr. 2, 109 ^b ^{vi}.

[l'm de *stam-* est un élément de formation, comme dans *lyama*, v. sup. s.v. *lamulle*, et *katmasken*, ils arrivent, à côté de *kekatkau*, vu ci-dessus; on peut donc rapprocher le groupe du lat. *stāre*.]

št̥wāra (cf. *št̥wer*), quatre (= *catuh*). Fr. 2, 108 ^{bii}, 109 ^a.

[v. MSL. xvii. 287.]

št̥wer, quatre (= *catuh*). Fr. 1, ^{aii}.

[v. MSL. xvii. 287.]

su, pronom démonstratif (= *saḥ*). Fr. 1, ^{ai}; Fr. 2, 108 ^a (cas sujet masc.).

[Cf. scr. *sā*, gr. *ś*, got. *sa*; v. le neutre *tu*.]

sucikar, emprunté au sanscrit *sūciḥ*, étui à aiguilles. Fr. 1, ^{biv}.

sūtar (cf. *sutar*), emprunté au sanscrit *sūtra*. Fr. 1, ^{aii}, iv.

sutar (cf. *sūtar*), emprunté au sanscrit *sūtra*. Fr. 2, 109 ^{aii} (^{otse}, cas oblique).

śwatsi, nourriture, aliment (= *bhakta*). Fr. 2, 109 ^{aii} (*śwatsanma*, plur.).

[v. *śesūwer*?; Smith, 'Tocharisch', p. 17. rapproche *śaul*.]

śwātsi, infinitif de *śwa*, *śuw*, manger. Fr. 2, 109 ^{aiv}, v; Fr. 3, ^{biv}.

śwātsiś, datif de l'infinitif. Fr. 2, 109 ^{bii}.

śwātsiśco, datif emphatique de l'infinitif. Fr. 2, 109 ^{bv}.

[v. *śesūwer*.]

T

tākañ, 3^e pers. sing. prés. de *tāk*, être. Fr. 1, ^{ai}, iv ^{bi}.

tākau, 1^{re} pers. sing. prés. de *tāk*, être. Fr. 2, 109 ^{bv}.

tākoyä, 3^e pers. sing. optat. de *tāk*, être. Fr. 2, 109 ^{bvi}.

tanāpate, bienfaiteur. Emprunté au sauserit *dānapati*. Fr. 2, 109 ^{bii}, iv; Fr. 3 ^{bi}, iii.

tanāpateñ, cas régime. Fr. 2, 109 ^{bii}.

ta-ne, locatif sing. du démonstratif *te*, *tu*. Fr. 2, 109 ^{bvi}.

tāy, cas sujet féminin. sing. du démonstratif; celle-là. Fr. 2, 109 ^{aiv} (^{no}).

te, adj. et pron. démonstratif; celui-là. Fr. 2, 108 ^{bvi} (^o*yarmä*).

teksa, 3^e pers. sing. aor. de *tek*, toucher (= *spr̥s̥*). Fr. 2, 108 ^a.

[Journ. As., 1911, ii. 147.]

trā(sa)lye, à croquer (= *khādanīya*), partic. futur passif de *trās*? Fr. 2, 109 ^a.

trikelye. Fr. 1, ^{bii} [^{sa}?].

trite, troisième (= *trītya*). Fr. 2, 109 ^{aiv}. [MSL. xvii. 286.]

t̥sa, affixe de dépendance. Fr. 1, ^{aii}.

tsālnalye, à manger (= *bhojanīya*). Partie. futur passif de *tsāl*. Fr. 2, 109 ^{bi}.

tsamtsi, infinitif de *tsam*, ajouter. Fr. 2, 108 ^a.

tsaṅkañe. Fr. 1, ^{bii} (^{sa}. Cf. peut-être *tsaṅkaik*, le matin).

t̥senk̥et̥ar, 3^e pers. sing. moyen de *t̥senk̥*, se lever (= *utthā*). Fr. 1, ^{bi}.

[Cf. lit. *stēngtis*, s'efforcer; v. isl. *stinga*, piquer, v. h. a. *stanga*, perche? en tout cas l'un des mots du grand groupe de (*s*)*th*-, être debout, se tenir.]

t̥sonkaik̥, le matin (= *prātar*). Fr. 2, 108 ^{aii}.

tt̥se, affixe du génitif. Fr. 1, ^{ai}, etc.

tu, démonstratif neutre (cf. *su*), cela (= *tat*); *tu*. Fr. 2, 109 ^{aii} (accus.).

Cas obliques :

tu-mem̄. Fr. 1, ^{aii}; Fr. 2, 108 ^a ^{bi}, 109 ^{aiv}, v ^{bii}.

tu-sa. Fr. 2, 109 ^{biv}.

[Cf. scr. *tāt*, gr. *τό*, got. *bat-a*; v. le masculin *sa*.]

tuyknesa, de cette façon; locution adverb. formée de *tu*, démonstr. + *yākne*, façon + *sa*, affixe d'instrum. Fr. 1, ^{bii}.

U

Uppalavārṇaṇā, nom d'une religieuse; emprunté au sanscrit *Utpalavarṇā*. Fr. 2, 109 ^{aii}.

W

wāṅk̥s̥āte, 3^e pers. sing. prés. de *wāṅk̥s̥*, donner, apporter, préparer? Fr. 2, 109 ^a (^{ne}).

wārpanalle, partic. futur passif de *wār̥p*, accepter, goûter (= *pālī sādīy*). Fr. 1, ^{aii}.

wār̥patar, 3^e pers. sing. subjonctif moyen de *wār̥p*, accepter, goûter (= *pālī sādīyeyya*). Le présent fait *wār̥pnāt̥r*; Fr. 1, ^{aii}.

[Cf. *Revue celtique*, 1913 (vol. xxxiv), 142.]

wārsem, plur. oblique de *wārse*, brigand (= *stena*). Fr. 1, *a*ⁱ.

wartto, bois, parc (= *vana*). Fr. 2, 108 *a*ⁱⁱⁱ (*ne*).

wasampam, emprunté au sanscrit *upa-sampanna*, ordonné moine. Fr. 1, *a*ⁱ.

wasampāt, emprunté au sanscrit *upa-sampad*, ordination. Fr. 1, *a*ⁱ.

wastsi (cf. *wāstsi*), vêtement (= *cīvara*). Fr. 2, 108 *a*ⁱⁱ *b*ⁱⁱⁱ. iv. v.

[Cf. lat. *vestis*, etc.]

wāstsi (cf. *wāstsi*), vêtement (= *cīvara*). Fr. 2, 108 *b*^v. vi (*ttse*); ib. (*menū*).

wat (cf. *wat*), ou (= *vā*). Fr. 2, 108 *b*ⁱⁱ (*pañūkte wat yopsa*).

wat, ou (= *vā*). Fr. 2, 108 *b*ⁱⁱⁱ (*nande wat*). 108 *b*^v.

[Journ. As., 1911, i. 457.]

watkaṣṣam, 3^e pers. sing. prés. de *wāt-k*, ordonner de (= *°aya*^o causatif). Fr. 1, *a*ⁱⁱ.

watkaṣṣi, 3^e pers. sing. optatif de *wāt-k*, *wat-k*, ordonner, faire faire. Fr. 2, 108 *a*^v.

wātko, partic. de *wāt-k*, ordonner. Cf. *watkaṣṣam*.

wāttare, affaire (= *artha*, etc.). Fr. 1, *b*ⁱ. Fr. 2, 108 *a*ⁱ.

wayāte, 3^e pers. sing. prés. de *way*, conduire, emmener. Fr. 2, 109 *a*^v (*ne*).

[Cf. scr. *vēti*, lit. *vejū*, etc.]

weñā, 3^e pers. sing. aor. de *weñ*, dire. Fr. 3, *b*ⁱⁱⁱ.

weñawā, passé de *weñ*, dire (*vac*^o). Fr. 2, 108 *a*^v.

weskomane, partic. moyen de *weñ*, dire (= *vac*^o, *vad*^o). Fr. 1, *a*ⁱⁱⁱ.

wessaṃ, 3^e pers. sing. du prés. de *weñ*, dire. Fr. 1, *a*ⁱⁱⁱ.

weweñuwa, plur. du part. à redoublement de *weñ*, dire (= *uddiṣṭa*). Fr. 2, 108 *b*^{vi}.

wi, deux. Cf. *wirsoñcā*.

[MSL. xvii. 285.]

wilakṣānāñcā, ayant deux marques (*wi*, deux + sanscrit *lakṣaṇa* + suffixe *°ñcā*, possessif). Fr. 2, 108 *b*ⁱⁱⁱ.

winai, emprunté au sanscrit *vinaya*. Fr. 1, *a*^{iv}.

winasāre, nom d'agent tiré de *winas*, rendre hommage. Fr. 2, 109 *b*^{iv}.

wirsoñcā, ayant deux coudées; adj. composé

de *wi*, deux + *rso*, coudée + *ñcā*, affixe du possessif. Fr. 2, 108 *b*ⁱ.

wratṭsai, respectivement? (= *prati* [*de-sānīya*]). Fr. 109 *a*ⁱ *b*ⁱⁱ.

[De la famille de lat. *uerto*, *uersus*.]

wsaṣṣalle, part. futur passif de *ws*, *was*, habiter (= *vastarya*). Fr. 2, 108 *a*ⁱⁱ.

[Scr. *vāsati*, got. *wisan*.]

Y

yaka, absolutif de *yak*, demander, mendier. Fr. 1, *b*ⁱⁱⁱ; Fr. 2, 109 *a*^{iv}.

yākne, *ykne*, façon. Cf. *tuyknesa*.

yākṣa, 3^e pers. sing. aor. de *yak*, appeler. Fr. 2, 109 *a*^v.

yam, 3^e pers. sing. prés. de *yn*, aller. Fr. 1, *a*ⁱ.

[Cf. gr. *ἔμν*, lit. *einū*, etc.; SS. p. 926.]

yamaṣalle, partic. futur passif (= *kara-nīya*) de *yam*, faire. Fr. 1, *b*^{vi}; Fr. 2, 108 *a*^{vi}.

yamaska, 3^e pers. sing. subj. (?) de *yam*, faire. Fr. 1, *b*^{iv}.

yamaskau, 1^{re} pers. sing. prés. de *yam*, faire. Fr. 1, *a*ⁱⁱⁱ.

yamaskomane, part. prés. moyen de *yam*, faire (*°sa*). Fr. 2, 108 *a*^{vi}.

yamaṣṣam, 3^e pers. sing. prés. de *yam*, faire. Fr. 1, *a*ⁱ *b*ⁱ.

yamaṣṣitr, 3^e pers. sing. fréquent. moyen de *yam*, faire. Fr. 2, 108 *b*^{iv}.

yamastar, 3^e pers. sing. prés. moyen de *yam*, faire. Fr. 1, *b*^{iv}.

yamātr, 3^e pers. sing. subj. de *yam*, faire. Fr. 2, 108 *b*^v.

yāmtr, 3^e pers. sing. subj. de *yam*, faire. Fr. 2, 108 *b*ⁱ.

yāmtsi, infinitif de *yam*, faire. Fr. 2, 108 *a*ⁱⁱ.

yapi, 3^e pers. sing. opt. de *yap*, entrer (= *praviṣ*). Fr. 2, 108 *b*ⁱⁱ.

yarke, suffisance, abondance. Fr. 2, 109 *a*ⁱⁱⁱ. [v. *yarm*.]

yarm (cf. *yarmā*), mesure (= *pramāṇa*). Fr. 1, *b*^{iv}; Fr. 2, 108 *b*^v (*tsa*).

[v. Journ. As., 1912, i. 114.]

yarmā (cf. *yarm*), mesure (= *pramāṇa*). Fr. 2, 108 *a*^{vi} (*se yarmā*); Fr. 2, 108 *b*^v. vi

(*wāstsi tse yarmā*).

yārmañssu, ayant la mesure (= *pramāṇika*). Fr. 2, 108 *a*^{vi}.

yaṣi, nuit (= *rātri*). Fr. 1, *b*ⁱⁱⁱ (-*sa*, instrum.).

yātka, absolutif de *yāt*, *yāt*, s'occuper à (= *bhāvay*^o). Fr. 2, 108 *a*ⁱⁱ.

yeṣaṇ, clair. Fr. 1, *a*ⁱⁱⁱ.

yitmaṣṣaṇ, 3^e pers. sing. prés. de *yit-m*, *yāt-m*, entrer (= *praviṣ*^o). Fr. 1, *b*ⁱⁱ.

ynāri, subst. tiré de *yn*, chemin (= *mārga*). Fr. 1, *a*ⁱ.

ynemane, partic. moyen de *yn*, *yan*, aller. Fr. 2, 109 *a*^{iv} (fémin.); 109 *a*^{vi} (masc.).

[MSL. xviii. 19 et 26.]

yokaṇ, 3^e pers. sing. prés. de *yok*, boire. Fr. 1, *b*ⁱⁱ.

yopsa, 3^e pers. sing. aor. de *yap*, entrer (= *praviṣ*^o). Fr. 2, 108 *a*ⁱⁱ *b*ⁱⁱ.

ywarca (cf. *ywārcā*), demi (= *ardha*). Fr. 2, 109 *a*ⁱⁱ (*meñä*).

ywārcā (cf. *ywarca*), moitié (= *ardha*). Fr. 2, 108 *b*ⁱ *ii*.



यन्मनेत्र नयने

A BILINGUAL FRAGMENT IN CHINESE-KHOTANESE

Hoernle MSS., Nos. 142 and 143. (Plate XXII.)

INTRODUCTORY REMARKS

By A. F. RUDOLF HOERNLE.

THE two parts of this fragment, shown on Plate XXII, belong to two separate consignments, Part i to No. 142 and Part ii to No. 143, which were forwarded to me from Simla, in May 1903 and January 1904 respectively. In the forwarding letter it was stated that they had been purchased from Badruddin, Aksakal of Khotan, and that they were believed to have been discovered in the Takla Makan Desert in some, not further specified, locality. Regarding the probable identity, however, of this locality, see the Introductory Remarks, on pp. 2 and 85. That, in any case, they come from the same locality is shown by the circumstance that they make up a nearly continuous whole, as may be seen in Plate XXII. Either of the two parts, when received by me, was broken in several pieces, as indicated by the dotted lines. Part i consisted of two pieces (*a* and *b*); Part ii, of three pieces (*a*, *b*, *c*). Their material, in its present condition, is thin, hard, brownish, rather brittle paper, which has every appearance of its discoloration and brittleness being due to exposure to the heat of fire. They were first described by me in the Journal of the Royal Asiatic Society for 1906, p. 696.

The total fragment measures 250×393 mm., or about $10 \times 15\frac{1}{2}$ inches. Its width of 250 mm., or about 10 inches, is practically the same as that of the Chinese Roll, shown as No. 1 in Plate 191 (p. 176) of Sir Aurel Stein's *Ruins of Cathay*, volume ii. That roll is inscribed with the complete Chinese version of a Buddhist religious text; and each column numbers seventeen Chinese ideograms. In our fragment, too, each complete column of Chinese writing contains seventeen ideograms. This agreement, in both respects, is striking; and considering that the manuscripts come from different, widely separate, localities (the Chinese roll from

Tunhuang, our bilingual fragment probably from Khadalik), it seems to suggest that there existed a kind of standard in the width of material and the number of ideograms in a column. On this basis it follows that our fragment must be a very small portion of a roll which originally must have been of very considerable size to accommodate the extensive text of the *Śatasāhasrika Prajñāpāramitā*. In its present condition the fragment does not permit of being bent or rolled; but its brittleness and discoloration indicates that this is due to its paper having, at one time, being subjected to the action of heat which caused it to be scorched.

The term 'bilingual' is applied to this fragment merely to indicate that it bears on its two sides writing in two different languages and scripts: Chinese on the obverse, and Khotanese on the reverse. Whether the texts inscribed on the two sides are in any way related to each other remains to be discovered. Both obviously are portions of some Buddhist religious text. That on the obverse has been determined by its editors to belong to the *Śatasāhasrika Prajñāpāramitā*. Whether the portion inscribed on the reverse belongs to the same work has not yet been discovered. It is certainly not identical with the portion inscribed on the obverse, though, seeing that the *Śatasāhasrika Prajñāpāramitā* is a rather extensive work, it may still turn out to be another portion of its text, which may have been either wholly in Khotanese, or (what is more probable, see below) in Sanskrit interspersed with Khotanese. On the other hand, it may also be a portion of a quite different religious work.

Immediately after receipt of the whole fragment, it was submitted by me to Professor Chavannes, for the purpose of examining the Chinese text. His reading of it, and partial translation by Professor S. Lévi, were first communicated to me on February 3, 1904; but no identification of the text was at that date attainable. The late Dr. Bushell, to whom the Chinese text was next submitted, concurred (Feb. 13, 1904) with Professor Chavannes' reading, and at the same time pointed out that in Bunyiu Nanjio's 'Catalogue of the Buddhist Tripiṭaka', col. 199, there was enumerated a *Sūtra*, No. 874, which comprised in its title four of the ideograms of our Chinese text, viz. col. i, nos. 14-17; col. v, nos. 13-16; col. ix, nos. 11-14. About two years afterwards the laborious researches of Professors Chavannes and Lévi were rewarded by the discovery of the source of the Chinese text in the Sanskrit Original of the *Śatasāhasrika Prajñāpāramitā*, as explained by the former in the remarks introducing his edition of the text. Their joint discovery was announced in the Séance of the Académie des Inscriptions et Belle-Lettres, on May 25, 1906. Their edition, now published, was communicated to me early in June 1906.

The Khotanese text, on the reverse of our fragment, on which I had been working myself, was communicated by me in September 1908 to Professor Leumann,

who had been already, with much success, turning his attention to the decipherment of the still almost 'unknown' Khotanese language (see *Journal of the German Oriental Society*, vol. lxii, pp. 83 ff.). He very kindly sent me, in October 1908, a provisional reading of the text with some valuable short notes. That reading coincided, in the main, with my own provisional reading. The revised reading, now published by me, reflects, of course, the present state of our knowledge of the Khotanese language. Those of Professor Leumann's annotations which are utilized in my edition are acknowledged by the addition of his initial (L.).

The identification of the Khotanese text, owing to its very fragmentary condition, offers peculiar difficulties. Nevertheless, the similarity of what is intelligible in it with certain passages of the text published by Professor Leumann in his *Zur nordarischen Sprache und Literatur*, pp. 88 ff., suggests a certain probability. That text is the original Sanskrit version of the *Adhyardhaśatikā Prajñāpāramitā* interspersed, at certain points, with passages in Khotanese which commend the beneficial effects of reading that work, or hearing it read. Our text clearly contains a similar commendation; and the conclusion suggests itself that the Roll, of which our fragment alone survives, contained the Sanskrit text of some religious work interspersed with Khotanese commendations of its religious efficacy. That religious work may very well have been the *Śatasāhasrika Prajñāpāramitā*; and in that case we should have here a fragment of a more strictly bilingual roll. Some of the Rolls of the Stein Collection, which have been examined by me, are inscribed on their reverse side with Khotanese texts, either *Sūtras* or *Dhāraṇīs*. The latter, however, do not contain commendatory passages of quite the same description. It seems more probable, therefore, that the text on the back of our Roll was, not that of a *Dhāraṇī*, but of a *Sūtra*. However, my suggestion of its having been the *Satasāhasrika Prajñāpāramitā* is not intended to indicate more than a bare possibility.

Obvers: UN FRAGMENT EN CHINOIS DE LA ŚĀTASĀHASRIKĀ
PRAJÑĀPĀRAMITĀ

PAR ED. CHAVANNES ET SYLVAIN LÉVI

Le texte qui nous a été soumis par M. Hoernle est tracé sur papier; les deux fragments dont il se compose appartenaient à une série continue de 23 lignes qui contenaient chacune 17 caractères; aucune des lignes n'est complète, mais les colonnes se juxtaposent immédiatement les unes à la suite des autres; sur cette étendue plus large que haute, on ne voit aucun indice de division par page; or, la pratique ordinaire des Chinois donnant à la page plus de hauteur que de largeur, il paraît évident que le passage entier n'a pu former une page unique; d'où il suit que ce texte n'était pas divisé par pages, mais était écrit sur un rouleau continu qui se développait de bout en bout; l'usage de ces rouleaux ayant disparu presque aussitôt après la diffusion de l'imprimerie au dixième siècle de notre ère, notre manuscrit ne saurait descendre à une époque plus basse.

D'autre part nous avons reconnu que le texte reproduit littéralement la version publiée en 659 p. C. sous la direction de Hiuan-tsang.¹ La date de ces fragments se trouve donc comprise entre la fin du septième siècle et le commencement du dixième.

Le contenu de ce passage est assez insignifiant: il eût été difficile d'en reconnaître l'origine, n'eût été la mention au vocatif de Subhūti 善現 qui figure au premier plan dans les multiples recensions de la Prajñā pāramitā. Même avec ce précieux indice, il a fallu dépouiller le colossal fatras de la Pāramitā en cent mille stances formant quatre cents chapitres pour déterminer la provenance exacte de ces fragments. Nos efforts ont abouti et nous avons retrouvé notre texte dans le chap. cexxxv (éd. de Tōkyō, 1881, vol. viii, fasc. 2, p. 62 v°).

La recherche du passage correspondant dans l'original sanscrit nous a conduit à une constatation qui n'est pas sans intérêt. La version chinoise, en cet endroit comme en bien d'autres, s'écarte de la recension sanscrite provenant du Népal; nous avons comparé dans toute sa longueur le chapitre xxvi du sanscrit à la section correspondante (chap. clxxxii-clxxxiv) du chinois et partout nous avons remarqué la même divergence; le sanscrit est le plus court, ou, pour mieux dire, le moins prolixe. Nous ne pouvons donc pas mettre en regard de notre passage chinois un texte sanscrit rigoureusement équivalent; cependant de part et d'autre la ressemblance est assez complète pour que presque tous les termes chinois s'expliquent directement en sanscrit.

¹ On relèvera une singularité sans importance dans la colonne 20 de notre planche où le texte de *Hiuan-tsang* ne fournit que 16 caractères au lieu de 17; peut-être le scribe avait-il répété par erreur un des mots qui devaient figurer dans la lacune.

	i	ii	iii	iv	v	vi	vii	viii	ix	x	xi	xii	xiii	xiv	xv	xvi	xvii
1	善	現	四	无	所	畏	清	淨	故	預	流	果	清	淨	預	流	果
1	清	淨	故	一	切	智	智	清	淨	何	以	故	若	四	无	所	畏
2	清	淨	若	預	流	果	清	淨	若	一	切	智	智	清	淨	无	二
3	无	二	分	无	別	无	斷	故	四	无	所	畏	清	淨	故	一	來
4	不	還	阿	羅	漢	果	清	淨	一	來	不	還	阿	羅	漢	果	清
5	淨	故	一	切	智	智	清	淨	何	以	故	若	四	无	所	畏	清
6	淨	若	一	來	不	還	阿	羅	漢	果	清	淨	若	一	切	智	智
7	清	淨	无	二	无	二	分	无	別	无	斷	故	善	現	四	无	所
8	畏	清	淨	故	獨	覺	菩	提	清	淨	獨	覺	菩	提	清	淨	故
9	一	切	智	智	清	淨	何	以	故	若	四	无	所	畏	清	淨	若
10	獨	覺	菩	提	清	淨	若	一	切	智	智	清	淨	无	二	无	二
11	分	无	別	无	斷	故	善	現	四	无	所	畏	清	淨	故	一	切
12	菩	薩	摩	訶	薩	行	清	淨	一	切	菩	薩	摩	訶	薩	行	清
13	淨	故	一	切	智	智	清	淨	何	以	故	若	四	无	所	畏	清
14	淨	若	一	切	菩	薩	摩	訶	薩	行	清	淨	若	一	切	智	智
15	清	淨	无	二	无	二	分	无	別	无	斷	故	善	現	四	无	所
16	畏	清	淨	故	諸	佛	无	上	正	等	菩	提	清	淨	諸	佛	无
17	上	正	等	菩	提	清	淨	故	一	切	智	智	清	淨	何	以	故
18	若	四	无	所	畏	清	淨	若	諸	佛	无	上	正	等	菩	提	清
19	淨	若	一	切	智	智	清	淨	无	二	无	二	分	无	別	无	
20	斷	故															
21	復	次	善	現	四	无	礙	解	清	淨	故	色	清	淨	色	清	淨
22	故	一	切	智	智	清	淨	何	以	故	若	四	无	礙	解	清	淨
23	若	色	清	淨	若	一	切	智	智	清	淨	无	二	无	二	分	无
	別	无	斷	故	四	无	礙	解	清	淨	故	受	想	行	識	清	淨

The unenclosed area shows the surviving portion of the text.

Nous donnerons d'abord la traduction du texte chinois (cf. p. 391); sous chaque ligne nous ajouterons en italiques les équivalents sanscrits garantis soit par le passage original de la Śātasāhasrikā, soit par l'usage constant. Nous publierons ensuite la partie correspondante, quoique non identique, de la Śātasāhasrikā sanscrite qui est encore inédite.

Ô Subhūti! Les quatre vaiśāradyas¹ étant purifiés, le fruit de srotaāpanna
Subhūte vaiśāradya viśuddhyā [srotaāpannaphalaviśuddhiḥ]
 est purifié; le fruit de srotaāpanna étant purifié, la qualité de science d'omniscient
srotaāpannaphala viśuddhyā] sarvākārajñātāviśuddhir
 est purifiée. Pourquoi cela? Si les quatre vaiśāradyas sont purifiés, si le fruit de
iti hi vaiśāradyaviśuddhiś ca srotaāpan-
 srotaāpanna est purifié, si la qualité de science d'omniscient est purifiée, c'est
naphalaviśuddhiś ca sarvākārajñātāviśuddhiś
 qu'il n'y a là ni dualité, ni division en deux, ni séparation, ni coupure.
ezādvayam etad advaidhikāram abhinnam acchinnam ||

Les quatre vaiśāradyas étant purifiés, les fruits de sakṛdāgāmin, d'anāgāmin
vaiśāradyaviśuddhyā [sakṛdāgāmy anāgāmy-
 et d'arhat sont purifiés; les fruits de sakṛdāgāmin, d'anāgāmin et d'arhat étant
arhatphalaviśuddhiḥ] sakṛdāgāmy anāgāmy-arhatphalaviśuddhyā
 purifiés, la qualité de science d'omniscient est purifiée. Pourquoi cela? Si
sarvākārajñātā viśuddhir iti hi
 les quatre vaiśāradyas sont purifiés, si les fruits de sakṛdāgāmin, d'anāgāmin et
vaiśāradya viśuddhiś ca sakṛdāgāmy anāgāmy

¹ Les quatre vaiśāradyas sont énumérés dans la Mahāvvyutpatti § 8 et dans les Dictionnaires numériques *Kiao-tek'eng-fa chou* (éd. de Tōkyō, vol. xxxvii, fasc. 3^a, p. 74 v^o) et *Ta ming san ts'ang fa chou*, ib. xxxvii, fasc. 1, p. 73 r^o. Ce sont: 1^o l'intelligence directe de tous les dharmas: sarvadharmābhisambodhivaiśāradya — 一切智; 2^o la connaissance de l'épuisement de tous les écoulements: sarvāśravakṣayaājñāna v^o 漏盡; 3^o l'analyse décisive de la condition de ne pas être autrement pour les dharmas d'obstacle: antarāyikadharmānanyathātvanīścitavyākaraṇa v^o 說障道; 4^o l'exactitude de l'introduction au moyen de sortir pour arriver à la perfection complète (en chinois: pour mettre fin aux souffrances): sarvasampadadhigamāya nairyāṇikapratipattathāva v^o 說苦盡道. — On remarquera que les Chinois ne traduisent pas littéralement le terme vaiśāradya, lequel signifie en sanscrit 'habileté, spécialement acquise par l'expérience'; ils lui donnent pour correspondant l'expression 無所畏, qui, traduite mot à mot, signifie: 'il n'y a pas lieu de craindre.' Le Dictionnaire numérique *Ta ming san ts'ang fa chou* justifie cette équivalence par un passage du *Ta tche tou louen* où le Bouddha énumère les quatre vaiśāradyas et ajoute à propos de chacun d'eux: 'C'est pourquoi j'ai obtenu la tranquillité. j'ai obtenu de n'avoir pas lieu de craindre.'

d'arhat sont purifiés, c'est qu'il n'y a là ni dualité, ni division en deux, ni séparation,
arhatphala viśuddhiś eśādvayam etad advaidhikāram abhinnam

ni coupure.
acchinnam ॥

Ô Subhūti! les quatre vaiśāradyas étant purifiés, la Bodhi des Pratyeka-
Subhūte vaiśāradya viśuddhyā pratyekabuddhabodhi-
 buddhas est purifiée; la Bodhi des Pratyekabuddhas étant purifiée, la qualité de
viśuddhiḥ ॥ pratyekabuddhabodhi viśuddhyā sarvākārajñatā-
 science d'omniscient est purifiée. Pourquoi cela? Si les quatre vaiśāradyas sont
viśuddhir iti hi vaiśāradyaviśuddhiś ca
 purifiés, si la Bodhi des Pratyekabuddhas est purifiée, si la qualité de science
pratyekabuddhabodhi viśuddhiś ca sarvākārajñatāviśuddhiś
 d'omniscient est purifiée, c'est qu'il n'y a là ni dualité, ni division en deux, ni
eśādvayam etad advaidhikāram

séparation, ni coupure.
abhinnam acchinnam ॥

Ô Subhūti! les quatre vaiśāradyas étant purifiés, la conduite de tous les
Subhūte vaiśāradyaviśuddhyā sarvabodhisattva
 Bodhisattvas Mahāsattvas est purifiée; la conduite de tous les Bodhisattvas
mahāsattvacaryāviśuddhiḥ ॥ sarvabodhisattva
 Mahāsattvas étant purifiée, la qualité de science d'omniscient est purifiée.
mahāsattva caryāviśuddhyā sarvākārajñatā viśuddhir
 Pourquoi cela? Si les quatre vaiśāradyas sont purifiés, si la conduite de tous
iti hi vaiśāradyaviśuddhiś ca
 les Bodhisattvas Mahāsattvas est purifiée, si la qualité de science d'omniscient
sarvabodhisattvamahāsattvacaryāviśuddhiś ca sarvākārajñatāviśuddhiś
 est purifiée, c'est qu'il n'y a là ni dualité, ni division en deux, ni séparation,
eśādvayam etad advaidhikāram abhinnam
 ni coupure.
acchinnam ॥

Ô Subhūti! les quatre vaiśāradyas étant purifiés, l'anuttara samyak sambodhi
Subhūte vaiśāradyaviśuddhyā sarvabuddhānuttarasamyaksambodhi-
 de tous les Buddhas est purifiée; l'anuttara samyak sambodhi de tous les Buddhas
viśuddhiḥ ॥ sarvabuddhānuttarasamyaksambodhiviśuddhyā
 étant purifiée, la qualité de science d'omniscient est purifiée. Pourquoi cela? Si
sarvākārajñatāviśuddhir iti hi
 les quatre vaiśāradyas sont purifiés, si l'anuttara samyak sambodhi de tous les
vaiśāradyaviśuddhiś ca sarvabuddhānuttarasamyaksambodhiviśuddhiś ca

Buddhas est purifié, si la qualité de science d'omniscient est purifiée, c'est qu'il n'y
sarvākārajñatāviśuddhiś *cādvayam*

a là ni dualité, ni division en deux, ni séparation, ni coupure.

etad advaidhikāram abhinnaṃ acchinnam ॥

Derechef, ô Subhūti! les quatre pratisaṃvids¹ étant purifiées, la forme est

Punar aparaṃ Subhūte pratisaṃvidviśuddhyā rūpaviśuddhiḥ

purifiée; la forme étant purifiée, la qualité de science d'omniscient est purifiée.
rūpaviśuddhyā sarvākārajñatāviśuddhir

Pourquoi cela? Si les quatre pratisaṃvids sont purifiées, si la forme est purifiée,
iti hi pratisaṃvidviśuddhiś ca rūpaviśuddhiś ca

si la qualité de science d'omniscient est purifiée, c'est qu'il n'y a là ni dualité,
sarvākārajñatāviśuddhiś cādvayam etad

ni division en deux, ni séparation, ni coupure.

advaidhikāram abhinnaṃ acchinnam ॥

Les quatre pratisaṃvids étant purifiées, la sensation, la désignation, les

pratisaṃvidviśuddhyā vedanā saṃjñā

composants, la connaissance sont purifiés.

saṃskāra vijñāna viśuddhiḥ

Śatasāhasrikā Prajñāpāramitā, MS. de la Bibliothèque Nationale, Dév. 74²,
 3^e partie, B (volume X de la collection), p. 228^a.

vaiśāradya viśuddhyā rūpaviśuddhyā rūpaviśuddhyā sarvākārajñatāviśuddhir iti
 hi vaiśāradya viśuddhiś ca rūpaviśuddhiś ca sarvākārajñatāviśuddhiś cādvayam
 etad advaidhikāram abhinnaṃ acchinnam । vaiśāradya viśuddhyā vedanā viśuddhir
 vedanā viśuddhyā sarvākārajñatāviśuddhir iti hi vaiśāradya viśuddhiś ca vedanā-
 viśuddhiś ca sarvākārajñatāviśuddhiś cādvayam etad advaidhikāram abhinnaṃ
 acchinnam । vaiśāradya viśuddhyā saṃjñā viśuddhiḥ saṃjñā viśuddhyā sarvākāra-
 jñatāviśuddhir iti hi vaiśāradya viśuddhiś ca saṃjñā viśuddhiś ca sarvākārajñatā-
 viśuddhiś cādvayam etad advaidhikāram abhinnaṃ acchinnam । vaiśāradya viśuddhyā
 saṃskāra viśuddhiḥ saṃskāra viśuddhyā sarvākārajñatāviśuddhir iti hi vaiśāradya-
 viśuddhiś ca saṃskāra viśuddhiś ca sarvākārajñatāviśuddhiś cādvayam etad advaidhī-
 kāram abhinnaṃ acchinnam । vaiśāradya viśuddhyā vijñāna viśuddhir vijñāna-
 viśuddhyā sarvākārajñatāviśuddhir iti hi vaiśāradya viśuddhiś ca vijñāna viśuddhiś
 ca sarvākārajñatāviśuddhiś cādvayam etad advaidhikāram abhinnaṃ acchinnam ।

Nous n'avons pas les mêmes raisons que les pieux scribes de la Prajñāpāramitā
 pour répéter indéfiniment la même formule. Elle est reproduite encore, *mutatis*
mutandis, avec les termes *caḥṣuḥ*, *śrotra*, *ghrāṇa*, *jihvā*, *manah*; avec *rūpa*, *śābda*,

¹ Pour les *pratisaṃvids* et leurs équivalents chinois nous pouvons nous contenter de renvoyer à l'article d'Eitel, *Handbook of Chinese Buddhism*.

gandha, rasa, sparśa, dharma; avec *cakṣurvijñāna, śrotravijñāna, ghrānavijñāna, jihvā-vijñāna, kāyavijñāna, manovijñāna*; avec *cakṣuḥsaṃsparśa, śrotrasaṃsparśa, ghrāna-saṃsparśa, jihvāsaṃsparśa, kāyasaṃsparśa, manaḥsaṃsparśa*; avec *cakṣuḥsaṃsparśa-pratyayavedanā, śrotrasaṃsparśapratyayavedanā, ghrānaṣaṃsparśapratyayavedanā, jihvā-saṃsparśapratyayavedanā, kāyasaṃsparśapratyayavedanā, manaḥsaṃsparśapratyayave-danā*.

La même série est reprise ensuite avec le terme *pratisaṃvid* substitué au terme *vaiśāradya*, à commencer par :

pratisaṃvidviśuddhyā rūpaviśuddhī rūpaviśuddhyā sarvākārajñātāviśuddhir iti hi pratisaṃvidviśuddhiś ca rūpaviśuddhiś ca sarvākārajñātāviśuddhiś cādvayam etad advaidhikāram abhinnaṃ acchinnaṃ ॥

Tout ce développement fait partie du xxvi^e parivarta de la Śatasāhasrikā, qui occupe 258 pages du manuscrit de la Bibliothèque Nationale, et que l'Aṣṭasāhasrikā résume en deux pages (185–187 de l'éd. de la Bibl. Indica, jusqu'à : *atha khalv āyusmān Śāriputro bhagavantam etad avocat । gamhīrā bhagavan Prajñāpāramitā*). Les éléments de nos formules sont condensés en une page de l'Aṣṭasāhasrikā (viii^e parivarta, pp. 186–87) :

yā Subhūte rūpaviśuddhiḥ sā phalaviśuddhiḥ yā phalaviśuddhiḥ sā rūpaviśuddhir iti hi Subhūte rūpaviśuddhiś ca phalaviśuddhiś cādvayam etad advaidhikāram abhinnaṃ acchinnaṃ iti hi Subhūte phalaviśuddhito rūpaviśuddhī rūpaviśuddhitā phalaviśuddhiḥ । evaṃ vedanāsaṃjñāsaṃskārāḥ । yā Subhūte vijñānaviśuddhiḥ sā phalaviśuddhiḥ । etc. . . . *ut sup.*

punar aparam Subhūte yā rūpaviśuddhiḥ sā sarvajñātāviśuddhiḥ yā sarvajñātāviśuddhiḥ sā rūpaviśuddhir iti hi Subhūte . . . etc. . . . *ut sup.*

Reverse : A FRAGMENT IN KHOTANESE OF A BUDDHIST SACRED TEXT

By A. F. RUDOLF HOERNLE.

The Khotanese text of the fragment is written in the cursive type (p. xiv) of the Gupta script. There are, however, some peculiarities in the present case which deserve notice: (1) Ornate forms of vowels, or other marks, occasionally alternate with the ordinary forms. Thus we have three times an ornate form of *ā* in *hvā* l. 4, *svām* l. 5, *ātām* l. 13, by the side of the ordinary form of that type of *ā* in *āmina* l. 4, *hvā* l. 8, *hā* and *yām* l. 10, *mā* and *yām* l. 15, *pvā* l. 16, *hā*, *yām*, *pvā* l. 17, *ysām* ll. 18, 19, *yām* l. 21. Again we have an ornate form of *e* in *de* l. 3, *e* l. 6, *śe* l. 8, *pve* and *ke* l. 9, *ttye* ll. 17, 21, by the side of the ordinary form *e* in *jsve* l. 6, *me* l. 9, *sven* l. 16, *pe* l. 18; and the ordinary forms of *ai* in *drai* l. 7, *ñai* l. 14,

jsai and *mai* (corr. *mī*) l. 17, as well as of *au* in *au* l. 2, *ysnan* ll. 3, 5, 13, *pau* l. 4, *šyau* l. 6, *han* l. 7, *ñau* and *tyau* l. 10, *nau* l. 16. With *ai* and *au* the ornate form never occurs. With the vocalic double dot, the ornate form of *ä*, with a tailed second dot, is far more common than the simple form. Good examples of the tailed variety are *nä* ll. 3, 21, *ysä* l. 4; of the simple variety, *dä* l. 5, *mä* l. 7; of both, side by side, *dädä* l. 8. Sometimes the distinction is not so clearly marked. The ordinary form of the subscript 'apostrophe' (to use Professor Leumann's term in *Zur nordarischen Sprache und Literatur*, pp. 1, 58) appears here, not in the form of an inverted arc, which is used, e.g. in the calligraphic script of the Khotanese Vajracchedikā (Plate V in *ba* 2^a, *kā* 2^a, &c.), but in a form which closely resembles the ordinary Nāgarī sign of avagraha; e.g. in *ba* ll. 2, 4, 14, 18, 19, *ka* l. 16, *pū* ll. 16, 17. But once, in *śe* l. 8, it occurs in an ornate form which practically duplicates the ordinary form.¹ It may be added that the long *ū* is made in two ways: the ordinary form is seen, e.g. in *ysū* and *mū* ll. 4, 11; but a second form occurs in *pyū* l. 12, and this form is seen exaggeratedly in *ttū* ll. 4, 9.

(2) The well-known difficulty about distinguishing between the similar signs for *t* and *n*² is obviated in the present case by the attachment of a rightward slanting stroke to the left limb of the sign for *t*. This appendage is very prominent in *tañ* l. 13, *śtañ* l. 18, and *ttā* l. 21, and somewhat less so in *śta* ll. 2, 19, *ttau* l. 4, *vṛta* l. 7, *tta* l. 8. But it is sufficiently noticeable even in *tta* l. 14, *ṭṛ* l. 15, and *ṭye* ll. 17, 21.

(3) Interpunction is marked in two ways: either by the usual two parallel vertical bars, as in ll. 1, 3, 7, 8, 10, 14; or by two dots disposed in the form of the visarga, as in ll. 1, 12, 16, 18. Once the two signs are combined, in l. 14, where the double dot is followed by the double bar in a much larger and ornate form, apparently in order to mark the end of a paragraph.

With regard to the language of our fragment, the alternations in the manner of spelling two words also deserve notice. We have the alternatives, *balysa*^o ll. 2 (twice) and 9, and *baysa*^o ll. 2, 4, 18 (thrice), 19. Similarly there are the alternatives *aysmū* ll. 16, 18, and *aysūmū* ll. 4, 11. Professor Leumann, in his Notes, points out that these alternative spellings point to two stages in the development of the literary language of Khotan, an older represented by *balysa* and *aysmū*, and a younger characterized by *baysa* and *aysūmū*. The elision of *t* from the older


¹ The question of the interpretation of this subscript mark is fully discussed by M. Pelliot in *Un fragment du Suvarṇaprabhāsa Sūtra en Iranien Oriental* (Paris, 1913), pp. 22 ff.

² See Professor Sten Konow's 'Zwei Handschriftenblätter in der alten arischen Literatursprache aus Chinesisch-Turkistan' in *Sitzungsberichte der Kgl. Preussischen Akademie der Wissenschaften*, vol. xlix (1912), pp. 1129–30.

form of the word *balysa* is marked by the subscription of the 'apostrophe', or are, below the syllable *ba*. For a fuller treatment of this subject by Professor Leumann, his dissertation *Zur nordarischen Sprache und Literatur* (Strassburg, 1912), pp. 57-8, may be consulted. Our manuscript would seem to be referable to a period when the spelling usages of the Khotanese script were still in a more or less unsettled condition. There is, however, with regard to the use of that 'apostrophe' mark, some laxity, or blunder, in the usage of the scribe of our Khotanese text. In l. 2 it is wrongly added under the syllable *ba*, and in l. 17 it is wrongly omitted under the syllable *pa* of *pañā*, which should be written *pañā*, as compared with *pañā* in the same line. In this connexion, also, the merely graphic variation of *biśa* l. 3, and *bāśa* ll. 5, 13, 16 may be noticed. Also the rare occurrence of *rr* in the superscript position may be noticed in *varrtāñmā* l. 7. For another instance of the superscript *rr*, in the Saddharma-puṇḍarīka, see pp. 142, 147.

With regard to the execution of the writing in our fragment, it may be noticed that it is occasionally imperfect, when the ink did not take sufficient grip of the rough surface of the paper, or when it became blotted before it had fully dried. Thus in l. 1 the downstroke of *r* in the akṣara *rū* of the first *ārūva* is interrupted, as compared with the same *rū* in the second *ārūva*. Similarly the upper portion of the initial vowel *a* at the end of l. 3 has not formed. In l. 7, *varrtāñmā*, the distinctive slanting stroke of the left limb of *t* has not fully formed. On the other hand, in l. 1, the visarga mark of interpunction after *manū* has become wiped into two parallel level strokes. Similarly, in l. 11, the first of the double dot over *ysū* has been wiped into a stroke. In this connexion it may also be noted that the cancellation of a letter is indicated by surrounding it with a circle of dots. Thus at the end of l. 15, a badly shaped akṣara *dā* has been cancelled, and thereupon re-written in better shape. For a similar practice, in the Sanskrit Vajracchedikā, see footnote 5 on p. 179, and footnote 7 on p. 182.

TRANSCRIPT.

- 1 *ārūva-jsa manū* : *dā ārūva-jsa (manū)* ××
 [25]¹
 2 *au hastāñmyam balysāñña balysāñstam* ² *varāṣṭā* *baysūm(ñū)*  *aysmū*
upevārā ³ [20]

¹ The bracketed number indicates the number of dots, or lost akṣaras.

² Read *balysūstam*.

³ Supplied from l. 18.

- 3 (d)āmdā ide ॥ bisāmñā sarva-satvāmñā uysnaurāmñā a×
 [23]
- 4 (hvā)ña rāsā upauttāna baysūñāna ⁴ aysāmūna khuburā āmna ttū . . .
 [21]
- 5 svām manā ttām-buḍā bāsāmñā sarva-satvāmñā uysnaurāmñā has[t]am
 × [21]
- 6 (tam) jsvena mañām ×××e ×[n]ilām mi ॥ biśyau ⁵ mā×au
 [25]
- 7 [na] varrtāmā ॥ drai padya ttaradarāna tcahau padya (bā)śāna drai
 padya aysmūna ⁶ [12]
- 8 (na) ttām śena tta dādāna rūvā ⁷ ॥ tta hvāña rāsā khu⁸×
 [23] ba-
- 9 lysāmñā dām pveme keṇa ttū parāhi nā×
 [28]
- 10 sam ॥ manā mahāyāmñāu tyau ⁹ sa b(ud)[y]au na lām
 [28]
- 11 aysāmū panā [29] × . . ×
 taḥa ××
- 12 [32] ×na pyūṣṭi yanāmā :
 bā×
- 13 [17] na : Buddha-dharma ha . . . baḍna ātañ-
 mna bāsā sarva-satva uysnaura नय
- 14 [17] (h)v(āñ)a rāsā tta mähā baysa himā manā : ⁴ ॥
 bija padā hvāñai ॥ cuburā
- 15 [15] hvāñīya ¹⁰ cu vaña vāṣṭa u sa . . . namau
 gambhīrā paramārthā tryāmnī dā ¹¹ dā

⁴ The aksara *na* is a minute interscript, having originally been omitted. So also the double dot interpunction in l. 14.

⁵ Perhaps false for *biśyau*. The original might also be read *viśyau*.

⁶ 'This supplement is based on a MS. of the Avalokiteśvara Dhāraṇī (5^{vii} = 16ⁱⁱⁱ) of the Petrovski Collection. The sense of the whole context could be surmised with the help of Mahāvīyutpatti, No. 91' [L.]. See also Professor Leumann's *Zur nordarischen Sprache und Literatur*, p. 128, ll. 27 ff.

⁷ The original might also be read *uvā*.

⁸ Placed below the line.

⁹ Probably read *tyau*. The original might also be read *nyau*.

¹⁰ *hvāñīya* restored on the basis of the verses quoted by Professor Leumann, l. c., p. 134, l. 12. So also *śau nauhū* on the basis of ib. p. 95, l. 2.

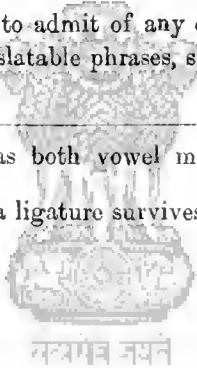
¹¹ Cancelled.

- 16 [16] (sa)m pvrā : vasveṃna saṃtānāna s̄au¹⁰
 nauhā na aysmūna bāsā uṣṭamñā saka
- 17 [15] baysām(nū)mahāyām dā pvāñā tte padamja
 jsaimi¹² āna mara māhā ī haḍā pvrā prā
- 18 [21] baḥysūmstām ṣṭā baysūñā aysmū
 upevārā : u baysāmñā baysūstām×
- 19 [20] baḥysāmñā baysūsta varaṣṭā xā× dvāra
 pram [7]
- 20 [20] r×¹³ ī haḍā samba ī
 . . . [15]
- 21 [21] nī yāmnā tte-ttā dr×
 [15]

The text is too fragmentary to admit of any consecutive translation. But see the Vocabulary for detached translatable phrases, s. v. *āna*, *bija*, *bīśa*, *drai*, *hastanma*, *namau*, *panā*, *pyūṣṭi*, *tta*, *vasvc*.

¹² Or *mai*. The original has both vowel marks, *ai* as well as *i*; the latter apparently correcting the former.

¹³ Only the superscript *r* of a ligature survives.



A BILINGUAL FRAGMENT IN TIBETAN-KHOTANESE

Hoernle MS., No. 143 *a*. (Plate XVII, No. 2.)

INTRODUCTORY REMARKS

BY A. F. RUDOLF HOERNLE.

THIS fragment belongs to the consignment, marked 143 *a*, forwarded to me from Simla in January 1904. In the forwarding letter it was stated to have been 'obtained from Badruddin, Aksakal of Khotan', and to have been found in a locality not specified, but 'certainly somewhere in the Takla Makan, not very far from Khotan'.

It is the surviving portion of an inscribed sheet of soft, coarse native paper. On the obverse the lower edge cuts through a line of Khotanese writing, showing that the lower portion of the sheet, of unknown size, is lost. The surviving portion is practically complete, and measures 263×170 mm., or $10\frac{2}{3} \times 6\frac{7}{8}$ inches. The only damage which it has suffered is a small hole in the middle, and two small pieces torn out along the left half of the upper edge. Neither damage affects the Tibetan writing, but the Khotanese inscription is injured. The fact that the hole comes right in the middle of the fifth line of the Tibetan writing without causing any loss, but only separating the two syllables of the word *ban-de*, shows clearly that the memorandum was written on the surviving scrap of the Khotanese document.

The obverse bears a document written in the Khotanese language, and in Cursive Gupta characters. On the reverse there is inscribed a Tibetan memorandum of seven lines, in what is known as the *U-can* type.

The term 'bilingual' is applied to this fragment with a like reservation to that explained on p. 388 with reference to the Chinese-Khotanese bilingual fragment. Perhaps eventually the Tibetan Memorandum may turn out to be an official record of the execution of the order in the Khotanese document.

Obverse : A KHOTANESE DOCUMENT

EDITED BY A. F. RUDOLF HOERNLE.

This document is written in the Cursive Gupta script of the ordinary kind. The only point which deserves to be particularly noted is the shape which the

well-known double dot (see p. 221) takes in our document. It is never made in the form of a distinct pair of dots, but, cursively running into one, it occasionally (seven times) takes the shape of a simple arc (as in *busāna*, l. 4), but more commonly (about twenty-six times) of an arc indented in the middle and sweeping downwards to the right of its consonant (as in *jsārā*, l. 5). In both shapes it may be seen side by side in *štānmūñā*, l. 3. Written in this way, it is not uncommonly found in cursively written Khotanese documents, such as those published by me in the Journal of the Asiatic Society of Bengal, vols. lxvi and lxx (Extra Number), of 1897 and 1901.¹

It may be added that the shapes of the subscript 'apostrophe' (as in *āśīrī*, l. 2), the consonant *t* (as in *batī*, l. 3), and the interpunctional vertical double dot (at the end of the address in l. 1), are the same as those in the Chinese-Khotanese bilingual fragment (p. 395). There is also a curious horizontal double dot, which marks the commencement of the letter, before *āśīrī* in l. 2.

The black ink of the writing is on the whole very well preserved. In a few places, it is much faded, though in most such cases the intended writing is unmistakable. These faded letters are marked by underlines in the transcript. Crabbed, and hence doubtfully read, letters are printed in italics.

The contents of the fragment is a Khotanese *pūḷakā*, i. e. writing, or scrip (from *pidā*, written), apparently an official communication.² Its address would seem to have stood in the mutilated first line; and it seems to have had some reference to an *āśīrī* (Sanskrit *ācārya*) or Buddhist monk, called *Srēndra*. But its general purport is not yet intelligible, the meaning of many words being still unknown, and, in fact, in some cases even the delimitation of a word being uncertain. Hence, for the present, no more than a provisional transcript can be offered. As far as possible, however, the words with their ascertained or suggested meanings³ have been included in the Vocabulary, p. 405.

TRANSCRIPT.

1 *ttā dastau hvā[sty]au dnyani :*

2 *āśīrī Surendra*
kṣī a hvāstyau-pūri pā-

¹ In these early publications it was confounded with the mark of the vowel *o*, to which it is not unlike. Its identity was first recognized by Prof. Sten Konow, and pointed out in JRAS., 1914, p. 341. The medial vowel *o*, in fact, is of comparatively very rare occurrence in Khotanese. A similar cursive variety is the tailed double dot, see p. 396.

² A cursively written document, published in my Report on Central Asian Antiquities (in JASB., vol. lxx, Ex. No., p. 37), ends with the statement: *śi pūḷakā prāmām himā khu-hā Brīyāsi u Budaśām haṃguṣṭā viśtārā*, i. e., this scrip is the guarantee with respect to which Brīyāsi and Budaśām are the contracting parties, or joint signatories.

³ For some of these I am indebted to the kindly help of Prof. Sten Konow.

- 3 dai velakā āmna audā ṣi-buri uvaysi batī-jsām ṣtām māññā gīstai u pajsū
 āvāysai himye kva drai jūmna ma ttu hastā hvai
 4 yiki ⁴ drāma drāmā ahā busāna salā hve cu pūrā na-ni hā busidā
 sam eṣṭyai si kṣīra vaṣū bādā ṣṭi hvāṣṭyām
 5 ttām gṇavāmna ni vistātai vañña ttāmi sali binumbara tsuāi si kirā-va
 yañim khu pyamtsā-ṣṭa jve himi cu-va jsārā byaudai
 6 ime tvī tvī tī vāṣṭa hajsaudai uṣam-pūrā mara kṣīrāmna jā sux[ā]śīrī
 hīya mijle hīyau stī khu-vā binumbara ām-
 7 na ātū vara biśa āmnai byaudai crram ⁵ pā hvarām dasta rrā niśāññā-ye
 ī pā cī niśātai tṭye mijle vavā ttāgu tṭyau-jsa
 8 jampha pravā ⁶ panata u pañtsai bista serya thauna hājiṣṭādū u ṣraṣṭe ⁷
 āśīrī-yī vinīya-bhatā gṇārā nate pīḍakā
 9 pademḍā si cu-vā pracā ⁶ panamāṇde aysī hvā gṇaṣeī ime ranām ttamḍī
 drai kūsa gavañ hauryaḍā u drai kūsa mau u dau
 10 bistā chām u ṣi nihā āśīrī vinīya-bhatā ttāgu chām hirī nau haudā uṣam-
 pūrā Sudatta āśīrī ⁸ pūrā natāra ⁹ sīrye
 11 ṣāteau yasga thauna ttāgu nai drai thauna hatsa stāmḍā vañña
 hvāṣṭyāñpūrā vinau mau kṣasta cyā mau haudā sturā jsārā
 ksā ¹⁰ kūsa

Reverse : A TIBETAN MEMORANDUM.

EDITED BY LIONEL D. BARNETT.

The text of the Memorandum, written in fairly good script of a somewhat cursive style of *ḍbu-can* type, runs as follows :

- 1 Om ı: ched · po · blon · rgyal · bzau · gyi · ñam · non · sa · mdzad · pañi ·
 bag · tsas · gñis · gyi · gla ¹ .

⁴ Perhaps *yidi*, made.

⁵ Perhaps *cram*.

⁶ Both readings seem quite clear in the original ; still probably in both lines either *pravā* or *pracā* must be read.

⁷ With the exception of *stā*, all the letters are too indistinct to be read with any confidence ; perhaps *dā* and *ṣra* should be *chā* and *bra*.

⁸ Here spelt without the subscript apostrophe.

⁹ The second akṣara has a quite peculiar shape ; *tā* is a mere conjecture.

¹⁰ Perhaps *kṣi* or *kṣī*.

¹ *gla* seems to be cancelled ; but what probably happened is that the first line originally ended with the interpunctional bar after *gyi*. Afterwards *gla* was added across the bar, and a fresh bar inserted after *gla*, which means 'wage', and is an integral part of the sentence.

- 2 pan · de · ched · po · stagi · rgyal · mtsan · gi · tshan · la · phab · pañi ᳚
myiñ · smral ᳚² nas · phul ·
- 3 lañ · lña ᳚ par · mog · no · gehdra · sig ᳚ pan · de · no · gehdra · śil ᳚
ban · de · nog · su · bol ·
- 4 ban · de · galo · na · še · chi ᳚ ban · de · nog · rgyu · bad ᳚ mar · śi ·
koñ · bah ᳚ ban · no · ga · chi ᳚ ban · de ·
- 5 nog · śur · dvaji ᳚ ban · de · no · gehdradra ᳚ ban · [hole] de · yi · śa ·
bad ᳚ tshe · ya · pañ ᳚ li · suhe
- 6 sa · tsadzūgo ᳚ li · gutsag ᳚ li sur³ · dad ᳚ bog · ma · rgyan ᳚ li · mañ · bod ᳚
sdud · sna · pan · de
- 7 nog · su · ber ža⁴ bsdu · ste · bul ᳚

TRANSLATION.⁵

As a fee [due] from fear of acting culpably against the mind of the excellent High *Blon rgyal*, the [following] names, having been clearly set forth, were entered at the office of the Bande the High *sTag gi rgyal mtshan*, and gifts made:—five kine were bestowed upon Bandes severally, viz. *Par mog no gehdra sig*, *Bande no gehdra śil*; coats and caps, having been collected, were presented in various collections to Bandes severally, viz. *Bande galo na še chi*, *Bande nog rgyu bad*, *Mar śi koñ bah*, *Ban no ga chi*, *Bande nog śur dvaji*, *Bande no gehdradra*, *Bande yi śa bad*, *Tsh ya pañ*, *Lī suhe*, *Sa tsadzūgo*, *Lī gutsag*, *Lī sur dad*, *Bog ma rgyan*, *Lī mañ bod*.

NOTES.

The circumstances of this distribution of gifts are not clear. The recipients may be either officials of state or ecclesiastical functionaries. The names *Blon rgyal* (Sanskrit *Mantri-rāja*) and *sTag gi rgyal mtshan* (Sanskrit *Vyūghradhvaja*) seem to point to state officers. Possibly the circumstances are similar to those mentioned in the Khotan tablet published by Professor Rapson, where an interpreter of dreams reports that further offerings of cows are necessary to propitiate a god⁶; or they may be proceedings in the administration of a garrison.

² The interpunctional bar is inadvertently drawn through the following *n*.

³ Read li · sur.

⁴ Read ber · ža.

⁵ I have to acknowledge with gratitude the help that I have received in the study of this document from the Rev. A. H. Francke. Special observations by Mr. Francke are marked by his initials.

⁶ See 'Specimens of the Kharoṣṭhi Inscriptions discovered by Dr. Stein at Niya'; N. iv. 136, Large Wedge, l. 5; in the Report of the Fourteenth International Congress of Orientalists in Algiers, 1905.

Line 1. *Ched po* is apparently the classical *chen po*, contaminated with the adjective *che ba* and the substantive *ched*; possibly it is a mere error, as in line 2 the *d* of *ched* is written in such a way that it seems half altered to *n*.

Noñ sa mdzad pah̃i is for the literary *noñs par mdzad pah̃i* (A. H. F.).

On *bag tsas* see Jäschke, Dictionary, p. 364. *gñis* apparently refers to the two components of the compound word *bag tsas* (A. H. F.).

L. 2. *smral* is either for *smras*, or for *spral*, the causative of *hphral ba*; *spral chas* is used in the sense of 'distinct enunciation' (A. H. F.). Possibly *smral* is a contamination of the two words *smra* and *spral*. A like difficulty arises in line 3, *bol*, which (unless it forms part of a name) must have the same sense as *bul* in line 7; the vowel *o*, unless it is a mere vulgarism, suggests contamination of *hbul ba* with *hbogs pa*. Perhaps both *smral* and *bol* are instances of purely graphic abbreviation of compounds such as *smra spral* and *hbogs hbul*. *Myin*, the modern *min*, shows the same archaic *y* that appears consistently before *i* and *e* in the fragments and inscriptions of Endere found by Sir Aurel Stein.

L. 3. *Nog* evidently has the meaning of *rnams*, but etymologically it is obscure. Is it possible that it is an abbreviation—either dialectal or merely graphic—of *sna tshogs*? Compare the Western *os* for *chos*.

L. 5. The vowel in the syllable *li* in all the four cases where it occurs here is denoted by the ordinary supralinear vowel-sign *reversed*, in the same form as is commonly used to denote the vowel sound in the Sanskrit ऋ, thus ऩि. This appears to indicate a peculiar foreign pronunciation here, and I have accordingly marked it by double dots.

Minor dialectal errors similar to those found in the fragments and sgraffiti of Endere appear in *gyi* for *gi* and *kyi* (lines 1, 2), *mtsau* for *mtshan* (line 2), *lañ* for *glañ* (line 3), *ža* for *žva* and *bul* for *hbul* (line 7), besides the varying spellings *pande* and *bande*.

KHOTANESE VOCABULARY

By A. F. RUDOLF HOERNLE.

(A and B refer to the Chinese-Khotanese and Tibetan-Khotanese fragments respectively, and the numerals to lines. K. = Prof. Konow's 'Zwei Handschriftenblätter aus Chinesisch-Turkistan' in *Sitzungsber., Preuss. Akad. d. Wiss.*, 1912, p. 1127; K.² = Prof. Konow's 'Fragments of a Buddhist work, in Memoirs,' *ASB.*, vol. v, p. 13; K.Voc. = Prof. Konow's Vocabulary, ante, p. 330; L. = Prof. Leumann's 'Zur nordarischen Sprache und Literatur'; P. = M. Pelliot's 'Un fragment du Suvarnaprabhāsa-sūtra en Iranien Oriental' in *Études Linguistiques*, Fasc. iv; R. = Prof. Reichelt's 'Das Nordarische' in *Indogermanisches Jahrbuch*, vol. i, 1913; Rep. = *My Report on the British Collection of Antiquities from Central Asia*, in *JASB.*, vol. lxxx, 1901, Ex. No.; S. = Baron von Stail-Holstein's 'Tocharisch und die Sprache I'. The references are to pages and lines in these publications.)

A

ahā, B 4, uncertain.

āna, sitting, abiding, A 17; in the phrase *āna mara mākā ī hadā p̄wāra*, staying here from me on this day they hear: also spelled *ānna*, A 4; B 3, 6; *ānnat*, B 7; K. Voc.; L. 105³⁵; but *āna*, K.²; P. 116 translates 'ainsi'.

ārūva, loanword from Skr. *arūpya*, Pāli *ārūpa* (Childers 58 a), formless, incorporeal, A 1 (twice). See P. 100.

āṣiri, titular designation of a Buddhist monk (syn. Skr. *ācārya*), B 2, 6, 10; with *yī*, B 8.

ātammna, A 13, uncertain.

ātū, B 7, uncertain.

audā, till, B 3; K. Voc.

avāysai, B 3, uncertain.

aysī, 1. pers. pron., I, B 9 (i. e. *aysā* with encl. *ī*); cf. *aysa*, K. 1133; K. MASB.

aysmū, mind, thought (syn. Skr. *citta*), nom. sing. *aysmū*, A 18; instr. sing. *aysmūna*, A 16; also spelled *aysūmū*, A 11, *aysūmūna*, A 4. See *drai*, *hastanma*, *ttāna*, *vaśe*.

B

bādā, time, B 4; K. Voc.

baḍna, A 13; perhaps mutilated for *ham-baḍna*, fully (Skr. *saṃbhṛtana*, L. 48¹⁰).

balysa, later *baysa*, rendering the Skr. *bhagavat*, the blessed one, grand one, lofty one (cf. Skr. *brhat*), an epithet of Buddha; nom. plur. *baysa*, A 14; gen. plur. *baly-sānna*, A 9; in the phrases *balysānna dāni peme keṇa*, for the sake of hearing the law of the Blessed Ones, and [*bay-sānna*] *mahāyāna dā p̄wāna*, to be heard is the law of the Great Vehicle of the Blessed Ones. For a full discussion of this word see P. 109 ff.

balysāña, A 2, or later *baysāña*, A 18, 19, der. of *balysa* or *baysa*, always preceding *balysūsta*, A 2, or *baysūsta*, A 18, 19; unless it be a clerical error for *balysānna* or *balysūna*. See *hastanma*.

balysūsta (erroneously *balysāusta*), A 2, or later *baysūsta*, A 18, 19, or *baysūmsta*, A 18, der. of *balysa* or *baysa*, grandness, loftiness (cf. Skr. *brhattva*). See *hastanma*.

bāsā, speech (cf. Skr. *vacas*), instr. sing. *bāsāna*, A 7. See *drai*.

bati, B 3, uncertain.

baysūña, der. of *baysa* (*balysa*, q. v.), belonging to a grand one; acc. sing. *baysūña*, A 18; instr. sing. *baysūñña*, A 2, or *baysūññā*, A 2. See *hastanma*.

bija, second (cf. Skr. *dvitīya*, Prāk. *biḍja*), second, A 14. In the phrase *bija padā*

hvañai, to be said a second time, or in another way.

binuṃdara, B 5, 6, uncertain.

biśa, all, B 7; gen. plur. *biśāmnā*, A 3; instr. plur. *viśyanu*, A 6, where the original text apparently has *biśyanu* or *viśyanu*; also spelled *bāśa*, nom. or obl. *bāsā*, A 13, 16, gen. plur. *bāsāmnā*, A 5; in the phrase *biśāmnā* (A 3, or *bāsāmnā*, A 5) *sarvasatvāmnā uysnaurāmnā*, of all beings, (i. e.) of all human beings.

bista, twenty, B 8; *bistā*, B 10.

buda, much, many, apparently the same as *bura*, q. v.; comparative *buḍarū*, K. Voc., *buḍaru*, K.¹ 1134, K.² (Skr. *bahutara*); in *ttām-buda* (= *ttāmbura*, Skr. *tāvat*), so much, so long, A 5; plur. instr. *budyau*(?), A 19.

Buddha, Buddha, A 13, with *dharma*, q. v. *bura*, much, many, implying quantity, affixed to pronouns *khu*, *cu*, *gi*, q. v.

busāna, B 4; *busūdā*, B 4, apparently a 3. plur. pres. with *sañ*, as in *īda sañ*, p. 274, 42 aⁱⁱ; uncertain.

byaudai, found, obtained, B 5, 7; K. Voc., K.²

C

chām, B 10, uncertain.

cī, conj., if, B 7; K. Voc.

errām, rel. pron.; cf. *errā* K. Voc., *errāmā* K.² 27.

cu, relative-interrogative pronoun, who, which; *cu*, A 15; *cu-bura*, quantitative (Skr. *yāvat*), as much, as many, nom. sing. *cuburā*, A 14; *cu-ra*, B 5; *cu-rā*, B 9.

D

dā, law, religion (Skr. *dharma*); nom. sing. *dā*, A 1, 15, 17; perhaps *dām*, A 9: see *balysa*.

dādāna, A 8; perhaps connected with *dī*, or *da*, to see; with *rūdā*, figure; cf. K. Voc., L. 105²⁶, 119²⁸.

dāmdā, A 3, uncertain; perhaps incomplete *×dāmdā*.

dasta, hand, B 7.

dau, B 9, uncertain.

dharma, loanword from Skr. *dharma*, law, religion, A 13, with *buddha*, the Law of Buddha. See *dā*.

drai, three, with *jūnina*, threefold, B 3; with *kūsa*, three drums, B 9, 10; with *thauna*, three garments, B 11; with *padya*, three ways, A 7; in the phrase *drai padya ttaradarāna tcahanu padya bāsāna drai padya aysmūna*, in three ways by the body, in four ways by speech, in three ways by the mind. See *Mahāvvyutpatti*, No. 91. Cf. *drrai*, K. Voc., P. 35, L. 119; K.² 28.

drāma, drachme (?), B 4, reduplicated distributively.

E

eṣṭyai (with *st*), B 4, uncertain.

G

gaṃbhīra, loanword from Skr. *gaṃbhīra*, profound, nom. sing. *gaṃbhīrā*, A 15. See *namau*.

gavañ, B 9, uncertain.

gīstai, B 3, uncertain; perhaps a past part., cf. K. Voc. *gūtti*.

gvarā, B 8, uncertain; also in Rep. 37, doc. 1, ll. 4, 11.

gvaṣcī, B 9, uncertain; also in Rep. 38, doc. 5, l. 3.

gvavāṃna, apparently gen. plur. of *gvava*, B 5, uncertain.

H

hā, B 4; *hā*, B 10; emph. or expl. particle.

haḍā, day, A 17, 20. See *āna*.

hajsaudai, B 6, uncertain.

hastā, elephant, B 3; K.¹ 1135.

hastāmna (usually *hastama*, Skr. *sattama*), best, excellent; acc. sing. fem. *hastānmyaṃ*, A 2, 5, qualifying *balysūsta*; in the phrase *hastānmyaṃ balysāṇa balysūstaṃ varāṣṭā bayśūmīnū aysmū upevārā*, 'they give rise to the grand thought of attaining the excellent grandness of the Grand Ones (Buddhas),' repeated in A 18 with *ṣṭū* for *varāṣṭā*. See L. 94²⁸ 95³ 96³, K.¹ 1135, K.² 30; cf. instr. sing. fem. *hastāmmina* (*kūsina*), P. 9.

hatca, together with, B 11; apparently the same as *hamtsa*.

haudā, past part., given, B 10, 11; *hawryadā*, B 9; cf. K. Voc. *hawr*.

himi, 3. sing. pres. of subst. verb *himā* or *hāmā*, is, B 5; *himye*, 3. sing. past, was, B 3; perhaps also *himā*, A 14; also Rep. 37, doc. 1, l. 10.

hiri, thing (?), B 10, cf. L. 54⁶, P. 13, 14.

hiya, belonging to, B 6; *hiyau*, B 6; cf. K. Voc. *hivz*.

hvan, to say, declare; 2. sing. imp. *hvāñu*, say!, A 4, 8, 14, always with *rāsū*; 3. sing. opt. *hvāñiya*, he may declare, A 15; see L. 134¹²; fut. pass. part. *hvañai*, to be said, A 14; see *bija*. Perhaps connected with it, *hvā*, B 9; *hvai*, B 3; *hre*, B 4.

hvarām, dexter, B 7.

hvāstyām, B 4, 11; *hvāstyau*, B 2; with *pūrā*, perhaps pr. n.; cf. *hvāstā*, K.¹ 1135, K. Voc., K.² 31.

I

i, obl. form of 3. pers. or dem. pron. *sa*, cf. L. 63⁴⁰; as loc. sg., in this, A 17, 20, B 7. See *āna*.

ime, perhaps 1. sing. pres. of verb subst. *ah*, I am, B 6; *imē*, B 9, cf. L. 116⁶; *ile*, 3. plur. pres., they are, A 3. See K. Voc., P. 98, 101.

J

jā, encl., B 6; *ji*, B 7; *ju* (in *jve*), B 5; cf. L. 114^{6,2}, Rep. 37, doc. 1, l. 10.

jampha, B 8, uncertain; also in Rep. 37, doc. 1, l. 10.

jsa, obl. post-position, A 1, B 7; *jsām*, B 3; K. Voc.

jsaimi, A 17, uncertain.

jsārā, 3. pl. pres. of *jsā*, they go (?), B 5, 11; also in Rep. 37, doc. 1, l. 5; cf. K. Voc., *jsā*; L. 133¹⁵.

jsvena, A 6, uncertain; cf. *jsvāka*, K. Voc.

jūmna, time, fold (with *drai*), B 3; cf. L. 52²¹.

K

keṇa, for the sake of, A 9; cf. *kiṇa*, *kiḍna*,

kūdēna (Skr. *kṛtena*); K. Voc., L. 134^{11 ff.}

On the vocalic changes, cf. L. 117^{26, 32},

K. Voc., *tātāna*, *tātina*, *tātena*.

khu, as, how, B 5; *khu-vā*, B 6; *khu-bura* (Skr. *kṛyat*, *yāvat*), how many, as many, nom. sg. *khuburā*, A 4, (8 ?).

kīrā, work, B 5; cf. L. 71²¹; R. 23; K.² 32.

kṣā (or *kṣi*), six, with *kūsa*, six drums, B 11; perhaps *kṣi*, with encl. *i*, B 2, 11; cf. K.¹ 1136 *kṣai*.

kṣaṣṭa, sixty, B 11; cf. S. 484.

kṣīra, land, B 5; gen. plur. *kṣīrāṁna*, B 6; cf. L. 113⁶; K.² 33.

kūsa, drum, B 9 (*bis*), 11; cf. S. 483, P. 105.

M

māhā, obl. form of 1. pers. pron., from me, A 14, 17; cf. *muhu* or *muhun* (*jsa*), K. Voc. See *āna*.

mahāyāmna, loanword from Skr. *mahāyāna*, the Great Vehicle (of Buddhist doctrine), instr.-abl. plur. *mahāyāmñau*, A 10 (for *mahāyāmñayau*); also apocopated *mahāyām*, A 17; see *balysa*.

manā, emphatic particle, A 1 (*bis*), 5, 10, 14. Cf. *manī*, K. Voc.

mañām, A 6, uncertain; K. Voc.

māra, adv., here, A 17, B 6; cf. Rep. 38, doc. 5, l. 2, K.² 33. See *āna*.

mau, B 9, 11 (*bis*), uncertain.

mi, obl. form of 1. pers. pron. (?), A 6; spelled *mā*, L. 65¹⁵, K. Voc.

mijle, B 6, 7, uncertain.

N

na, emph. particle, even, A 14; perhaps B 4. See *nasve*.

namau, loanword from Sansk. *namo*, hail!, A 15; in the phrase *namau gambhīrā paramārthā tryāṁnī dā*, hail to the profound highest truth, to the law of the three Vehicles.

nāte, 3. sing. perf. of *nā*, he has obtained, B 8; cf. L. 116²⁰, 120¹¹.

nauha, moment (syn. Skr. *muhūrta*); obl. *nauhā*, A 16, or perhaps instr. *nauhāna*,

in the phrase *śau nauhā*, in one moment, as in L. 95², cf. ib. 89⁷, 93¹⁵, 94¹⁸. See *vasve*.

ni, neg. particle, not, B 5, (with *hā*) B 4, (with *hā*) B 10; *nai*, B 11; or perhaps emph. or interrog.; cf. K. Voc.

niśāñā, B 7; *niśātai*, B 7; apparently fut. and past part. of *niśā*, uncertain; cf. L. 71^{85 ff}.

P

pā, foot, B 7; K. Voc.; R. 24.

pada, way, manner, or time; obl. sing. *padū*, A 14, see *bija*; obl. plur. *padya*, A 7, see *drai*.

pādai, B 2, uncertain.

padamja, perhaps relating to, connected with, A 17, in the phrase *tye padamja*, connected therewith. Cf. *padamgya*, K.¹ 1136 (L. 52³⁰), K.² 34.

pademdi, B 9, uncertain; cf. L. 102²¹ *padinde*.

pajśū, B 3, uncertain.

pañtsai, in front, B 8, with *ī* encl.; cf. K. Voc.

panā, fragment of a word meaning 'giving rise to', in the phrase *aysāmū panā*, giving rise to the thought, A 11.

panata, he arose, B 8; *panamūnde*, they arise (?), B 9; cf. L. 122¹; K.² 35.

parāha, virtue, piety (syn. Skr. *śīla*), obl. sing. *parāhi*, A 9. See L. 6²⁴, 122¹⁰; K. M.A.S.B.

paramārtha, loanword from Skr. *paramārthaka*, greatly significant, containing the highest truth, obl. sing. *paramārthū*, A 15. See *namau*.

pidakā, scrip, document, B 8; also in Rep. 36, doc. 1, l. 1; from *pidā*, written, L. 134¹¹.

pracā, B 9, or *pravā*, B 8, with *pana*^c, uncertain.

pūrā, son, B 4, 6, 10 (*bis*); *pūri*, B 2.

pvāñā (corr. *pvāñū*), part. fut. pass. of the verb *pyūṣ*, to be heard, A 17, see *balysa*; 3. plur. pres. *pvārū*, they hear, A 16, 17, see *āna*; part. past pass. *pyūṣti*, heard, A 12, in the phrase *pyūṣti yanāmā*, we make (it) heard. See P. 118, K.² 36.

pvārā, see *pvāñū*.

pveme (corr. *pveme* ?), abstr. noun, hearing, A 9; see *balysa*. Cf. *pveṇa*, P. 98, and *pvāma*, K. Voc.

pyamtsā-ṣṭa, in future, B 5; also in Rep. 36, doc. 1, l. 3; cf. K. Voc.

pyūṣti, see *pvāñū*.

R

rana, jewel, gen. pl., *ranām*, B 9; cf. L. 50²⁵, K. Voc. *raṁna*, P. 114.

rāsā, A 4, 8, 14, uncertain; always after *hvāñā*, q.v.; apparently a vocative, for *rāsa*, cf. K. Introd., ante, p. 233.

rrā, king (?), B 7.

rūva, loanword from Skr. *rūpa*, form, figure; acc. sing. *rūvā*, A 8; K. Voc., P. 117.

S

sa, emph. particle (?), A 10.

saka, A 16, uncertain.

salā, year, B 4; *salī*, B 5.

sam, with *busidū*, B 4; cf. K. Voc.

sām̐ba, A 20, uncertain.

ṣāmpūrā, B 6, 10, pr. n. (?). See *uṣāmpūrā*.

saṁtāna, loanword from Skr. *saṁtāna*, continuous train of thought, instr. sing. *saṁtānūna*, A 15. The reading is uncertain though the tail of *t* is just visible. See *vasve*.

sarva, loanword from Skr. *sarva*, all, always with *satva*, q.v.

śātcau, B 11, uncertain.

satva, loanword from Skr. *sattva*, a being, nom. plur. *satva*, A 13; gen. plur. *satvāmnā*, A 3, 5; always with *sarva*, and tautologically with *biśa vysnauva*. See *biśa*.

śau, numeral one, A 16, with *nauha*, q.v.

ṣeṇa, A 8, uncertain; perhaps connected with *ṣi*, second, other; K. Voc., L. 135^{29 ff}.

serya, B 8, uncertain, in *serya-thauna*, perhaps under-garment, cf. Pers. *zer*.

ṣi, dem. pron., this, that, B 10; in *ṣi-buri*, that much, B 3.

si, after a verbal form (?), B 4, 5, 9; cf. P. 117.

śiryo, good (?), B 10; cf. K. Voc. *śirū*, P. 101 *śirye*.

sta, B 7; **sti**, B 6; **stādū**, B 8; **stāndū**, B 11; forms of auxil. verb.
ṣṭa, standing (upon), consisting (in), B 5, 11; **ṣṭi**, B 4; **ṣṭū**, A 18, with *baysūm-stām*, q. v. See *hastanma*.
ṣṭanmañā, B 3; loc. sing. of *ṣṭama*, standing, condition (? Skr. *sthiti*).
sturā, B 11, uncertain.
Sudatta, B 10, proper name.
Suremdra, B 2, proper name.

T

tcāhau, numeral four, A 7, short for *tea-haura*. Cf. R. 25. See *drai*.
thauna, garment, B 8, 11 (*bis*); cf. L. 134³²; R. 23, 30; see Rep. 38, doc. 5, l. 2; *peṃmīnā thauna*, woollen cloth (Pers. *pashmīna*).
tī, emph., B 6, cf. L. 107¹⁸, 27.
tryāmnī, loanword from Skr. *tri-yānika*, consisting of three Vehicles, A 15; K. Voc. See *namau*.
tsuai, he went (with emph. *ī*), B 5; cf. P. 122; R. 25.
tta, this, that, oblique form of the dem. pron. *ṣa*; with *ī* encl. *tvī*, B 5, cf. L. 64³²; acc. sing. masc. *ttu*, B 3; *ttū*, A 4, 9; nom.-acc. sing. neut. *tta*, A 8 (*bis*), 14; also adverbially, thus (Skr. *evam*); instr. sing. masc.-neut. *ttāna*, A 4, in the phrase *ttāna baysūñāna aysūmūna khuburū āmna ttū*, with that grand thought as many as being that . . .; loc. sing. *ttāmi*, B 5 (*ī*); gen.-loc. sing. *ttye*, A 17, 21, B 7; acc. plur. *ttā*, A 21; instr. plur. *ttiau*, A 10, B 7; gen. plur. *ttāin*, A 5, B 5.
ttāgu, B 7, 10, 11, uncertain.
ttaradara, body; instr. sing. *ttaradarāna*, A 7. See *drai*.

U

u, and, B 3, 7, 8, 9, 10.
upau, A 4, uncertain; perhaps separately *u pau*.
upevārā, 3. plur. pres. of verb *upev*, they give rise to, A 18; L. 108³². See *hastanma*.
uṣāmpūrā (*ī*); see *ṣāmpūrā*.

uṣtāmñā, der. from *uṣta*, birth (syn. Skr. *jāti*), A 16; K. Voc. See *vasve*.
uvāra, loanword from Skr. *udāra*, exalted, A 19. See P. 97, 98.
uvaysi, B 3, uncertain.
uysnaura, a human being, nom. plur. *uysnaura*, A 13 (constructed with sing. *bāsū*, hence read either *bāsū uysnaurū*, or *bāsā uysnaura*); gen. plur. *uysnaurāmnā*, A 3, 5. See *biśa*. Cf. K. Voc., P. 121.

V

vaña, here, A 15; B 5, 11; K. Voc.
vara, there, B 7; cf. Rep. 37, doc. 1, l. 9, doc. 5, ll. 1, 2.
varāṣṭa, what is attained, attainment; obl. *varāṣṭū*, A 2, 19. From the verb *varāṣ*, to attain, K. Voc. See *hastanma*.
varrtāmñā, apparently 1. sing. pres. of an uncertain verb, A 7.
vasta, loanword from Skr. *vastu*, thing, A 19; but reading uncertain; perhaps *vasva*.
vāsta, 3. sing. pres. of verb *vāṣ*, he reads, A 15.
vāṣṭa, B 6, uncertain.
vaṣū, bad, B 4; K. Voc.
vasve, pure, instr. sing. *vasveñma*, A 16, in the phrase *vasveñma savi[tānāna ś]au nāuñā na aysmūna bāsū uṣtāmñā*, with pure sustained contemplation even for one moment with (his) mind in all births.
vavā, B 7, uncertain.
velakā, B 3, perhaps pr. n. of locality.
vinau, Vinaya or without (?), B 11; cf. L. 66³², 43²⁸; K. 1139 *vinai*.
vinīya-bhatā, loanword from Skr. *vaineya-bhṛtī*, maintenance of one who may become a convert, of an 'enquirer', B 8, 10; cf. Dvy. 36²¹ *vaineya-prābhṛta*.
viśyau, see s.v. *biśa*.

Y

yanīm, 1. sing. pres. of verb *yan*, I do, B 5; *yanāmā*, 1. plur. pres., we do, A 12; see s.v. *prāñā*.
yāmnā, loanword from Skr. *yāna*, vehicle, A 21.
yasga, B 11, uncertain.
ye, encl. particle, B 7; *yī*, B 8; cf. K. Voc. *ye*.

LIST OF ADDENDA

P. 23, l. 8, Add : 'see also Dīgha Nikāya, Text, vol. i, p. 37, Translation (*Dialogues of the Buddha*), pp. 50 ff.'

P. 34, l. 27, in stanza 5, read : 'Blameless One' for '(white) elephant'. Also cancel footnote 9, and substitute as follows :—

⁹ *Nāga*, blameless. Its etymology, as a compound of *na* and *āgas*, is explained in the Sutta Nipāta (PTS. ed., p. 96), where verse 518 asks *nāgo ti katham pavuccati*, 'why is he [Buddha] called *nāga*', and verse 522 replies *āgum na kuroti kiñci loke, nāgo tūdi pavuccate tathattā*, 'he commits nothing blameable, for that reason such a one is called *nāga*'. The form *nāga*, for *nāgas*, is analogous to, e. g., *Mṛgaśira*, a by-form of *Mṛgaśiras*, &c. ; and the form *āgum*, in verse 522, is analogous to, e. g., Pāli *sajju* for Sanskrit *sadyas*, &c. (see Professor Müller's Pāli Grammar, p. 6). In early Buddhist writings the word is not infrequently used as an epithet of Buddha and his bhikṣus. Thus it occurs five times in the Sutta Nipāta, in verses 421, 518, 522, 573, 1058, and in the Pātimokkha xiii (as quoted in P. Dy., p. 255), &c. In the latter place, Childers translates 'chief'; so also Fausböll in verse 421 (see SBE. x. 68), but there the correct translation is, 'I [the King who speaks], adorning the army-house, will [there] give [thee, i. e. Buddha] at the head of the congregation of [thy] Blameless Ones (i. e. the bhikṣus) wealth' (*nāga-saṅgha-purakkhato*). The other word *nāga*, 'elephant', is used as an epithet in the sense of 'eminent', but, in that case, always at the end of a compound; see Amarakośa, kh. iii, śl. 59, *uttara-pade śreṣṭhārtha-gocarah*; so also the Śabdakalpādruma, quoting the Medinikośa. In the Buddhist acceptance, the word *nāga* does not appear to be noticed in any Sanskrit kośa or dictionary.

P. 35, footnote 12, add the reference Sutta Nipāta (PTS. new ed.), verses 518 and 521.

P. 203, between the entries *nāga* and *nāda* insert 'Nāga, Blameless One, an epithet of Buddha, H. 6 aⁱⁱⁱ.'

CONTRIBUTED BY DR. THOMAS.

Pp. 88–92. I have succeeded in tracing this passage in the Tibetan Bkaḥ-hgyur (Mdo., vol. 9 (X), foll. 1–115, of the India Office copy), where the work is entitled Pratyutpanna-buddha-saṃmukha-avasthita-samādhi-nāma-mahāyāna-sūtra, though the colophons, all except the last, present the title Bhādrapāla-pariprechā-samādhi. The passage occurs on fols. 65 bⁱⁱⁱ–68 a^{iv}, in chapter (*leḥu*) 14, entitled Dharma-bhāṇaka : there is also a division into *lam-po*'s of which No. 4 contains the passage. The first part of the text is much fuller in the Tibetan, so that it is not practicable to cite all the divergences. The following points of reading may be noted :—

Obv. ll. 6–7 ; *kaḥ pravādo* (sic) : *smos · kyañ · ci · dgos*.

l. 8, probably read *ekā* for *enu*, and translate 'like taking one from the sands of the Ganges'.—*Corāḥ* for *ghorāḥ*, 'him thieves injure not'.

l. 9, *narā na heḥenti pradusta-cittā* in place of *na sukaro*.

l. 10, *prāvarita bhavel* is rendered *ljug byed*, 'set on foot'.

Rev. l. 1, *vasantas te tasya aranye gatasya sahāyatām sevām ca kurvanti*. 5 *Yaksūḥ piśācāḥ tejokāriṇāḥ bhayānakāḥ*.

l. 2, *jihmā*=*spa-yañ lgoñ*, 'jealous'.—*bhavel vipannam*.—*Na karmarogo na ca kūyarogāś ca*.

ll. 3, 4, *yasyāṁsa*, &c., as in l. 2, om. *śreṣṭhām* and *sūntām*.

Rev. l. 4, Translate (verse 9): 'Devas, Nāgas, Kuṣmāṇḍas, Asuras, Mahōragas protect him; even the wicked have faith in him'.

ll. 4-5, 5-6, 6-7, 'who, knowing by heart, teaches to others'.

l. 7, *tathā* for *atha*.—'In his mind is not disturbance or hunger, (*ukres*)'.

l. 8, *acintikā tasya guṇā bhavanti*.

l. 9, 'except for the ripening of former karma' (*vinā vipākena purāṇakena*).

l. 10, *visṭārasūtrā*; and *carime kṣayaṁ*(te?).

Pp. 93-97. The Mahāparinirvāṇa-sūtra is to be found in the Bkaḥ-hgyur, vol. 3 (VIII), fols. 1-231 of the India Office copy; and the passage occurs on fols. 209 l^{vii}-211 aⁱⁱⁱ. The following points of reading arise:—

Obv. l. 2, *yāvad aḍya aham*.

ll. 4-5, *trpyate* (sic).

l. 6, *antarāhānasya anyāny api nimittāni*.

l. 7, *upāṇṣṭyā* *apakṣa-pākārthaṁ* [*meghā*].

Rev. l. 1, om. *uṣṇam*.

l. 2, *meghā varṣanti tataḥ*.

l. 3, *vaipulya*.

ll. 3-4, *tad idāṁ ayaṁ sūtralābhas tathāgatajñeyam āgataḥ*, 'the obtaining of this Sūtra has passed into the knowledge of (only) the Tathāgata'; cf. *ājñāya* in l. 2.

l. 5, *tathāgata-pratyekabuddha*.

l. 6, *prabhūtasya*, 'large'.

l. 7, *devatā*-pūjā-[*nimittāṁ*].

Pp. 100-103. The Ratnadhvaṇī appears in the Tibetan Bkaḥ-hgyur, Mdo., vol. 8 (X), fols. 304-455, under the doubtless more correct title Mahāsaṁnipāta-ratnaketu-dhāraṇī. The passage is found on fols. 326 lⁱⁱ-327 l, in chapter (*baṁ · po*) II, entitled Purāvṛtta, where we may note the following points of reading:—

Obv. l. 3, add 'in the great Kalpa *Śaṁ · ba · ḥchan · ba* (*Prabhū-dhara, Prakūśa-dhara*?), when the life of creatures was 68,000 years'.

l. 4, add *vidyācaraṇa-sampannāḥ sugataḥ lokavīḥ sattva-damya-sarathīḥ anuttaraḥ deva-nara-deśikāḥ* [*buddho bhagavān*], which is implied by the *yāva* of the fragment.—*Pāñcakesīya kāle* (*sūgṣ-ma-lūa-ni-duṣ-na*).

l. 5, *saṁayena* [*caturdvīpēndrah cakravartī*]-[*rājā*].

Rev. l. 1, add *nānā-dhūpebhyah*.

l. 2, om. *aparimitena, punar api*, and read *trīḥ pradakṣiṇīkṛtya*.

l. 3, *svabhūjagādī-guṇābhipūjita*; om. *kālī*: *saptadhanair jagad-hita-kara*.

l. 4, *sūntamatīḥ* (by error, *ṣi* for *ṣib*); *sarvajagatī tamohara praśama-pradīpa-kara*; *marāṇa-jarā-jāti-soka-jetr*.

l. 5, om. *sarva, tr*.

l. 7, *satpuruṣa* [*bodhisattvaḥ; bharoti*] *kāni trīṇi* [*adhyāśayena*; *asaḍṛśa*]-[*duḥkha*?

Pp. 108-116. Of the Suvarṇaprabhāsa the Tibetan Bkaḥ-hgyur presents in the Berlin copy (see Dr. Beck's catalogue) three versions, of which the first is from the Chinese. The two first recur in the India Office copy, namely in *Rgyud*, vol. 3 (XII), fols. 1-208 and 208-385 respectively. The rendering from the Chinese is naturally of less value than the other for textual comparison; but it is by no means useless.

(1) This passage is to be found on fols. 288 a^{vii}-298 a^{vi} (= 91 a^v-92 aⁱⁱⁱ) at the end of chapter VIII (*Hiraṇyavati-parivarta*) and beginning of chapter IX (*Sūnyatā-parivarta*). The following points of reading may be noted:—

Obv. l. 2, Both renderings begin 'Then the Bhagavat, having uttered that Dhāraṇī, again for the benefit of those Bodhisattvas, Mahāsattvas, Devas, men, &c., assembled round him, in order to show the nature of the excellent, true Sūnyatā, at that time uttered these verses'.

l. 6, *saṁgrāma* (not so the Chinese).

Rev. l. 2, *spuṣṣeṣu* (?), (*reg-pa-dag-la*); *anatikrāntāḥ* = *praviṣṭāḥ*.

l. 3, *saṁgrāma* (not so the Chinese).

Rev. l. 4, 'as a bird, attached to the six indriya's, knows the viṣaya's of the indriya's, so the mind', &c. But the Chinese does not here bring in the bird.

l. 5, Both versions give *yatra ca yatra*, (*lbañ-po-gaṇ-gaṇ-dn*).

l. 6, 'makes its own the knowledge of that indriya' (no negative); Chinese, *nīścitta* (*śes-med*) for *nīścēṣṭa*; *abhūta* = *asvabhāva*; *parikalpa-samu-* [*dbhava*].

(2) This passage occurs in fols. 354 ^aⁱⁱⁱ–354 ^b^{vii} (= 167 ^b^{iv}–168 ^bⁱⁱⁱ), being the end of chapter XXI (Susambhava; Chinese Rāja-Susambhava), and the beginning of chapter XXII (Deva-yakṣa-parirakṣaṇa-kṣetra-dhāraṇī). The following readings may be noted:—

Obv. l. 1, *saddharma*.

ll. 2–3, om. *atha*—*āmantrayāmāsa* (which, however, occurs in the Chinese).

l. 5, *parijānitu*.

ll. 5–6, the Chinese adds *nigame* and *parvate*.

Rev. l. 2, *ya iccheṭ*.

l. 3, the Chinese omits *vihāraṃ tenam eva ca*.

l. 4, *gūṇa-sāgarāṃ* (not so the Chinese).

l. 6, *praveṣṭavya* (Chinese, *śrotavya*).

LIST OF ERRATA

P. 19, left col., l. 3 from bottom, read *pratīlāṃ-* for *pratīlāṃ*

P. 62, footnote 10, read *parivāritaḥ*, p. 39.

P. 90, ll. 1, 2, probably read [*ekā grhnato na tāpam a*] *ḡṇiḥ kurute na śāstraṃ*.

P. 90, l. 4, in place of the crosses, read *te tasya te* [*jena*], as confirmed by the Tibetan.

P. 90, l. 7, in place of the crosses, read *nāgā atha yakṣa-rākṣasā te tasya tejo na*, from the Tibetan.

P. 95, footnote 14, read 'der' for 'des'

P. 99, footnote 17, add 'Utrasta, &c., with a single *t*, however, are regular Pāli

P. 103, ll. 16 and 20, insert 'I' before 'say' [spellings']

P. 106, l. 3, read *sthāma-balavān*, स्थापित बलवान्

P. 113, l. 14, read *rā-* for *rū*

P. 120, l. 10 from bottom, read 'banner' for 'flag'

P. 120, l. 17, from bottom, insert comma after 'renunciation'

P. 124, l. 4, read *āsūḍa* for *āsū a*.

P. 125, l. 4, read 'Rishis' for 'Rishis'

P. 127, l. 2, read 'Dr-' for 'dr-'

P. 128, right col., l. 7, read *Dṛḍha-* for *Dhṛḍha-*

P. 129, footnote 27, add 'also allowed by the Tibetan'

P. 130, right col., ll. 2, 3, read *a*] *yaṃ*, and [*śaḍaśīti* for *śaḍaśīti-*

P. 131, right col., l. 3, read *sarvāvac-cakraṃ*

P. 132, l. 5, for 'the world with its' read 'and the whole circle consisting of the

P. 134, right col., l. 9 from bottom, read *mahāsattvā* [world of']

P. 196, read **a-gacchati* with asterisk.

P. 207, read **Mahāyāna** for **Mahāyāna**

P. 214, l. 3, read 'Stein MSS. Ch. 00275 and Ch. xlv. 0012. A'

P. 289, l. 4, read 'Stein MS., Ch. xlv. 0015'

P. 351, right col., l. 5, dele comma before *Subhūti*

P. 365, l. 11, read $\frac{3}{4}$ and $\frac{5}{6}$.

1. Hoernle MS., No. 149. VINAYA TEXT, FOL. 90. REVERSE
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2. Hoernle MS., No. 149. ATANATIYA SUTRA. REVERSE
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3. Hoernle MS., No. 149. UPAI SUTRA. OBERSE
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4. No. 149³, REVERSE
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5. HOERNLE MS., No. 149³, VINAYA TEXT. REVERSE
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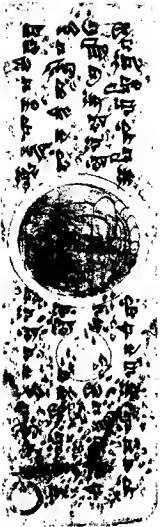
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3. HOERNLE MS., No. 143, SA. 17. RATNARĀSĪ SŪTRA, FOL. 5. OBVERSE

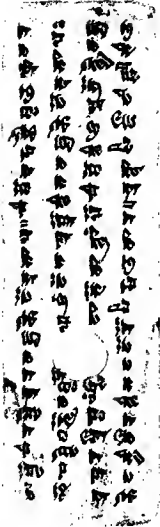
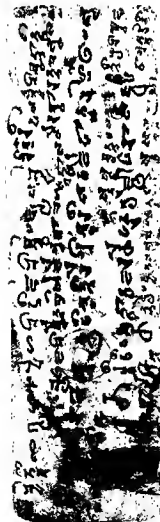
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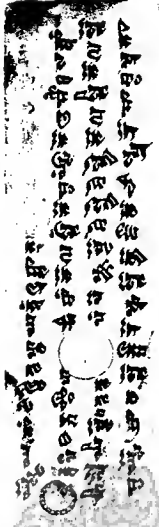
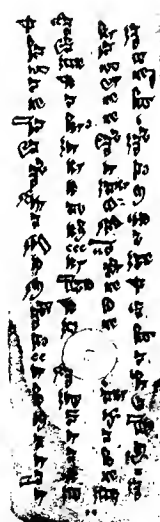
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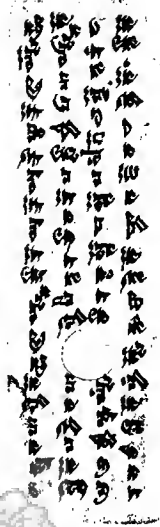
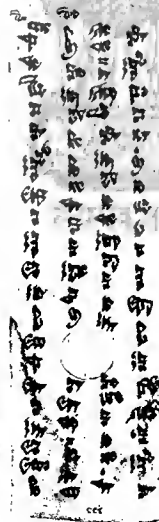
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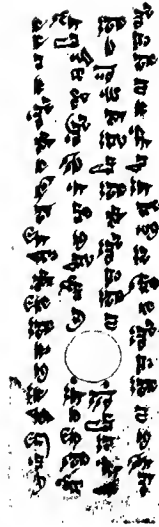
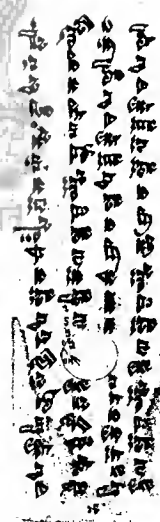
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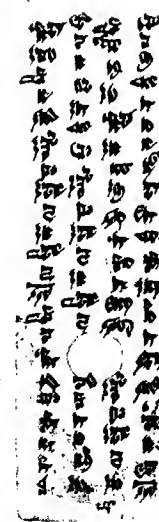
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 अथ श्रीकृष्णोवाच ॥

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 श्रीगुरुभ्यो नमः ॥ ३ ॥
 श्रीगणेशाय नमः ॥ ४ ॥
 श्रीविष्णवे नमः ॥ ५ ॥
 श्रीशिवाय नमः ॥ ६ ॥
 श्रीब्रह्माय नमः ॥ ७ ॥
 श्रीमहेश्वराय नमः ॥ ८ ॥
 श्रीनारायणाय नमः ॥ ९ ॥
 श्रीरामाय नमः ॥ १० ॥
 श्रीकृष्णाय नमः ॥ ११ ॥
 श्रीगुरुभ्यो नमः ॥ १२ ॥
 श्रीगणेशाय नमः ॥ १३ ॥
 श्रीविष्णवे नमः ॥ १४ ॥
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 श्रीरामाय नमः ॥ १९ ॥
 श्रीकृष्णाय नमः ॥ २० ॥

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 श्रीरामाय नमः ॥ १० ॥
 श्रीलक्ष्मणाय नमः ॥ ११ ॥
 श्रीसुग्रीवाय नमः ॥ १२ ॥
 श्रीहनुमताय नमः ॥ १३ ॥
 श्रीकल्याणाय नमः ॥ १४ ॥
 श्रीसुखाय नमः ॥ १५ ॥
 श्रीमहाशिवाय नमः ॥ १६ ॥
 श्रीगणेशाय नमः ॥ १७ ॥
 श्रीविष्णवे नमः ॥ १८ ॥
 श्रीशिवाय नमः ॥ १९ ॥
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श्री कृष्णाय नमः
ॐ नमो भगवते वासुदेवाय

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3 HOENLE MS., No. 143 a, S.B. 2, ASIROLOGICAL TEXT. OVERSE

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5. HOERNLE MS., No. 144, S.A. 5. UNIDENTIFIED SŪTRA.
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6. HOERNLE MS, No. 143, S.A. 7. RATNADIVAJA SŪKRA

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PART II



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